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EPIGRAPHIA INDICA

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Vol. XIX. 1927-28.

EDITED BY

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


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ADDITIONS AND CORRECTIONS.

VOLUME XVIII.

- Page 149, l. 10 from bottom.—For 'who, one after another, were crowned on their thrones by Āryavarman,' read 'who, one after another, crowned on their thrones Āryavarman'.
- Plate between pp. 248 and 249.—The legend on the seal reproduced here does not read *Śrīmad-Amoghavarshadēvasya*. We can read it as: *S[r]i[maj]a(t)-Hari [4] chandradēva [sya]*.
- Page 321, ll. 13-14 from bottom.—For 'Tailapa's successor, Vikramāditya V', read 'Vikramāditya V, grandson of Tailapa and successor of Īṛivabedāṅga Satyāśraya'.

VOLUME XIX.

- Page 5, l. 29.—For finale read final.
- „ 5, l. 41.—For *murada* read *muraḍa*.
- „ 8, l. 5.—For bending a read bending at.
- „ 15, para. 2, l. 6.—For (i. e.) 9083 read (i. e., 8) 903.
- „ 15, para. 2, l. 8.—For  read 
- „ 17, last para., l. 2.—For Udum (vb) ara read Udumv(b)ara.
- „ 18, text l. 7.—For  read .
- „ 18, text l. 16.—For (-८००) read (=८००)
- „ 19, l. 1.—For Valākā (or Balākā) read Valākā or Valāka (Balākā or Bālāka).
- „ 28, translation (V. 20), l. 1.—For Lakkhā-dēvi read Lakkhā-dēvi.
- „ 35, translation (Ll. 26-32), l. 4.—For *panam* read *paṇam*.
- „ 38, l. 31.—Mr. N. L. Rao would read *hāga marana bhaṇḍi* and translate it into 'on each sale of a cart of wood.' In l. 37 of this page he prefers to read *moṛānu* which he translates as 'one winnow'.
- „ 40, l. 23.—Mr. N. L. Rao explains *saṇḍage*-wick as 'a wick of the shape of a condiment called *saṇḍage*' which has a flat rounded bottom and a tapering head and is in use even in these days.
- „ 40, f. n. 1.—For ank read rank.
- „ 42, ll. 21, 25 and 26.—For *Khiñjaliyagaḍa-vishaya* read of *Khiñjaliyagaḍa*.
- „ 42, l. 48.—For *ni* read in.
- „ 44, f. n. 8.—For °yitva read °yitvā.
- „ 45, text l. 26.—For °vassu dhā read °vasudhā.
- „ 45, text l. 30.—For *Asārēpi* read *Asārē-pi*.
- „ 45, text l. 34.—For *Śambhōḥ* read *Śambhōḥ*.
- „ 45, text l. 37.—For °Ganē [s] varēṇa read Gaṇēś [v] atēṇa,
- „ 46, l. 16.—For  read .
- „ 46, l. 42.—For *Purāna* read *Purāṇa*.
- „ 46, l. 43.—For *Sutradhara* read *sūtradhāra*.
- „ 47, l. 7.—For *Prithvirāja* read *Prithvirāja*.

Page 54, para. 3, l. 5.—For Kañchanadēvi read Kañchanaśrīdēvi.

„ 59, text l. 7.—For त[च]स(चा) read तच(चा).

„ 59, f. n. 3.—For °लिखि read लिखितो.

„ 60, f. n. 2.—For °विक्रम° read विक्रम°.

„ 61, text l. 23.—For सर्वैक्य° read सर्वैक्य°.

„ 63, text.—Mark 1, 2 and 3 for the first 3 lines.

„ 64, f. n. 1.—For Kaed read Read.

„ 65, text l. 28.—For =ayur- read =āyur-.

„ 66, Inscription No. II, text ll. 1 and 2.—For sa-bhikuniyē read cha bhikuniyē.

„ 67, Inscription No. IV, text ll. 1 and 2.—Perhaps we have to read Ōkhārikāyē as in the other inscription of the year 299 (*Ind. Ant.*, Vol. XXXVII, p. 33).

„ 70, l. 5.—For Pramvāra read Pravāmra.

„ 70, l. 19, and p. 71, l. 15.—For Śvētapāda read Śvētapada as in the plate.

„ 72, l. 21.—For Saṃgāma read Saṃgama.

„ 73, text l. 34.—For ch=ānumantā one might read v=ānumantā also.

„ 73, text ll. 37 and 38.—Correct Agnishtōma-sahasra (sra)ś=cha | Vājapēya-śata(tē)shu cha | into Agnishtōma-sahasrēṇa Vājapēya-śatēna cha |.

„ 73, text l. 40.—Correct śushati into śushyati and read sarit-sarā (ō) for sarisarā (ō).

„ 74, l. 13.—For Āudrahādī read Āudrahādi as on p. 71.

„ 74, l. 20.—For amāvāsyā read amāvāsyā.

„ 74, l. 38.—For pavitraka read pavitraka.

„ 74, l. 39.—For Dēśilaka read Dēsi.

„ 77, para. 2, l. 1.—For Vaṅkēśvara add the following as a foot-note :—

[Vaṅka is the Prakrit form of Skt. Vakra, a name of Śiva.—N. P. C. The Hindustani *bāṅkā* meaning a beau or crooked is also allied to it and is applied to Kṛishṇa (as in Bāṅkā-Bihāri) also.—H. S.].

„ 80, text l. 26.—For व(वृ) प्रच read व(वृ) वृच

„ 82, f. n. 10.—For Svasi read Svasti.

„ 84, para. 4, l. 4.—For Vatraguṇa read Varaguṇa.

„ 91, l. 2.—For Penner read Pennar.

„ 91, l. 3.—For Kṛishna read Kṛishṇā.

„ 95, l. 28.—For Tonḍavādī read °vādī.

„ 95, l. 30.—For Gollapalli read °palli.

„ 98, text l. 3.—For yikyātaḥ read vikhyātaḥ.

„ 99, text l. 32.—For svarṇṇam=ēkām read svarṇṇam=ēkaṁ.

„ 102, text l. 5.—For प्रयाग° read प्रयाग°.

„ 102, text l. 10.—For चात्मनवसायमा read चात्मनवसाय मा°

„ 103, text l. 18.—For कस्य° read कस्य°

„ 104, f. n. 3.—Add [Are not these the names of trees?—Ed.].

„ 106, l. 4.—For Unnatarāga read Unnatarāma.

„ 108, translation of v. 1.—For auequalled read unequalled.

Pages 109 to 115.—In names like Rājasimha, Narasimhavarman, Kshattriyasimha and Narēndrasimha, for °simha read °simha.

Page 112, f. n. 4.—For Mahāvamsa read Mahāvamsa.

„ 114, translation of v. 2.—For moon ¹⁸ read moon ¹⁸

„ 114, f. n. 17.—For samhita read saṁhitā and for foretelling read foretelling.

„ 115 f n 7, l. 3.—For Kaliage read Kali age.

Page 116, l. 4.—*For Chandrapurī read Chandrapuri as in the plate and pp. 118-21.*

„ 117, para. 2, l. 2.—*For Gāṅgiṇī read Gaṅgiṇī as in the text and translation.*

„ 118, f. n. 6.—*For unamended read unemended.*

„ 119, f. n. 3.—*For incisedi n read incised in.*

„ 124, serial no. 71.—*For Vāasanēyin read Vājasanēyin*

„ 124, serial no. 73.—*For Nandēsvara read Nandēśvara.*

„ 124, serial nos. 75, 76.—*For Prakāsavara read Prakāśavara.*

„ 124, serial no. 84.—*For Vārhaspatya read Bārhaspatya.*

„ 124, serial no. 97.—*For Saunaka read Śaunaka.*

„ 123, para 2, l. 10.—*For Dūkata read Dūtaka.*

„ 128, f. n. 8.—*For c. 337 read c. 389, 390.*

„ 130, f. n. 9.—*For समुखः read समुखः.*

„ 131, article no. 22, para. 1, l. 4.—*For prates read plates.*

„ 133, text l. 81.—*For फलैयुं read फलैयुं°.*

„ 134, l. 2.—*Omit i.e*

„ 134, l. 9.—*For theeight read the eight.*

Pages 134 to 137.—*For Chandapāka read Chāndapāka.*

Page 135, para. 4, ll. 2 and 7.—*For Ganga read Gaṅga.*

„ 136, text l. 34.—*For °vighrahī (hi) kah° read °vighrahī (hi) kaḥ°.*

„ 136, text l. 35.—*For °pākēnah read °pākēnaḥ.*

„ 137, translation of ll. 32 to 35.—*For Kamsāraka read Kaṁsāraka.*

„ 139, para. 3, l. 12.—*For dāyās read dāyas.*

„ 139, f. n. 3.—*For Marāthā read Marāṭhā.*

„ 140, para. 3, l. 2.—*For tālukā read tāluka.*

„ 141, f. n. 5.—*For °ज्यानां read °ज्यानां.*

„ 142, text l. 11.—*For °द्वय° read °द्वय°.*

„ 148, f. n. 2.—*For 3 read 2.*

„ 151, para. 2, l. 12.—*For bounariēs read boundaries.*

„ 151, last line.—*For Paramēs- read Paramēs-.*

„ 155, para. 2, l. 7.—*For linggas- read liṁggas-.*

„ 157, para. 2, l. 4.—*For Sulṭā nof read Sulṭān of.*

„ 157, para. 5, l. 2 and page 163, translation (v. 16).—*For Shaṭkōṇa read Shaṭkōṇa.*

„ 157, para. 6, l. 3.—*For Since read Since.*

„ 159, f. n. 4.—*For Sargdharā read Sragdharā.*

„ 162, f. n. 6.—*For Chūdara read Bhūdharā.*

„ 163, translation (v. 12), l. 2.—*For Chōḍa read Chōḍa.*

„ 163, f. n. 2.—*For Vaidyajivana read Vaidyajīvana.*

„ 173, translation of v. 25.—*For Kubērawith read Kubēra with.*

„ 175, para. 2, l. 4.—*For Rāshṭrakūṭā read °kūṭa.*

„ 181, f. n. 3.—*For ānuscāra read anu°.*

„ 182, f. n. 7.—*For bhūyinaḥ read bhāvinaḥ.*

„ 184, l. 7, page 187, 1 st para. l. 6, and page 189, 2nd para. of article D, l. 5.—*For Bāsavura read Bāsavūra or correct Bāsavūra of p. 185, l. 22.*

„ 194, f. n. 4.—*Supply 4 in this foot-note.*

„ 198, l. 14.—*Add “ Lord of ” at the end of the line.*

„ 199, text.—*Add note “ For revised text see C. I. I., Vol. II, Pt. i, p. 16.”*

„ 203, text.—*Add note “ For revised reading by Sten Konow, see C. I. I., Vol. II, Pt. i, p. 79.”*

Page 205, text.—Add note “ For revised reading by Sten Konow, see *C. I. I.*, Vol. II, Pt. i, p. 113.”

- „ 205, Remarks, l. 11.—For *Prākṛit-Sprachen* read *Grammatik der Prakrit-Sprachen*.
- „ 206.—To the heading of article No. 33 add the following note. “ For author's remarks see also *C. I. I.*, Vol. II, Pt. i, p. 161 f.”
- „ 206, article No. 33, para. 5, l. 2.—For *Kharoṣṭhi* read *Kharoṣṭhī*.
- „ 208, text l. 3.—For *dronivadrāpa* read *droṇivadrāpa*.
- „ 210, f. n., l. 7.—For *Siva* read *Śiva*.
- „ 212, text l. 13.—For °द्वी° read द्वी°.
- „ 212, text l. 15.—For ष[रु]टकः read ष[रु]टकः.
- „ 212, text l. 18.—For सि(सि)(ह)द(ह)नो and जगन्मयोः read सि(सि)द(ह)संद(ह)नो and जगन्मयोः[.]
- „ 212, l. 21.—Add note : Reading of four letters after *gōtrē* is not certain.
- „ 212.—For the second foot-note 3 read 4.
- „ 214, article No. 35, para. 2, l. 3.—For *vanda-saikkum* read *vand=asaikkum*.
- „ 220, f. n. 2.—For *krimiḥ* read *krīmīḥ*.
- „ 228, f. n. 1.—For *J. A.* read *Ind. Ant.*
- „ 233, translation of v. 6.—For *stone-piaces* read *stone-palaces*.
- „ 239, l. 27.—For *Vākpati* read *Vākpāti*.
- „ 239, f. n. 6.—For *geneology* read *genealogy*.
- „ 241, text of Grant B, l. 1.—For *-kēsara=* read *-kēsara-*
- „ Grant B, l. 6.—For *V (B) appai=* read *V (B) appai-*
- „ 242, Grant B, l. 7.—For *-āvadatayā* read *-āvadātayā*.
- „ l. 8.—After *-nāyakaḥ* insert |
- „ l. 10.—After *-trukti?* insert |
- at the end of the line *replace = by -*
- „ l. 14, sub-line 2.—Insert = at the end.
- „ l. 14, sub-line 3.—Separate *astu vaḥ* into *astu vaḥ*.
- Grant A, l. 8.—For *sa* after [4 ||*] have *Sa*.
- „ l. 15.—For *-āvadhārya* read *=avadhārya*.
- „ 242, f. n. 6.—For *triṇ-* have *triṇ-*.
- „ 243, Grant A, l. 24.—For *narēn-drair=* read *narēndrair=* and for *yasaska-rāṇi* read *yasas-karāṇi*.
- Grant B, l. 18.—Delete - at the end of the line.
- l. 22, end : *Replace = by-*
- l. 28.—For *Vishṇuḥ [*] rāj-* have *Vishṇuḥ [*] Rāj=*.
- „ 243, f. n. 9.—For *bhōktrībhiḥ* read *bhōktrībhīḥ*.
- „ 244 (v. 3).—Insert - between ‘moon’ and ‘like’.
- „ 244, line last but 2.—For *Monday* read *Wednesday*.
- „ 245, last line.—For *plate* read *plates*.
- „ 247, l. 11 beginning : Insert [h*] between *’rtha bhāga*
- Second side*, l. 7.—For *Bhāradvājas=Chhāndōgō* read *Bhāradvāja=śChhāndo°*.
- Second side*, l. 8.—For *Gārgyas-* read *Gārgyaś-*.
- „ 248, f. n. 3, l. 1.—After foot-note change 6 p. into 2, p. 122, above.
- „ 250, against No. 62.—For *Jātū ernna* read *Jātūkarṇa*.
- „ 250, against No. 71.—For *Bāhrīcha* read *Bāhrīchya*.

- Page 253, l. 3.—For “bahuvihi” have “bahuvihi.”
- „ 254, Enter 2 at the beginning of the last foot-note commencing with “*Ep. Ind.*”.
- „ 255, l. 9, and para. 2, l. 5.—For Pulibūmra read Pulibūmra.
- „ 256, text-line 2.—For चरिति read चरितौ as in the plate.
- „ 256, f. n. 5.—Correct चरिति into चरोति.
- „ 256, text l. 3.—For भुवन्° read भुवन.
- „ 257, f. n. 8.—For f. n. 2 read f. n. 1.
- „ 258, l. 3.—For Mūtris read Mātris.
- „ 258, article No. 43, l. 3.—Omit hyphen after *Madras*.
- „ 259, para. 3, l. 3.—For Sōmaśaraman read Sōmaśarman.
- „ 260, l. 13.—Correct कश्चिद् and चिद् by a note into कश्चिद् and चिद्.
- „ 260, f. n. 7.—Commence this note with “Read सन्मानयति.”
- „ 263, article No. 45, para. 2, l. 8.—For Śubhakara read Śubhākara.
- „ 263, f. n. 2.—For jihvāmuliya read jihvāmūliya.
- „ 264, ll. 4, 8, 11.—For Kumuraṅga read Kumuraṅgi and for Mahādēvi read Mahādēvi.
- „ 265, para. 3, l. 2.—For guṇai read guṇaiḥ.
- „ 265, para. 3, l. 13.—For yath=arhan(m) read yath=ārhan(m).
- „ 266, l. 13.—For as under read asunder.
- „ 267, text l. 2.—For प्रभासाङ्ग read प्रभासाङ्ग(सीङ्ग).
- „ 267, text l. 5.—For तेनेत्युनि read तेनेत्युनि.
- „ 267, f. n. 6.—For p. 267 read p. 266.
- „ 268, text l. 15.—After सट insert [ः].
- „ 268, text l. 23.—Join व(य,ष्वा and कर्षे.
- „ 268, text l. 28.—For पादा read पादौ.
- „ 269, text l. 45, end.—For नृदन्ति[:] read° नृदान[].
- „ 270, text l. 51.—For कोच्छेदु read कोच्छेदु°.
- „ 270, text l. 60.—For मोद read [मोद].
- „ 270, text l. 61.—Remove the two dots after उत्कीर्ण.
- „ 270, f. n. 3.—For protty read pretty.
- „ 271, translation ll. 42-61, l. 13 beginning.—For dēdḍa read dēdḍa.
- „ 272, para. 4, l. 7.—For Yaddhamalla read Yuddhamalla.
- „ 272, line last but one.—before oppaga insert =.
- „ 274, para. 2, l. 4.—For Yatribhuvanāṅkuśa read ya Tribhuva°.
- „ 275, translation (Verse 1), l. 3.—For koṭṭāms read koṭṭams.
- „ 275, last para. l. 4.—For (foot note 4) read (foot-note 5 on p. 274 ante).
- „ 275, last para. ll. 5 and 7.—For ch varga and ṭ varga read cha-varga and ṭa-varga.
- „ 277, last line.—For of the plate read found elsewhere in the plate.
- „ 278, para. 2, line last but one.—For Itā read Itā.
- „ 278, l. 13 from bottom.—For Baḍagāma (l. 30) read Va(Ba)ḍagāma (l. 30).
- „ 278, l. 10 from bottom.—For Baḍapañcala read Varapañchāla (l. 30 f.).
- „ 278, l. 5 from bottom.—For Bhāskara or Bhāsara-teṅgarī (31 and 37) read Bhāsana (l. 31) or Bhāskara-ṭeṅgarī (l. 37).
- „ 279, l. 9.—For Kāliyāni read Kāliyāni.
- „ 279, l. 10.—For Phōmpātipā read Phōmphāniyā as in the text.
- „ 279, l. 20.—For Bōbāchaḍā (44) read Vōvātuḍā (44).

Page 279, f. n. 2.—*For strokes read strokes and for dear read clear.*

- „ 280, text l. 4.—*For katite read kati tē.*
- „ 280, text l. 10.—*For gōpī- read Gōpī-.*
- „ 280, f. n. 9.—*For nā=nyādhi° read n=āny-ādhi°.*
- „ 281, text l. 25.—*Omit hyphen after kritsnā.*
- „ 291, text l. 32, and page 282, text line 35.—*For Bhū= read bhū-.*
- „ 281, text line 33.—*For Vālū=sigāmē read Vālūsīgāmē.*
- „ 281, f. n. 8.—*For p. 281 read p. 280.*
- „ 282, text l. 39.—*For Bhōgāubhūvāi read Bhōgāu-Bhuvāi-.*
- „ 282, text l. 40.—*For vaḍasō read Vaḍasō.*
- „ 282, text l. 42 beginning.—*For ka read kē and for Paṁśivo- read Paṁśivō-.*
- „ 282, text l. 46.—*For ārupā- read Ārupā-.*
- „ 282, text l. 48.—*For [si] mivā° read [Śi]mivā°.*
- „ 283, translation, v. 1.—*For Brahma read Brahman.*
- „ 284, line 1.—*For -Gōpi- read -Gōpī-.*
- „ 284, f. n. 1.—*For Bhātērā read Bhātēra.*
- „ 284, f. n. 3.—*For f. n. 7 on p. 283 read f. n. 8 on p. 280.*
- „ 285, translation ll. 29-51, l. 8f.—*For Bhōtilahāṭika read Bhōthilahāṭāka.*
- „ 285, ll. 29-51, l. 15.—*For Bhāskarātēngarī read °tēngarī.*
- „ 285, ll. 29-51, l. 18.—*For Vāmāyi read Dhāmāyi.*
- „ 285, ll. 29-51, l. 19.—*For Bhuvāi read Bhūvāi.*
- „ 285, ll. 29-51, l. 23.—*For Naḍakuṭigāma read Naḍakuṭi°.*
- „ 285, ll. 29-51, l. 25.—*For Vanaṅgajōṭṭi read Vanaṅgajōṭṭī.*
- „ 285, line last but one.—*For Itākhālā read Hayēkhālā.*
- „ 286, l. 2.—*For Simivāka read Śimivāka.*
- „ 286, l. 2.—*In After Bhāṭapadā enter “1 house belonging to the barber Gōvindā (and)”.*
- „ 286, l. 7.—*Omit note 1 above ivory-worker.*
- „ 287, para. last but one, l. 8.—*Remove the word ‘see’ and ‘by’ after (1), (2) and (3).*
- „ 287, last para., l. 3.—*For vedaṅgaṁ read veḍe°.*
- „ 288, l. 5.—*For Atakur, the Solapuram read Ātakūr, the Sōlapuram.*
- „ 288, l. 7.—*For Malkhed read Mālkhēḍ.*
- „ 288, ll. 12, 24 and 30.—*For Karhad read Karhāḍ.*
- „ 288, l. 22.—*For Kāñchi read Kāñchī.*
- „ 292, text l. 3.—*Put hyphen after कौच.*
- „ 294, text l. 16.—*Omit: after °नि.*

EPIGRAPHIA INDICA.

VOLUME XIX.

No. 1.—THE ZEDA INSCRIPTION OF THE YEAR 11.

By STEN KONOW.

Zeda is a village near Und (Ohind) in the North-West Frontier Province, situated in $34^{\circ} 3' N.$ and $72^{\circ} 32' E.$ Here I. Loewenthal noticed "an unshapen piece of rock lying at the entrance of the village", on which there was an inscription in Kharōṣṭhī characters.¹

The stone, which is now in the Lahore Museum, is, according to Cunningham, a rough block of quartz, 4 feet long and 1 foot broad. The inscription has been edited by Messrs. Cunningham,² Senart,³ and Boyer,⁴ and some remarks concerning its date and interpretation have been published by Messrs. E. Thomas,⁵ G. Bühler,⁶ R. D. Banerji,⁷ H. Lüders⁸ and myself.⁹

I now edit it from estampages kindly placed at my disposal by Dr. F. W. Thomas.

The inscription consists of three lines and covers a space 2 feet long and about 8 inches broad. The size of individual letters varies from almost 4 inches in the beginning to 1 to $1\frac{1}{2}$ inches towards the end. M. Senart thought that ll. 1 and 2 are perhaps incomplete, but such does not seem to be the case.

The stone is very rough and the inscribed portion is damaged in several places. The reading and interpretation are therefore beset with considerable difficulty, and this difficulty is increased because the shape of individual characters is not consistent. In spite of all the care and ingenuity which has been bestowed on the record, it has not, therefore, been possible to read and explain every passage with certainty, and I have not been able to arrive at satisfactory results throughout, and I sincerely hope that the new plate may induce other scholars to examine the record and publish their remarks so that they can be utilized for the final edition in the *Corpus Inscriptionum Indicarum*.

The **characters** are of the same kind as in contemporary inscriptions. I may mention some details with regard to individual letters.

¹ Cf. his remarks, *J. A. S. B.*, XXXII, 1863, p. 5.

² *Archæological Survey of India*, V, pp. 57 ff. and Plate XVI, 1.

³ *Journal Asiatique*, VIII, xv, 1890, pp. 135 ff. and Plate opposite p. 138.

⁴ *Journal Asiatique*, X, iii, 1904, pp. 465 ff.

⁵ *J. R. A. S.*, N. S., IX, 1877, p. 91.

⁶ *J. R. A. S.*, 1894, p. 535.

⁷ *Ind. Ant.*, XXXVII, 1908, pp. 46, 72.

⁸ *Sitzungsberichte der Königlich Preussischen Akademie der Wissenschaften* (henceforth quoted as *S. B.* A. W.), 1912, p. 826.

⁹ *S. B. A. W.*, 1916, pp. 801, 806; *Orientalische Zeitschrift*, VIII, p. 230; above Vol. XIV, p. 132.

Ka is usually angular, thus in *Kaṇishkasa*, l. 2; occasionally, however, it is rounded, as in *kue*, l. 2. Similarly *kha* has an angular top, as in the Pālātū Dhērī and Jauliā inscriptions, in *khade*, l. 2, but the same rounded shape as in the Āra record in *daṇamukhe*, l. 2. *Ja* has the regular shape with a straight upright in *rajami*, l. 2. In *pujaṇe* in the same line it has been bent so as to avoid running up into the *u-mātrā* of *kshu*, l. 1, and in *-rajaśa*, l. 3, the upper right-hand termination has been bent backwards.

Only the cerebral *ṇ* is used throughout.¹ The *e-mātrā* has been added at the top in *-phaguṇe*, l. 1, but projects from the middle of the vertical in *pujaṇe*, l. 2.

De in *khade*, l. 2, has the same shape as in the Āra inscription, with the *e-mātrā* at the bottom and the top resembling that of *ṇa*.

The rare *pha* occurs in *-phaguṇe*, l. 1, and has the regular shape.

Ya is narrow and angular as in the Sue Vihār inscription, and *śe*, with the *e-mātrā* in the left corner, in *iśe*, l. 1, has almost the same shape as in that record.

Sa has different forms. The very last letter of the inscription has a strong backward bend, evidently in order to avoid its running into the *ja* standing above it; the first *akshara* is *saṃ*, where the *sa* looks almost like *ra*. Similar forms, without any break or bending of the vertical, are also found elsewhere, thus the second *sa* of *masasa*, l. 1. A more regular form is found in *Kaṇishkasa*, l. 2; the *sa* which opens l. 3 is a semi-circle opening towards the left and provided with a short top-stroke, etc.

The compound *rjh* in *marjhakasa*, l. 2, shows the loop-shape of *r*. In the compound *shk* in *Kaṇishkasa*, l. 2, the verticals of *sha* and *ka* form one unbroken line as in *Vajheshka* in the Āra record.

There are several flaws and accidental strokes, which resemble letters and considerably add to the difficulties of interpretation. The easiest portion of the whole record is l. 1, which contains the date, and which has been written in very large letters. Abstracting from insignificant details such as the transliteration of the nasal and the addition of an *e* in *-phaguṇe* I accept the reading of M. Boyer, who again agrees with M. Senart except in the reading of the numeral figure after *di*, which the latter read 10: *saṃ 10 1 aśaḍasa masasa di 20 utaraphaguṇe iśe kshuṇami*.² There cannot, I think, be any doubt with regard to the figure 20. There is a distinct indenture in the middle, and it is quite distinct from the figure for 10 which occurs after *saṃ*. I also think that the *ṇe* of *utaraphaguṇe* is certain. The restoration of that word is due to M. Senart; Cunningham and Thomas read *udeyana gu* 1. The *e* of *iśe* was recognised by Professor Bühler.

It will be seen that the date contains one detail which is not usually met with in Kharōshthī records, viz., the mentioning of the nakshatra current on the particular day when the inscription was engraved. There is only one other Kharōshthī epigraph where the same arrangement is found, viz., the Und inscription, where I read *saṃ 20 20 20 1 chetrasa masasa divase aṭhami di 4 4 śa kshuṇami sa viranakha (?) purvashade*. Und and Zeda belong to the same neighbourhood, and it is probable that the addition of the constellation was customary in that region. It should be borne in mind that both inscriptions are essentially private records. I shall have something to say about the conclusions which can possibly be drawn from these dates later on.

L. 2. The first four *aksharas* were read *chanam uspa* by Cunningham, *bhanam uka* by M. Senart and *khanam uspha* by M. Boyer, who is the only one who has attempted to give a continuous translation of the whole record. He was of opinion that three different donations are recorded in the inscription, the first one being a *khanam*. This word he took to be a synonym

¹ See my remarks above, Vol. XIV, p. 131 f.

² For the transliteration *ksh* cf. my remarks, *Deutsche Literaturzeitung*, 1924, pp. 1899 ff.

of Sanskrit *khāta*, a ditch, a fosse, a well, and he connected it with the following six letters, which he read *usphamu...cha*, and the word *danamukha* which follows later on, the meaning of the whole being, according to him : the donation of *Usphamu...cha*, a well. I may state at once that an interpretation which reckons with three different donations, by different persons, recorded in one and the same epigraph, is not in accordance with the practice in Kharōṣṭhī inscriptions and *a priori* very unlikely to be right. The supposed personal name *Usphamu...cha* has, moreover, a rather suspicious look, and, finally, this reading is almost certainly wrong.

Professor Lüders¹ saw that the second *akshara* has an *e*-mātrā and read *khane*, and he rightly read the next two letters *kue*, corresponding to *kūpe* in the Āra inscription, explaining *khane kue* as a dug well, as distinguished from a natural one. He also pointed out that the form *kue* is used in the Pāja and Muchai inscriptions. A similar form *kuo* also occurs in the Mount Banj epigraph. This analysis shows the way to the correct interpretation of our record, and there is only one point where I think it necessary to deviate from him. The second *akshara* cannot be *ne*, because the *e*-stroke is never added at the bottom of the vertical of *na*. We find it above the top in *Kaṇeshkasa* in the Mānikiala inscription, and, as I have already remarked, it sometimes occupies the same place in our record. Our *akshara* is in reality identical with the *de* of *devaputra* in the Āra inscription and we must certainly read *khade*, corresponding to Sanskrit *khāta*, dug.

Then follow four *aksharas*, which were read *kharaḍasa* by Cunningham. The first one was left untransliterated by M. Senart, while M. Boyer read *mu* and Professor Lüders *ve*. Cunningham's *kha* is out of the question, and so far as I can see M. Boyer was right in reading *mu*. Professor Lüders states that *ve* is fairly clear in an estampage in his possession. A comparison of the estampage before me and M. Senart's plate seems, however, to show that the apparent *va* is in reality the continuation of the long fissure running below the ensuing seven *aksharas*. The next letter was read as *ra* by Cunningham, but Professor Lüders is no doubt right in stating that it may be *ro*. I fail to understand how Messrs. Senart and Boyer arrive at their reading *cha* of the third *akshara*. It is certainly *ḍa* as read by Cunningham.

Muraḍasa, or probably *muroḍasa*, is the genitive of a word *muraḍa* or *muroḍa*, which has a distinctly un-Indian appearance. It is tempting to compare it with the words *murta*, *murṇḍaga* and *murunḍa*, which seem to be different attempts at rendering a Śaka word which the Indians sometimes translated with *svāmin*,² and I think that we must accept that explanation. We know that the title *murunḍa* was used by Śaka chieftains and Indo-Skythian rulers in India down to the 4th century A.D., when the *Śakamurunḍas* are mentioned in Samudragupta's *Allahābād prasasti*, and I do not think that it can reasonably be doubted that it was this same *Śakamurunḍa* or an older indigenous form of the word which the Chinese rendered with their *Sai-wang*, the designation of the tribe which was expelled by the Yüeh-chi after the latter had been conquered by the Hiung-nu.³ I am aware of the fact that *wang* has been considered to be part of the name of the tribe, and not the usual word for "king", "ruler", and that Professor A. Hermann,⁴ on the authority of the late Professor de Groot, wanted to change *Sai-wang* to *Sai-yü*, i.e., *sak-yü* or, according to the Nankin pronunciation, *sak-giok*, which he identified with *Sacaraucae*. The difficulty, however, which has puzzled some Sinologists in the designation *Sai-wang*, Saka lords, or, Saka kings, and caused them to try to find another explanation of the word *wang*, seems to me to disappear in the face of the corresponding designation *Śakamurunḍa*. The Indian translation of this term by *Śakanripati* is an exact parallel to the Chinese word.

¹ *l.c.*

² Cf. Lüders, *S. B. A. W.*, 1913, pp. 422 f.; Konow, *S. B. A. W.*, 1916, pp. 790 ff.; *Das indische Drama*, §58.

³ Cf. e.g., O. Franke, *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen. Zentralasiens*. Berlin, 1907, pp. 46 ff.

⁴ Pauly's *Real Encyclopädie der Classischen Altertumswissenschaft*, sub voce *Sacaraucae*.

The designation *Śakamuruṇḍa*, *Sai-wang* is not exactly synonymous with *Saka*, *Śaka*. Not all the Śakas were Śakamuruṇḍas. We now know that the Kushāṇas, who followed up the Yüe-chi conquest of the Tokhara country by an invasion of India, acted as the successors of the Śakas. We also know that the home-tongue of the Kushāṇas was the language which we know from numerous documents recovered in the southern oases of Chinese Turkistan, and especially in and about Khotan. I have myself called this language Khotanī and thought that it was related to, but not perhaps quite identical with the tongue of the Śakas. The prevalent opinion is, however, that Khotanī is simply the speech of the Śakas. In reality there is only a difference in the terms chosen to designate the language. The necessary inference from all that we know at the present moment is that Khotanī is a Śaka dialect or, according to most scholars, the Śaka language, in other words, that the Kushāṇas, and consequently the Yüe-chi, were Śakas, not however exactly the same tribe as the Sai-wang. The difference was not of an ethnic nature but, if we may judge from the designation *Sai-wang*, it had some reference to the system of government or to the title used by the rulers of that particular tribe. The title *murunḍa* was not used in the country where we find the Śaka language or dialect used in literature and administration. We there find other designations, *rre*, genitive *rrundi*, king, and *shshau*.¹ Though *rrundi* later on also occurs in the form *rrunḍi*, there can be no question about identifying it with *murunḍa*, where *mu* evidently belongs to the base. *Shshau*, on the other hand, is the title which was used in the coin-legends of Kanishka and his successors, *shaonano*, *shao Kaneshki Koshano* written in Greek letters, with the same representation of a short *u* through *o* as in *kozoulo* for *kujūla*. The title *shaunānu shau* is not met with in Eastern Turkistan. We can, however, infer that it was known from the fact that the designation of the Buddha as *gyastānu gyasti*, i.e., the god of gods, is evidently framed in imitation of this title. There can be no doubt that it is an adaptation of the imperial Persian title, and we have no reason for thinking that it was originally in use among the Śakas of Eastern Turkistan. We know from the *Kālakāchārya-kathānaka* that the Śakas who invaded India before Vikramāditya used a slightly different form, *shahānu shāhi*, which is evidently borrowed from Middle Persian, and this form was adopted by the Kushāṇas in their Brāhmī inscriptions and also occurs in the Allahābād *prastasti*. *Shaunānu shau* is the same title, but it is not simply borrowed, but translated, the Middle Persian *shāhi* being replaced by the indigenous word *shau*, formed with another suffix *van* from the base *kshāi*. We must necessarily infer that the Śaka chiefs of Eastern Turkistan, the ancient Yüe-chi, used this title, in addition perhaps to *rre*, before they introduced the imperial Persian titulature. Their rulers were accordingly called *rre* or *shau*, while the chiefs of the *Śakamuruṇḍas* were designated as *murunḍa* or some older form of this word.

Now if *muraḍa*, *muroḍa* of the Zeda inscription is the same word as *murunḍa*, it would be of interest if we could settle the question about its exact meaning. An etymological explanation of the word, which is perhaps possible, has been given by Professor Hermann Jacobsohn.² He thinks that it is formed from the same base as the Greek words (*epi*)*melētēs*, *meletōr*, *meledōnos*, caretaker, supervisor, and is about synonymous with *kshatrapa*. If such be the case, it becomes probable that the title *kshatrapa* used by the Śaka rulers in India is merely a translation of the old term, so that the *Śakamuruṇḍas* of the Allahābād *prastasti* are the Western Kshatrapas.³

The meaning care-taker, office-bearer and ruler seems to suit the context in the Zeda inscription. *Muroḍasa*, i.e., probably *muroḍasa*, is followed by a word which was read *marḍukasa*

¹ Cf. *Ostasiatische Zeitschrift* VIII, pp. 220 ff.

² *Arier und Ugrofinnen*, Göttingen, 1922, pp. 106¹, 200.

³ Is it conceivable that the title *meridarkhes*, which is used in Greek inscriptions of the Seleucid age and sphere and in Egypt, is an adaptation of the Iranian title based on a popular etymology of the word? Cf. about this title Dr. F. W. Thomas, *Festschrift Windisch*, pp. 362 ff.

by Cunningham and *marḍakasa* by Messrs. Boyer and Lüders, while M. Senart states that he cannot understand how Cunningham arrived at his reading of the second *akshara*. The *r*-loop is, however, quite distinct, and the upper part of the compound only differs from *ḍa* in having a short stroke to the left of the *op*. M. Boyer derives *marḍaka* from the base *mriḍ*, to be gracious, and takes it to be a designation of the following word *Kaṇishka*. He admits that we should rather expect an honorific title of a different kind, but thinks that the designation "compassionate" is well suited in the case of the famous protector of Buddhism. He also mentions, however, the possibility of explaining *marḍaka* as a patronymic.

So far as I can see, however, the reading *marḍaka* cannot be maintained. The short stroke at the top of the *akshara* is the characteristic which distinguishes *jha* from *ḍa*, and I have, therefore, thought¹ it necessary to read *marjha* and explained² *marjha* as an older form of the Khotanī word *malysaki*, which occurs in the *Maitreyasamiti*,³ where it is used to render Sanskrit *grihapati*, the sixth of the *ratnas* of a *chakravartin*. The *grihapati* is characterized⁴ by the divine eye, through which he discerns hidden treasures and secures them for his master. *Marjha*, *malysaki* is derived from the Iranian base *marz*, corresponding to Sanskrit *mriḍ*, to touch, to clean, to rub, and evidently means an official who has to examine treasure, a tutor of treasure and coin.

If *marjha* is the same word as Khotanī *malysaki*, we must draw the conclusion that the *l* of the latter is derived from an older *r* and that the change of *r* to *l* in this and in similar cases is subsequent to the date of the Zeda inscription. That the Iranian tongue of the Khotan country underwent certain changes between the first centuries of the Christian era and the oldest texts in which it is found has been shown by Professor Lüders,⁵ and I can now add an example, which seems to be absolutely certain. The Khotanī postposition *bendī*, on, near, concerning, is found as *ramti*, i.e., *vāndi*, in the Kharoshthī documents from Niya. We learn from this fact that the development of *ā* to *e* in this word took place after the second century, and also that the language to which *bendī* belongs was spoken in the southern oases at the time when the Niya documents were written.

The words following after *muroḍasa marjha* are certainly *Kaṇishka* *rajami*, as seen by M. Senart, while Cunningham read the finale *mi* as *gam*. *Kaṇishka* is of course the well-known Kushāṇa emperor, and it seems necessary to infer that the preceding words *muroḍasa marjha* are titles used to characterize him, for we know that there is not a single Kharoshthī inscription where the name of a ruler is used without any title being added. We should, of course, expect to find some of the usual designations, as in the contemporaneous Sue Vihār inscription, where Kanishka is styled *mahārāja*, *rājātirāja*, *devaputra*. But then it should be remembered that we have not before us an official record, but a private document, so that we need not expect to find the official titles. And we know that the title *murūḍa*, which I identify with *muro[n]ḍa*, was used in India long after Kanishka's days, and Kanishka's accession meant a considerable strengthening of the power of the Indo-Skythian rulers. The result would naturally be a strengthening of the national feeling of the Śakas, and it would be intelligible if national titles were used, at least in records drawn up at the request of Śaka individuals, as may have been the case with the Zeda inscription. There is, accordingly, nothing extraordinary in the use of the designation *murada* or *muroḍa*.

¹ S. B. A. W., 1916, p. 801.

² *Ostasiat'sche Zeitschrift* VIII, p. 230.

³ Ed. Leumann, Strassburg, 1919, p. 67.

⁴ Cf. Senart, *Essai sur la légende du Buddha*. 2 éd. Paris, 1882, p. 29.

⁵ S. B. A. W., 1919, pp. 763 ff.

The explanation of the second title *marjhaka* is more difficult. If my analysis of the word is right, it might characterize Kanishka as a ruler rich in treasure. Now we know that there was an Indian tradition¹ about four "sons of heaven", the rulers of India, China, the Yüe-chi and the Roman empire, and the country of the Roman emperor was considered to abound in treasure. The title *marjhaka* might accordingly be used in order to convey the idea that Kanishka had won the wealth of the Roman empire, and as we know that the Roman title *Cæsar* itself is used, in addition to the common titles *mahārāja*, *rājātirāja*, *devaputra*, in the Āra inscription of Kanishka II, the use of *marjhaka* might be considered as the first step in that direction. We should, of course, like to know the reason for such a reference to the Roman empire in the two records, and expect it to be the result of a victorious war with the Roman armies. We do not, however, hear about any such thing having happened.

We know, on the other hand, that the Roman power in Asia was waning during the reign of Hadrianus (A.D. 117-138), who withdrew from Mesopotamia, which was then occupied by the Parthians. Buddhist texts preserved in Chinese translation² further state that the king of the Parthians tried to close the West to Kanishka, who then defeated him. If Kanishka's date coincided with the reign of Hadrianus and if the tradition about a victorious war with Parthia is based on fact, it would be conceivable that the idea of a ruler of a country abounding in treasure was transferred from the Roman to the Parthian emperor, and further, after Kanishka's triumph over the latter, to him, and that might be the reason for the use of the title *marjhaka* in our record and of the designation *kaisara* in the Āra inscription. It is at present impossible to make any definite statement. But, at all events, it seems to me that the terms *muroḍa* and *marjhaka* must be considered as titles characterizing King Kanishka.

What follows after *rajami* is the most difficult passage of the whole record. Cunningham read *dharya dadabhāsa Idamukhastrape a de asa...*; M. Senart *..dadabhāi da[na]mukha.[pe adhia] sa [daadaasa] ti [dha]...*, and M. Boyer *[to]yadalabhaiṁ danamukha sapeadhia sasasushe sati vudhe*. He explained *sapeadhia* as a compound of *sapea*, which he identified with Pāli *sappāya*, and *dhia*, Sanskrit *dhiyā*, and saw in *sasasushe* a Sanskrit *sasyasosha*. He thus arrived at the translation: the gift of Usphama...cha, a well for the obtainment of rain-clouds in the kingdom of the compassionate Kanishka, with the intention of making something salutary, after a drying up of the crops had set in.

I am unable to follow the French scholar in this interpretation. I have already remarked that the preceding portion of the inscription cannot be explained as done by him. And I do not know of any instances where a well was dug in order to obtain rain-clouds, in other words as a kind of magic. Moreover, it would be more natural to aim at producing rain than at attracting rain-clouds, and, finally, it may reasonably be doubted whether the word *lābha* would be used with *toyada*, a cloud.

If we now turn to the plates, it seems to me that M. Boyer's reading is wrong in several places.

The first letter after *mi* runs up into a fissure in the stone, but seems indeed to be a *ta*. The lower part, it is true, seems to end in a curve opening towards the left, which evidently led Cunningham to read *dha*. There is, further, apparently a stroke projecting from the lower part towards the left and running into the next *akshara*. It may be the *o-mātrā*, and, with every reserve, I accept M. Boyer's reading *to*.

Then follows *ya*, but the right-hand stroke is clearly broken and then bent downwards, so that we must apparently read *yam*. The following *akshara* is certainly *da*, and the whole word, therefore, seems to be *toyamda*. I do not know what to make out of this word. It may perhaps

¹ Cf. Pelliot, *T'oung Pao*, 1923, pp. 97 ff.

² Cf. Sylvain Lévi, J. A., IX, viii, 1896, pp. 444 ff.; *Ind. Ant.*, XXXII, 1903, pp. 381 ff.

mean some appliance for drawing water or some channel or feeder for conducting water to the well, but as long as even the reading is not certain, it is useless to try to fix the meaning.

The ensuing *akshara* cannot be *la*. It consists of an upper curve, continued downwards in a line which first projects towards the right, then ends in a knee with a vertical running down to the bottom. There is a faint cross-bar in the middle, which, however, seems to be accidental. So far as I can see, the only possibility is to read *cha*. If the cross-bar were not accidental, we might think of the shape of *chha* which is used in the Aśoka inscriptions and in Central Asian documents to denote the old Sanskrit *chh*, which is always carefully distinguished from the Prakrit *chh* derived from *ksh*, etc.¹ But there does not seem to be any reason for thinking that the thin stroke visible through the middle of the vertical really belongs to the *akshara*.

After this *cha* M. Boyer read *bhai*, but there is a distinct *u*-loop at the bottom of *bha*, and we must read *bhui*. This *bhui* cannot be anything else than Sanskrit *bhūyah*, and *toyamda* (?) *cha bhui* seems to be one of those parenthetical sentences which are sometimes met with in Kharoṣṭhī records.²

Then comes *daṇamukha*, the only word in the whole passage about which there cannot be any doubt.

The ensuing *akshara* was read *stra* by Cunningham, while M. Boyer saw in it a *sa*. It seems to me that the cross-bar is far too distinct to be accidental. On the other hand, I cannot follow Cunningham in reading *stra*, for the compound letter *sta* always has a straight vertical, while the main portion of our letter is a rounded line ending in a rounded bend to the left at the top, and another one to the right at the bottom. So far as I can see, it is exactly the same letter which stands at the beginning of l. 4 of the Sue Vihār inscription, where it is certainly *hi*. I therefore read *hi*, and I follow M. Boyer in taking the ensuing *akshara* as *pea*, reading accordingly *hipea* instead of his *sapea*.

I am not certain about the ensuing *aksharas*, which M. Boyer read *dhia*. There seems to have been a good deal of peeling off, and the result are some curious strokes at the top of the apparent *dhi* and at the bottom of the second letter. They seem, however, to be accidental and I accept M. Boyer's *dhia*, but I take the following *sa* to belong to the preceding letters and read the whole as *hipeadhiāsa*.

Now if we compare other Kharoṣṭhī inscriptions mentioning the digging of wells,³ it will be seen that the person or persons at whose request the well was dug, are always mentioned. We must therefore, I think, necessarily infer that *hipeadhiāsa* is the name of a person. I cannot analyse this word or words. *Hipea* reminds us of Greek names such as Hippeos, Hippias and *Dhia* might be an adaptation of some Greek name. Cf. *Diya* in the Beshagar column inscription. It would not, however, be safe to make any definite statement about the etymology of the name. The only thing which seems to be certain is that *Hipeadhiāsa* is the name of the donor, perhaps a double name, *Hipea Dhiasa*, in which case *Hipea* should probably be considered as the genitive of a base *Hipe* or *Hipei*.

¹ This sign is only met with twice in later Kharoṣṭhī inscriptions, viz., in an unpublished Mansehra inscription of the year 68 and on the Mathurā Lion Capital, where it has not, however, been recognized but been treated as a compound *shf* so that the word *palichhina*, Sanskrit *parichchhinna*, has been read *palishhina*. There is no other instance where it could possibly have been used, all the other occurrences of *chh* representing the derived Prakrit sound, which was no doubt different from old *chh* and which I now transliterate as *ksh*.

² Cf. Lüders, *J. R. A. S.*, 1909, p. 650; *S. B. A. W.*, 1918, p. 763¹.

³ Muchai: *sahayaraṇa kue vashifugana*; Mount Banj: *makaḍakaputrāsa...kue daṇamoho*; Pāja: *Aṇaḍa-putreya Saṃghamitreya kue karite*; Shakardarra: *kuvo khadao Fraṇivāḍ[r]janasa...daṇamukho*; Īra: *khadao kue Daṇaḍatena Poshapuris petr[e]sa*; Kala Sang: *[saka*]yaraṇa Pipalaktana tuo*; Margu: *kue suhaya [raṇa*...] daṇasa*.

The next letter is again *sa*, and then follows, so far as I can see, a *rva*, though it may be *ka* as read by Cunningham. In M. Senart's plate the right-hand hook of the letter has disappeared and the *akshara* runs into the following one, so as to produce the appearance of a *su*, and the apparent *e*-stroke, which clearly belongs to the *akshara* following after *rva*, looks as if it belonged to the second one. The letter following after what I read as *rva* consists of a vertical bending at the top towards the left and provided with a cross-bar. The apparent *e*-mātrā protrudes below the upper bar and seems in reality to be an *i*. With every reserve I therefore read *sti*.

Then follows an unmistakable *va*. In M. Senart's plate it runs into the preceding *akshara*, and thus M. Boyer arrived at his reading *she*, without taking any notice of the unusual place of the *e*-mātrā. This *va* I take together with the next *akshara*, which I read *da*; cf. the shape of *d* in *di*, l. 1.

Then follows *ti*, and then two letters which M. Boyer read *vudhe*. The *u* of *vu* is not certain, and I prefer to read *va*. The stroke at the right-hand corner of *dhe* seems to me to be a flaw in the stone. I therefore read *vadha* and connect *vadha* with the ensuing *akshara*, which is certainly *si* or *se*. I accordingly read *sarvastivativadhase*.

Messrs. Senart and Boyer took the last *akshara* *sa* together with the two following ones, which they read as *putra*. The *pu* is certain, but the *tra* does not, so far as I can see, exist. If we compare the fourth *akshara* from the end in l. 3, which is certainly *tra*, it will be found to be quite different. It seems to me that a portion of the stone has peeled off in this place, to the right of the *u*-loop of *kshu* in l. 1. It was therefore left open, and the context goes on to the left of the *u*-loop, with an *akshara* which M. Boyer took to be *ba*, but which seems to me to be *ja*. The vertical has been bent to the right, so as to cover a portion of the open space, but the *ja* is, I think, easily recognizable.

Then follows *na*, with a sloping line running downwards from the middle of the vertical. M. Senart read the whole as *na*, while M. Boyer thought it necessary to read *npa*, a compound which is in itself very unlikely, and which would, at all events, scarcely look like our *akshara* but be provided with an angular *pa*-hook. I take the letter to be *ne*, with the *e*-mātrā placed as in *Sakyamune* in the Wardak vase inscription. *Pujane* corresponds to Sanskrit *pūjanē*, in the honouring of, and is synonymous with the common *pujae*.

The last three *aksharas* of l. 2 were read by M. Senart as *Liaka* and this, taken together with the letter *sa* at the beginning of l. 3, makes up the genitive *Liakasa*, which M. Boyer connected with his *saputrabanpa* into a compound *saputrabanpaliakasa*, to which he assigned the meaning 'together with his sons Banpa and Liaka'. Even if we were to accept the reading *banpa*, it seems to me that it would not be quite easy to follow M. Boyer in his analysis of the compound.

The name *Liaka* is also known from the Taxila copper-plate of Patika, the son of the Kshatrapa *Liaka Kusuluka*, and we should naturally infer that the *Liaka* of our inscription was a descendant of *Liaka Kusuluka*, the more so because he is evidently designated as a Kshatrapa. The reading of the word following after the first letter of l. 3 is not, it is true, certain, but there can be little doubt that it means "of the Kshatrapa". M. Senart read *chhaharasa* and M. Boyer *chhala-pusa*. The former was partly influenced by the Patika plate where Kusuluka *Liaka* is usually supposed to be designated as *Chhaharasa Chukhsasa cha chhatrapa*, Kshatrapa of Chhahara and Chukhsa. In my opinion, however, there cannot be any doubt that we must read *kshaharatasa*, there being room for two *aksharas* in the damaged portion at the end of l. 1. Moreover, M. Boyer was certainly right in reading the third *akshara* as *pa*. The second one is scarcely *ha*, and it is also different from *la*, the upper vertical standing more to the left than the lower one. There is, moreover, a stroke towards the right at the bottom. One might think of reading *tra*, but such a compound is scarcely possible. It is perhaps possible to assume that the engraver has misunder-

stood his draft and placed the upper vertical too far to the right, while *tra* was in reality intended. As there cannot well be any doubt about the meaning I would, therefore, with every reserve, read *ksha[tra]pasa*.

We are not in a position to decide the question about the nationality of the family of the Kshatrapa Liaka. If he was descended from the Kshatrapa Liaka Kusuluka of the Patika plate, we should be inclined to think that he was a Śaka, because the date of the Patika plate is referred to the reign of the King Moga. The designation *Kusuluka* seems to indicate relationship with the Kushāṇas, for *Kusuluka* is probably connected with the designation *Kujūla* used about the first Kadphises. We know from the coin-legend of Liaka Kusuluka that the second *u* of *Kusuluka* was long and that the *s* was pronounced with voice, for the Greek legend is *Kozoulo*, as on the coins or *Kujūla* Kadphises.

If the Kshatrapa Liaka was a descendant of Liaka Kusuluka, we should think that he ruled in the neighbourhood of Taxila, in which case his province may very well have included the present Zeda.

After *ksha[tra]pasa* M. Senart read *.pa..a.da.ta dana* and M. Boyer *thupa dhola unamita dana*. The latter translated the whole passage as follows: the gift of Chhalapa together with his sons Banpa and Liaka, a stūpa resplendent in whiteness and of great height. We should accordingly here have the record of the second donation mentioned in the inscription. Abstracting from the general objection to such an interpretation which I have already mentioned, I may draw attention to the curious arrangement which M. Boyer supposes to be followed in the enumeration of the gifts: first a well, then a resplendent stūpa, and thirdly, as we shall see, a temple servant. It would be difficult to find any logical reason for such an arrangement, and I agree with M. Sylvain Lévi¹ that we should expect the state of things to be different.

An examination of the plate will, moreover, so far as I can see, lead us to other results than those arrived at by M. Boyer, also in the passage following after *ksha[tra]pasa*.

The first *akshara* cannot possibly be *thu*. It consists of a rounded top, continued to the right in a vertical ending in a loop, which I follow M. Boyer in considering as an *u-mātrā*. There cannot, in my opinion, be any reasonable doubt about the nature of the letter: it is *u*, of the same kind as the *u* of *utaraphagune*, l. 1, only shorter, and the *u*-loop has not been continued up to the vertical. Then follows *pa*, as given both by M. Senart and by M. Boyer. The third *akshara*, on the other hand, cannot be *dho*. It consists of a broken vertical, bent towards the left at the top, and provided with the hook which we know from the usual *ka*. A similar break in the vertical is also found in one of the *kas* of the Māṇikiālā silver disk, and similar forms occur in the Āra and Māṇikiālā inscriptions and on the Kanishka casket. I think it necessary to read *ka*.

Then follows an *akshara* consisting of an upper curve connected with the lower part by a vertical. It is impossible for me to understand how it can be read otherwise than as *cha*. The next letter is clearly *a* and not *u*, there being no trace of an *u*-loop at the bottom, and I am unable to see how M. Boyer arrived at his reading *unamita*. The *a* is followed by a distinct *ma*, which M. Boyer leaves out of consideration. With regard to the next *akshara* M. Senart's reading *da* is clearly preferable to M. Boyer's *na*, even if we were to admit that the dental *na* were used in this place. The lower portion of *da* is, however, bent towards the left and I think that I can see traces of a complete *u*-loop. I therefore read *du*, and the following *akshara* cannot possibly be *mi*. It seems to me to be an unmistakable *ka*. Then follows *ta* as read by Messrs. Senart and Boyer. The whole passage accordingly runs: *upakachāmadu kata*. I analyse it as follows. In *upakachā* I see the dative of *upakacha*, which consists of *upa* and the Prakrit word *kachcha*, which is given as a Dēśī word for *kārya* in the *Dēśināmamālā* ii. 2, and which corresponds to a

¹ Cinquantenaire de l'école pratique des hautes études. Mélanges publiés par les directeurs d'études de la section des sciences historiques et philologiques. Paris, 1921, pp. 91 ff.

Sanskrit *kritya*.¹ *Upakachaa* accordingly means "for the benefit of", and it should be connected with the ensuing *madu*, Sanskrit *mātuḥ*, of his mother.

Kata I take together with the following word, for which I unhesitatingly accept the reading *dana*.

The concluding portion of the inscription was read by M. Boyer as follows: *anuga punavardhase Saghamitrassa dana*, the gift of Saṁghamitra: a servant, in order to increase his merit. I have the same objections against this reading and interpretation which I have mentioned above: the improbability of a registering of many gifts in one and the same inscription, the absence of any intelligible reason for the arrangement of the three entries, and my inability to accept the suggested reading. It might also be questioned whether Sanskrit *punya* could become *puna* or *puṇa* in the dialect of the inscription. We should certainly expect *puṇa* as in the Kharōshthī manuscript of the *Dhammapada*.

The two first *aksharas* are certainly *anu*. M. Boyer draws attention to the shape of the ensuing *akshara ga*, which is turned towards the left and provided with a curve towards the right. He thinks that we are here faced with fissures in the stone. It seems to me, however, that such cannot be the case, and that we must read *gra*. *Anugra* might stand for *anuga*, with a spirantic pronunciation of *g*, but I have my doubts about the possibility of translating *anuga*, standing alone as it does, by "servant". Moreover, I think it necessary to connect *anugra* with what follows and here I cannot accept M. Boyer's reading *puna*, or, in my transliteration *puṇa*. There is no trace of an *u-mātrā*, and, so far as I see, the first *akshara* cannot be *pa*, but only *he*. The *akshara ṇa* next seems to have an *e-mātrā*, but I think that *ṇa* is intended. I therefore read *anagraheṇa*.

The following word seems to be *vardhase* as read by M. Boyer. M. Senart's plate favours this reading, while the *r* before *dh* is not distinguishable in my *estampage*. As stated by M. Boyer *vardhase* or *vadhase* may be an infinitive or the dative of a base *vardhas*.

The reading *Saghamitrassa dana* was established by Cunningham and accepted by his successors. I do not think it possible to read the letter after *tra* as *sa*. It is the same *ra* which we find in *rajami*, l. 2. Nor can I see how the two last *aksharas* can be read *dana*. The first one cannot, I think, be anything else than *ja*, with a backward turn of the top, and the last one is evidently *sa*, turned back so as to avoid its running up into the *akshara* standing above it. A similar distorted *sa* is found before *Mira Boyanasa* in l. 4 of the Gudufara record, where its shape likewise seems to be due to considerations of space.

Who the *Saṁghamitrarāja* was, we cannot say. *Saṁghamitra* seems to be used as a title in the Jauliā inscription *b*, and it is conceivable that it is here used as an honorific designation of Kanishka. It is, however, more likely that *Saṁghamitrarāja* was some person connected with the place where the well was dug.

The date of the Zeda inscription is about one month later than that of the Sue Viṇār epigraph of the 28th Daisios Sam 11, the Macedonian month Daisios roughly corresponding to the Indian Jyāishṭha, the month preceding Āshāḍha. I have already drawn attention to the fact that the dating is fuller than is usually the case in Kharōshthī records, the name of the nakshatra Uttara-phalgunā being mentioned as current on the 20th Āshāḍha. Professor Jacobi has kindly drawn my attention to the fact that we can infer, from this statement, that the months were *pūrṇimānta* just as I have shown it to be the case in the calendar used in the Gudafara record.² The nakshatra Uttara-phalgunā belongs to the *sukla paksha* where it may occur between the 5th and 8th day.

¹ Cf. Pischel, *Grammatik der Prakritsprachen*, § 284.

² See above Vol. XVIII, p. 272 f.

The *pūrṇimānta* reckoning was no doubt an ancient Indian one, while the counting of all the days of the month as a continuous series seems to be of foreign origin, as stated in my edition of the Gudufara record.

With regard to the era used in our inscription, it has never been doubted that it is the so-called Kanishka era, but there is no consensus of opinion about the nature and the initial point of that reckoning. I do not think that anybody would now be prepared to maintain, as was consistently done by the late Dr. Fleet, that Kanishka was the founder of the Vikrama era, after Sir John Marshall has succeeded in analysing the different strata of archæological finds in ancient Taxila. He has conclusively proved that Kanishka succeeded the Kadphises kings.¹ Most scholars seem to be of opinion that Kanishka's accession marked the beginning of the Śaka era. Professor Rapson, the latest authority who has dealt more fully with the question, says:² "The evidence obtained by Sir John Marshall from his excavations of the ancient sites of Takshaśilā proves conclusively that the period of Kanishka's reign must have been somewhere about the end of the first century A.D., and a comparison of this evidence with the statements of Chinese historians and with the dates supplied by inscriptions makes it seem almost certain that Kanishka was the founder of the well-known era which began in 78 A.D."³

I fail to see how Sir John's description of his excavations can be explained as done by Professor Rapson. I may quote his own words:⁴ "The chronology of this period is very uncertain, but it seems probable that it was about 50 or 60 A.D. that Kujūla Kadphises and Hermaeus wrested the Kābul valley and Taxila from the Parthians, and a few years later that Kujūla was succeeded by Wima Kadphises, who consolidated and enlarged the empire which his predecessor had won. To about this period belong the coins of the nameless ruler commonly known as Soter Megas, who may have been a successor of Wima Kadphises—there seems to have been a break between the reigns of Kadphises II and Kanishka.—Then followed, in the second century of our era, the great and powerful Kanishka, the most famous of all the Kushāns, and after him Huviṣhka and Vāsudeva. Kanishka made his winter capital at Purushapura, the modern Peshawar, and extended his conquests over a wide area, from Central Asia to the borders of Bengal, and it is probable that this empire was maintained intact by his immediate successors. The death of Vāsudeva probably occurred in the first half of the third century A.D."

I do not think that this statement can be reconciled with the assignation of the establishment of the Śaka era to Kanishka. On the other hand, it is in thorough agreement with what Professor Lüders remarks:⁵ "The exact determination of the era depends before all on the question whether we should identify the king of the Ta-Yüeh-chi Po-t'iao, who sent in the year 229 A.D. an embassy to China, with Vāsudeva, the successor of Huviṣhka.⁶ In that case the era would start at the earliest with 130 and at the latest with 168 A.D. None of the grounds which Oldenberg⁷ has

¹ According to M. Sylvain Lévi, *Journ. Asiat.* XII, ii, 1923, p. 52, Kadphises is not a personal name, but derived from the name of the country which is variously called *Kapiśā*, *Kamboja*, etc.

² *The Cambridge History of India*. I, p. 583.

³ I shall not in this place enter into a discussion of M. Foucher's theory that the Śaka era is not originally a separate era but simply a continuation of the "Maurya" era, with omitted hundreds, because I have done so in my edition of the Gudufara record above, where I also hope to have shown that it is impossible to follow Professor Rapson in the conclusions he draws from the statements contained in Chinese historical tradition.

⁴ See *A Guide to Taxila*, 2nd edition, Calcutta, 1921, pp. 16 f., Sir John's latest account of his explorations.

⁵ *S. B. A. W.*, 1912, p. 830.—*Ind. Ant.*, XLII, 1913, p. 137.

⁶ Cf. Chavannes, *T'oung Pao*, II, v, pp. 489 f.

⁷ *Nachrichten der Göttingischen Gesellschaft der Wissenschaften*, Phil. Hist. Klasse, 1911, pp. 487 ff. *Journal of the Pali Text Society*, 1910-12, pp. 1 ff., especially pp. 17 f.

adduced against this supposition is decisive. On the other hand, the identification of Po-t'iao with Vāsudeva is, as observed by Chavannes, merely permissible and not necessary; besides there still remains the possibility that a later and another Vāsudeva is meant."

And, as a matter of fact, Sir John's statement agrees with everything that we know from Chinese sources.

It is a curious fact, which has often been commented on, that Kanishka's name never occurs in the historical books of the Chinese. It is difficult to think that such would have been the case, if he had ruled at a time when China was in contact with the Western Countries and received regular accounts of what was happening there, and it seems probable, therefore, that his time was subsequent to A.D. 125, when China was cut off from Eastern Turkistan,¹ where Kanishka's power, according to Hiuen-Tsang, made itself felt.

Buddhist texts preserved in Chinese translations, on the other hand, more than once speak of Kanishka as a great and powerful ruler. Hiuen-Tsang, who tells us about his conquests, also quotes what pretends to be a prophecy of the Buddha, according to which Kanishka's accession was to take place in the year 400 of the Nirvāṇa. M. Sylvain Lévi has made it probable² that Hiuen-Tsang's source was the *Vinaya* of the Mūlasarvāstivādins. According to M. Foucher³ Kanishka reigned in the fifth century of the Maurya era, which was still in general use at the time of his accession. Later on, when the actual state of things was forgotten, and people no more knew anything about the Maurya era, which had, in the meantime been replaced by other reckonings, the memory of an interval of 400 years was still retained, but now this interval was referred to the era of the Nirvāṇa. I do not think it necessary to make further comments on this theory in this place, because there is not the slightest reason for believing in the existence of the Maurya era. But most scholars will unhesitatingly agree with M. Foucher that the tradition of an interval of 400 years between the Nirvāṇa and Kanishka is due to some sort of misunderstanding.

There are, as is well known, more than one estimate of the interval between the Buddha and Kanishka to be found in the Chinese Buddhist works.⁴ The biography of Vasubandhu places Aśvaghōsha, who was an older contemporary of Kanishka, in the sixth century of the Nirvāṇa, and, according to the *Samyuktatratnapitaka*, which was translated into Chinese in A.D. 472, Kanishka was a contemporary of the Arhat K'i-ye-to, of whom we hear that he had left the world in the Buddha's time but reappeared seven hundred years afterwards in the kingdom of Ki-pin.⁵ This tradition, which is certainly older than Hiuen-Tsang, places Kanishka in the second century of our era.

In this connexion the statement found in the same work and quoted above, according to which Kanishka fought the Parthians, receives some additional significance as compared with the use of the title *marjhaka* in our inscription.

There are, moreover, some indications which seem to point to a considerable increase of the Kushāṇa power and a simultaneous strengthening of the national pride of the Indo-Skythians in the second century of our era. In the first place we find rulers using the same titles as the Kushāṇas in Eastern Turkistan, where even a Kushanasena is mentioned about this time. And secondly, some facts connected with the history of the Western Kshatrapas point to the same conclusion. I am speaking of the coins and inscriptions mentioning the name of Chashtana.

¹ Cf. *Acta Orientalia*, II, p. 133.

² *J. R. A. S.*, 1914, p. 1016.

³ *L'art gréco-bouddhique du Gandhāra*, II, p. 510.

⁴ Cf. F. W. Thomas, *J. R. A. S.*, 1913, pp. 646, 649, 1031, and the literature quoted by him.

⁵ Cf. Lévi, *Journ. Asiat.*, IX, viii, 1896, p. 463; *Ind. Ant.*, XXXII, 1903, p. 386.

According to Professor Rapson,¹ "all that is known as to the duration of Chashtana's reign, both as kshatrapa and mahākshatrapa, is that it must be included, together with the reign of his son Jayadāman as Kshatrapa, in the period limited by the years 46 and 72=A.D. 124 and 150." From the Andhau inscriptions² we know that his grandson Rudradāman was associated with him as rājan in Kāthiāwār in Śaka 52, i.e., A.D. 130. He cannot, accordingly, have been born much later than A.D. 90, and his father Ysamotika must have held sway about the time when the Śaka era was introduced.

Now the names of Chashtana and Ysamotika point to the conclusion that they were of the same nationality as the Śakas and Kushānas. Dr. Morgenstierne tells me that, according to Professor Andreas, *Chashtana* is evidently identical with Pashto *chashtan*, a master, and the name Seistanhas, up to the present day, preserved the memory of ancient Śaka settlements in Afghānistān.³ And *Ysamotika* is derived from the word *ysama*, earth, which is well known from documents and books written in the Iranian language of the southern oases of Chinese Turkistan.⁴

Now Ysamotika's name only occurs in the inscriptions and coin-legends of his successors. One coin, which has now disappeared, has, it is true, been ascribed to him, but Professor Rapson is no doubt right in thinking⁵ that it was in reality a coin of Chashtana with the name of his father only legible in the inscription. *Ysamotika*, however, is practically synonymous with *Bhūmaka*, and I quite agree with M. Sylvain Lévi⁶ in thinking that the two names designate one and the same person, *Bhūmaka* being only a barbaric Sanskrit translation of the real name.

Now we must recall the state of things prevailing when Bhūmaka entered on the stage. Vikramāditya had long ago replaced the Śaka rulers in Central India. A national era had been introduced, which had even been used by the Śaka Kshatrapa Śodāsa, and Indian notions had gradually reasserted themselves. If Bhūmaka were one of the first governors appointed after the Śaka re-conquest in A.D. 78, it would be natural for him to adopt an Indianized name, though he was a *Kshaharada*, i.e., was, in some way, connected with the line of Liaka Kusuluka.⁷ The use of the title *rājan* by Nahapāna, who is also designated *Kshaharāta*, Chashtana and his successors, may be due to similar considerations.

The state of things became different with or during the rule of Chashtana. He reintroduced the national name of his father, and this fact becomes easily intelligible if we assume that the power of his nation was essentially increased in his days. It is not necessary to assume that this increase began in India itself. If M. Sylvain Lévi was right in explaining⁸ Chen-t'an Ki-ni-ch'a of the *Sūtrālaṅkāra* as Kanishka, king of Khotan, it is conceivable that Kanishka started on his career in Eastern Turkistan, after the Chinese had lost their hold on the country, and that these events were rumoured in India and awakened the national pride of the Śakas, this awakening being reflected in the introduction of the name *Ysamotika* instead of the Indianized *Bhūmaka* in the inscriptions and coin-legends of Chashtana.

¹ *Catalogue of the Coins of the Andhra Dynasty, the Western Kshatrapas, the Traikūṭaka Dynasty and the "Bodhi" Dynasty.* London, 1908, pp. cxii ff.

² *Ep. Ind.*, XVI, pp. 19 ff.

³ Cf. The important paper contributed by Dr. F. W. Thomas to the *J. R. A. S.*, 1906, pp. 181 ff.

⁴ Cf. Lüders, *S. B. A. W.*, 1912, pp. 406 ff., where attention is also drawn to the curious use of the compound *ys* in order to denote the voiced *s*.

⁵ *I. c.*, p. 71.

⁶ *Journ. Asiat.*, XI, v, 1915, p. 1919; cf. Konow, *S. B. A. W.*, 1916, p. 814.

⁷ *kshaharada*, *kshaharāta* can of course be a title or the name of a family.

⁸ *Journ. Asiat.*, IX, viii, 1896, pp. 452 ff.; *Ind. Ant.*, XXXII, 1903, pp. 384 f.

Now we know that Chashtana's capital was Ujjayinī and that his name was known to Ptolemy. After Kanishka had consolidated his power in India he would naturally enter into relations with the Śaka rulers of Ujjayinī. Now Ujjayinī was the centre of the scientific study of astronomy after new methods which were taken over from the Greek astronomers. The results of this study are laid down in the Siddhāntas, and if the late Dr. Thibaut was right in thinking¹ that these works may very well be based on some Greek source older than Ptolemy, I do not see any reason against applying their methods to the date of the Zeda inscription, in order to settle the question about the initial point of its era by calculating which year or years fulfil the condition : Āshāḍha 20 coupled with Uttara-phalgunā.

I have therefore asked my Dutch friend, Dr. W. E. van Wijk, to examine the date in the light of the Siddhāntas. I have taken it for granted that Kanishka's accession cannot be dated earlier than the initial point of the Śaka era and not much later than A.D. 135. I have therefore formulated the question as follows : in which year during the period A.D. 89 to A.D. 150 did the 20th Āshāḍha coincide with Uttara-phalgunā.

Dr. van Wijk has discussed the question in the *Acta Orientalia*,² and I shall, in this place, only summarize the results of his calculations. If these are made according to the system of the *Sūryasiddhānta* and the equal space system, seven years during the period would answer the conditions, viz., the expired Kaliyuga years 3191, 3216, 3221, 3229, 3240, 3246 and 3248.

This result is not very encouraging. I have, however, already mentioned that we possess a second record, from the same neighbourhood, with the same details regarding the date as in our epigraph, viz., the Und inscription of the year 61, where the 8th Chaitra is coupled with the nakshatra Pūrvāshāḍha.

Applying the same methods to this date, Dr. van Wijk finds that the choice is, in this case, much more limited. It is, of course, sufficient to examine the state of things in the seven years coming 50 years after those which were found to be possible equivalents to the Zeda date. And among these only three years fulfil the condition : Chaitra 8 coupled with Pūrvāshāḍha, viz., the expired Kaliyuga years 3241, 3279 and 3296.

If it is allowed to calculate the dates of the Kanishka era at the hand of the *Sūryasiddhānta*, its initial date would accordingly fall in one of the years A.D. 79, 117 or 134. Dr. van Wijk has reckoned with current years. If the years were expired, the corresponding years would be 78, 116 and 133 respectively.

Dr. van Wijk has further calculated the two dates according to the system of the first *Āryasiddhānta*. His result is that in that case only the expired Kaliyuga years 3229 and 3279 fulfil the conditions required by the Zeda and the Und inscriptions respectively. He therefore thinks that, according to the equal space system, this latter correspondence is most acceptable.

In his second paper, however, he maintains, that the equal space system is a late and artificial one, and that we must, therefore, reckon with unequal spaces. He arrives at the result that June 19 A.D. 139 is the only date which fulfils the conditions of the Zeda record, and February 26 A.D. 189 those of the Und inscription. The initial date of the Kanishka era would accordingly be A.D. 128-129. Such a dating would explain the absolute silence about Kanishka in Chinese historical sources, which seems to show that his accession cannot be placed before A.D. 125. It would follow that the earliest known date of Vāsudēva corresponds to the rainy season A.D. 202, and the latest one to the rainy season A.D. 226, in which case Vāsudēva can very well be identical with Po-t'iao, whose embassy is stated to have reached China in A.D. 229.

¹ *Astronomie, Astrologie und Mathematik*, pp. 45 ff.

² Vol. III, pp 83 ff. ; V, pp; 168 ff.



I now give my reading and translation of the record.

TEXT.

1. Sarā 10 ashaḍasa masasa di 20 uttaraphaguṇe iṣe kṣhuṇami
2. khade kue [mu]roḍasa maṛhakasa **Kaṇishkasa** rajami [to]vaṁda cha bhui
daṇamukha Hipea Dhiasa sarvastivādativadhase pujaṇe Liaka-
3. sa kṣha[tra]pasa upakachaa mad[u] kata daṇa aṇugraheṇa va[r]dha]se Sa-
ghamitrarajasa


TRANSLATION.

Anno 10, on the 20 day of the month Āshāḍha, in Uttaraphaḷguṇī, at this instant this well was dug, in the reign of the lord, the master of treasure **Kanishka**,—and further a “watergiver”—as the gift of Hipe Dhia for the increase of the Sarvāstivāda, in honouring of the Kshatrapa Liaka, for the benefitting of his mother; the gift was made by the favour and for the increase of Saṁghamitrarāja.

No. 2.—BARAH COPPER-PLATE OF BHOJADEVA; VIKRAMA-SAMVAT 893.

By HIRANANDA SASTRI.

This copper-plate, as the District Magistrate of Cawnpore wrote to the Director General of Archaeology in India, while forwarding it for examination, was discovered on the 17th of March 1925 in the house of one Muhammad Baqar when the foundations of a new house were being dug up in the village of Barah which is said to have been inhabited during the Mughal period and lies on the south side of the main road from Cawnpore to Kalpi at a distance of 23 miles west-south-west from the District Head-Quarters and 4 miles east of Akbarpur with which it is connected by a branch metalled road. It measures 23 $\frac{7}{8}$ " by 16 $\frac{3}{8}$ ", being $\frac{3}{16}$ " thick and weighs 1.250 tolas. The three big holes drilled at the left side of the plate show that there must have been a seal attached to it, though it is not forthcoming now. The plate was thoroughly cleaned under the direction of the Director General of Archaeology in India and is now preserved in the Provincial Museum, Lucknow. I edit the record from the original plate as well as from the excellent estampages kindly supplied to me by Sir John Marshall the Director General of Archaeology in India. Only one side of the plate is inscribed, there being 16 lines of writing on it. The size of the letters which are well shaped and deeply cut averages from 1" to $\frac{1}{2}$ " in height, and $\frac{3}{8}$ " to $\frac{1}{4}$ " in breadth. The record is written in the **Nāgarī** script of the period and in **Sanskrit prose**, excepting a somewhat defective *śloka* at the end (ll. 15-16) which gives the name of the *Dūtaka*.

There are no orthographical peculiarities worth noting excepting the use of the *upadh-mānīya* in ll. 7 and 12 and the usual employment of *vi* for *ba* as well as the doubling of *t* before *ra* as in *puttra* (l. 3). The year when the grant under notice was issued is given in l. 16 where it is expressed by letters or letter numerals and a numerical figure. That it is 893 of the Vikrama era is pretty certain but the way in which it is written does not appear to be so. As put down here it would read *simatsrō hrā* (i.e.) 9033. The *t* in the ligature *tsrō* should go with *simvat* and the symbol *srō* be taken as representing hundred like the old symbol . The next symbol undoubtedly represents 8. Thus, I think, the year should be read¹ as *simvat* 100×8 (i.e. 800) 903 (i.e., 893).

The object of the inscription is to record that **Bhōjadēva** granted the *agrahāra* called **Valākāgrahāra** which lay in the *Udumbara-vishya* of the **Kālāñjara-maṇḍala** in the **Kanyakubja-bhukti** to the **Brāhmaṇas** born of the family of **Bhaṭṭa-kāchāra-svāmīn** who

¹ I have read it in consultation with Rai Bahadur Gaurishankar H. Ojha.

belonged to the Bharadvāja-gōtra and was a student of the Vājasaneyā-sākhā, with all its income barring such as had already been granted to gods and Brāhmaṇas. The document would show that the original grant was issued by *śrī-Śarvvavarmmadēva* and sanctioned by *Mahārāja Nāgabhaṭadēva*. It would further show that, owing to the incapacity of the controlling officer (*Vyavahārin*) in the reign of *Rāmabhadradēva*, it was disturbed for some time and *Bhōjadēva*, the grandson of *Nāgabhaṭadēva*, revived it on the old terms in the year 893 of the [Vikrama era] on the fifth day of the bright fortnight of Kārtika which corresponds to Wednesday, 18th October, A.D. 836.

The charter was written by *Rudraṭa*, the *Dūtaka* being *Bālāditya* who was the son of *Rājyabhaṭṭārikā*. I have already stated that the donor of the grant was *Bhōjadēva*, the son of *Rāmabhadradēva* and the grandson of *Nāgabhaṭadēva*. That he was the *Gurjara Pratihāra* king of Kanauj is too clear to require demonstration. The genealogy¹ given in the document is too strong a proof to require further support. The point worth consideration is the identity of the *Śarvvavarmman* spoken of in the document. We are told that the grant made by this chief was confirmed by *Nāgabhaṭadēva*. This statement would make *Śarvvavarmman* to be the contemporary of *Nāgabhaṭa* who flourished *cir.* 816² A.D. The fact that he is described as a *Paramēśvara* would show that he was a subordinate prince. The epithet of *Paramēśvara* reminds us of *Śarvvavarmman*, the *Maukhari* king who is likewise called *Paramēśvara* in the *Asīrgaḍh*³ Seal inscription. But the identification depends on the contemporaneity of the *Pratihāra* king *Nāgabhaṭa*. The *Maukhari Śarvvavarmman*, as I have shown elsewhere,⁴ was the son of *Īśānavarmman*, who flourished about the year 611 of the Vikrama era, that is, *cir.* 554 A.D., and that he ruled about the last quarter of the sixth century of the Christian era or some two hundred years before *Nāgabhaṭa*, the ambitious *Pratihāra* ruler who confirmed the grant. So *Śarvvavarmman* of this inscription cannot be the homonymous prince of the *Maukhari* dynasty; nor can we identify him with the *Śarvvavarmma-Mahārāja* of the *Nirmaṇḍa*⁵ grant of *Samudrasēna* or other rulers of the same name who came long before him. The only prince whose identification will fit in with this chief, as far as I am aware, is the one mentioned in the *Sanjān* plates of *Amōghavarsha* which have recently been published in this journal.⁶ The contents of this valuable document have been fully dealt with by Prof. D. R. Bhandarkar. It tells us that *Gōvinda III*, perhaps the most remarkable *Rāshtrakūṭa* king who flourished *cir.* 793-815, vanquished *Nāgabhaṭa* of the Imperial *Pratihāra* dynasty, who was the son of *Vatsarāja* or the father of *Rāmabhadradēva* and the grandfather of *Bhōjadēva*, the donor of the grant under notice. Further, it informs us that the same *Rāshtrakūṭa* king after his victorious return from the north came to the *Narmadā* on whose banks, at the foot of the *Vindhya*s, he temporarily settled in the kingdom of a petty ruler called *Mahārāja-Śarvan*. It was here that a son was born to him who was called *Amōghavarsha* *alias* *Mahārāja-Śarvan*. *Māraśarva*, as has been remarked by Prof. Bhandarkar, is the same as *Mahārāja-Śarvan* and the *Śrībhavana* of the *Radhanpur* plates of *Gōvinda III* must have been his capital.⁷ To which dynasty this prince belonged, we are not told in any of these inscriptions. But that he must have been an important ruler seems to be clear. Our charter shows that he must have held sway over the tract around *Kālānjara* where the *agrahāra* or the *Brāhmaṇa* village *Valāka* (or *Valākā*) lay, otherwise he could not have made a gift of it. That he was a tributary of *Nāgabhaṭa* can safely be surmised from the fact that the grant made by him was confirmed by the latter.

¹ For the genealogy of this dynasty see Kielhorn's *Northern List*, No. 10, and the *A. S. R.* for 1903-04, pp. 277 ff.; *Ep. Ind.*, Vol. XVII, p. 100.

² V. A. Smith, *Early History of India*, (4th ed.), p. 393; Konow : *Ep. Ind.*, Vol. XII, p. 200.

³ Fleet : *C. I. I.*, p. 219.

⁴ Above, Vol. XIV, pp. 113-4.

⁵ Fleet : *C. I. I.* p. 290.

⁶ Above, Vol. XVIII, pp. 235 ff.

⁷ *Ibid* p. 241, and Vol. VI, p. 250.

Subsequently, when his liege lord, namely Nāgabhaṭa, was routed by the mighty Rāshtrakūṭa king he, 'driven by fear, quickly went to conciliate his mind by choice heirlooms such as the Rāshtrakūṭa king had never received before and feet by prostrations.'¹ About the beginning of the ninth century of the Christian era, the throne of Kanauj passed from one ruler to another very quickly. After Vajrāyudha, came Indrāyudha who was dethroned about 810 A.D. by Dharmapāla king of Bengal and was succeeded by Chakrāyudha who 'was consecrated with the consent of the kings of all the neighbouring states.'² About 816 A.D. he was dethroned by Nāgabhaṭa the Gurjara Pratihāra king. Śarvvavarmman, apparently, must have taken advantage of the situation and extended his territories towards the north, but had to submit to Nāgabhaṭa, when that ruler conquered Kanauj. Nāgabhaṭa was worsted by Gōvinda III, but Bhōja, his grandson, was the undisputed master of Kanauj at the time to which our charter belongs. So, in both the cases, that is in the time of Nāgabhaṭadēva as well as Bhōjadēva, confirmation of the grant by the liege lords was necessary. That the grant was impeded, as remarked above, during the reign of Rāmabhadradēva would lead us to surmise that the rule of this king was not free from turmoil.

As stated above, the grant is dated 893 of the [Vikrama]-Samvat i.e. 836 A.D. So this copper-plate carries the long period of the rule of Bhōjadēva back to some four years and becomes the earliest known dated document of his time.

Besides the donor, his ancestors and the donee, the grant mentions **Bālāditya**, the son of Rājyabhaṭṭārikā, and also Rudraṭa. No details being given about them, their identity remains obscure. Rudraṭa like the names Mammata, Jayyata, Kaiyyata, etc., seems to be a Kashmiri appellation. The word प्रवृत्त would show that he acted as a herald in reading out the *śāsana* of Bhōjadēva.

It may be remarked here that this charter also employs the territorial terms *bhukti*, *maṇḍala* and *viśaya* in the same sense in which they are used in charters like the Nālandā copper-plate³ of Dēvapālādēva.

The localities mentioned in this charter are these: Mahōdaya, Kanyakubja, Kālāñjara, Udum(vb)ara and V(B)alākāgrahāra. Of these, Mahōdaya, as herein described, was a *skandhāvāra* or camp only and was not identical with Kanyakubja (or Kānyakubja) for that is mentioned separately. Generally, Mahōdaya is taken to be a synonym of Kanauj or Kanyakubja, but our charter clearly shows that it cannot always be taken as such. Fleet⁴ was perfectly right when he remarked that the epithet of *skandhāvāra* or camp could not have been an appropriate one for a *rājadhānī*, like Kanauj, and that there must have been several Mahōdayas. Kanyakubja and Kālāñjara are the modern Kanauj and Kālāñjara respectively. Valāka, (or Valākā), the *agrahāra* village which was the object of the grant, and Udumbara, the head-quarters of the district (*viśaya*) where it was situated, I have not been able to locate definitely.

TEXT.⁵

- 1 श्री^६ स्वस्ति । श्रीमहोदयसमावासितानेकनीहस्त्वश्वरपत्तिसम्यक्स्व-
वारात्परमवैष्णवी
- 2 महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीभूयिकादेव्यामुत्पन्नः
परममाहेन्दरो

¹ Above, Vol. VI, p. 350.

² Above, XVII, p. 310 ff.

³ From the original as well as the impressions.

⁴ Smith, *Early History of India*, p. 393.

⁵ *Ind. Ant.*, Vol. XV, p. 111.

⁶ Expressed by a symbol.

- 3 महाराजन्त्री[व]त्सराजदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीहृन्दीदेव्यामुत्सवः परम्भ-
गवतीभक्तो
- 4 महाराजन्त्री[ना]गभट्टदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदीशदेव्यामुत्सवः
परमादित्यभक्तो
- 5 महाराजन्त्रीरामभट्टदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीकृष्णदेव्यामुत्सवः परम्भ-
गव-
- 6 लीभक्तो महाराजन्त्रीभोजदेवः ॥ श्रीकृष्णकुम्भभक्तो । श्रीकृष्णसुरम्यसक्त-
7 ऋपाति उदु(म्भ)रविषयस(म्भ)द्वलाकाप्रहारे समुपगतान्मन्त्रानिव यथास्था-
8 ननियुक्ताम्प्रतिवासिनश्च समान्नापयति । उपरिलिखिताप्रहारस्त-
9 र्वायसमेत आचन्द्रार्कचितिकालमूर्ध्वदत्तदेवब्रह्मदेयवर्जितः परमेश्वरन्त्री-
10 शर्व्वर्षदेवशासनं । महाराजन्त्रीनागभट्टदेवानुमतिश्च^१ दृष्ट्वा भानश्च महा-
11 राजन्त्रीरामभट्टदेवरान्ये व्यवहारिणी त्रैगुण्यात्किञ्चित्त्वाकस्मिन्नहमं ज्ञात्वा स-
12 या पित्रो ऋ पुण्याभितृष्टये । भरद्वाजसगोत्रवालसनेयसब्रह्मचारिभट्टकाच-
13 रस्वाम्यन्वयस्रवाद्याणामन्तरा विच्छेदमप्रमाणीकृत्य ज्ञात्वातक्रमेणेयो-
14 त्स्मृलित इति विदित्वा भवद्विस्ममनुमन्तव्यः प्रतिवासिभिरप्याज्ञाश्रवण-
विधेयैर्भूत्वा स]र्वा-
- 15 या एषाम्समुपनेया^२ इति ॥ रुद्रटेन प्रयुक्तस्य शासनस्य स्थिरायतेः ।
कृतको बालादि-
- 16 त्योच्च राज्यभट्टारिकासुतः ॥ सम्भवत् १०० (X) ८ (-८००) ८० ३ (i.e. ८८३)
कार्तिक यदि ५ निबद्धं ।

TRANSLATION.

Om. Hail ! From the camp furnished with a number of ships, elephants, horses, chariots and foot-soldiers and situated at the prosperous Mahōdaya—(there was) the illustrious Mahārāja Dāvasaktidēva, a most devout worshipper of God Viṣṇu ; his son born of Bhūyikṣādēvi was the illustrious Mahārāja Vatsarāja, who meditated on his (father's) feet and was a most devout worshipper of God Mahēśvara ; his son, born of Sundarīdēvi, was the illustrious Mahārāja Nāgabhaṭṭadēva who was greatly devoted to (the goddess) Bhagavatī and a meditator on the feet of his (father) ; his son who meditated on his feet was the illustrious Mahārāja Rāma-bhadrādēva born of Iṣaṭādēvi and much devoted to Āditya (the Sun-god) and his son born of Appādēvi was the illustrious Mahārāja Bhōjadēva who, a meditator on his (father's) feet, was the great worshipper of (the goddess) Bhagavatī—(he, i.e., Bhōjadēva) (thus) commands all the residents and the officers appointed to their respective posts, that have assembled at the agrahāra

¹ We may read परम्भ for the sake of uniformity.

² It was first correctly read by Rai Bahadur Daya Ram Sahni.

³ Read प्रपञ्च स.

⁴ See *supra* p. 15.

[illegible]

of **Valakā** (or **Balākā**) attached to the **Udumbara** district which is included in the subdivision of **Kālanjara** in the division of **Kanyakubja** :—

Seeing the *śāsana* of the illustrious **Paramēśvara Śarvvavarmmadēva** and the approval of the illustrious **Mahārāja Nāgabhaṭadēva** and finding that the allotment was, for the time being, obstructed through the incapacity of a legal officer during the reign of the illustrious **Mahārāja Rāmabhadradēva**, the above-mentioned *agrahāra* together with all the income, exclusive of all the gifts already granted for gods and Brāhmaṇas, has been given away by me to endure as long as the Moon, the Sun and the Earth exist, for the increase of the merit of my parents, to the Brāhmaṇas born of the family of **Bhaṭṭa-kāchāra-svāmin** of the **Bhāradvāja-gotra** and the **Vājasaneyā-śākhā**, after having rejected the obstruction (of the grant) which took place for some time, and in accordance with the same old apportionment. Thus understanding, you should assent to it; the residents (of the village) also being obedient on hearing the order should take all the dues to these donees.

Here, **Bālāditya**, the son of **Rājyabhaṭṭārikā**, was the *dūtaka* of the *śāsana* of long duration which was brought into force by **Rudraṭa**.

Composed on the **fifth day of the bright fortnight of Kārtika in the Samvatsara 393.**

No. 3.—MAMDAPUR INSCRIPTION OF THE REIGN OF KANHARA : SAKA 1172.

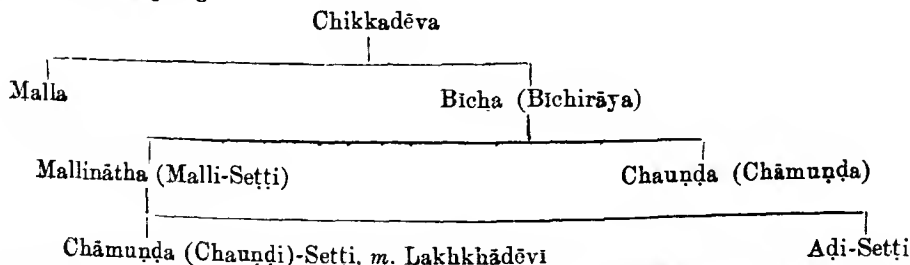
By LIONEL D. BARNETT.

There are several towns or villages bearing the name of Mamdāpūr ("Muhammad's Town") in the Bombay Presidency; but the **Mamdāpūr** where the present inscription was found is a village in the **Gokāk taluka** of **Belgaum District** lying in lat. $16^{\circ} 6'$ and long. $74^{\circ} 59\frac{1}{2}'$. On the Indian Atlas, sheet 41, the name is spelt "Mumdapoor." The inscription was found on a well-preserved stone tablet built into the wall on the left hand inside the local temple of **Basavēśvara**, and is 3 ft. $11\frac{1}{4}$ in. high by 2 ft. $7\frac{1}{4}$ in. wide. There is no information as to sculptures. The text is here edited from an ink-impression prepared for the late Dr. Fleet and now preserved in the British Museum.—The character is a very good and typical Kanarese hand of the period, upright and decorative, but becoming at the end somewhat crabbed as the mason became tired with his long task. The average height of the letters in the first two lines is about $\frac{1}{2}$ in., and then gradually decreases to about $\frac{3}{8}$ in. The cursive forms of *m*, *y*, and *v* are all found. That of *y* occurs only 4 times altogether; the others are much commoner, that of *m* being found 19 times and that of *v* 8 times in lines 1-10 alone. The curious little hook on the top of a letter which seems to denote a short *u*, and to which I have called attention in dealing with the **Mādagihāl** inscription (Vol. XV, p. 316), appears in ll. 51, 54, 55, and 64; it is not certain whether we should read *koṭṭar* or *koṭṭaru* in ll. 52 f. and *Āḍi-setṭiyar* or *Āḍi-setṭiyaru* in ll. 53 f., where the hook on top of the *r* looks like the ordinary *virāma*.—The language in ll. 1-46, which are mostly in verse, is Sanskrit; ll. 47-66 are in Kanarese prose, of the early medieval dialect. After *r* consonants are usually (but not invariably) doubled, and *v* is changed to *b* (e.g. *śarbbā*, l. 5). In the Sanskrit we may note the word *jagajjhampa* (l. 19), on which see Dr. Fleet's note above, Vol. XII, p. 251, and in the Kanarese *vajra-baisaṇiga* (l. 62), *kambha*, *baṇaba* (?), and *haraḷ* (l. 65), and *nūle* (l. 66), on which see *in loco*.

The matter of the inscription is as follows. After paying homage to **Śiva-Chandrasēkhara** (v. 1), **Vishṇu** in his **Boar** incarnation (v. 2), and **Śiva-Pārvati** (v. 3), and describing the ocean, **Mēru**, **Jambū-dvīpa** (v. 4), **Bhārata-varsha**, the kingdom of **Kuntala**, in the latter the province of **Kūṇḍi** (v. 5), a town in the latter, which was the first of a **Thirty** (v. 6)

and in the vernacular was named **Kurumbetta** (v. 7), it proceeds to extol the **Yadu** race and its scion the **Yādava** king **Bhillama** (v. 8), his son **Jaitugi [I]** and his son **Simhapa** (v. 9), of whom the last-named is here said to have been a patron¹ to **Bhōja** and overcome **Arjuna**, the **Gūrjaras**, **Māgadhas**, **Chōlas**, **Gauḍas**, the **Turaga-pati** (i.e. the **Aśva-pati**), and **Ballāla** (v. 10), **Simhapa's** son **Jaitugi [II]** (v. 11), and the latter's son **Kanhara**, who is now reigning after overthrowing his enemies and restoring the Vedic religion (vv. 12, 13), with his younger brother **Mahādēva** as Heir-Apparent (v. 14). Then comes a prose *prasaṣti* of **Kanhara** (ll. 18-20), giving him his usual titles, and stating that he had conquered the **Mālavas** and **Gūrjaras**, that he was suzerain to the **Tailāṅga** king, and that he was reigning at **Dēvagiri**. Next we are introduced to one of his great officers. The minister **Bicha**, son of **Chikkadēva**, subdued, for his master **Kanhara**, the lands from **Himālaya** to **Sātu** and enjoyed half the kingdom; his eldest son was **Malla** (vv. 15, 16). **Malla's** son **Chāmunda** conquered the **Pāṇḍya** kingdom, the **Koṅkaṇ**, the region around the **Kavēri**, and other lands (vv. 17, 18). **Chāmunda's** preceptor is **Vāgīśvara**; his wife is **Lakṣhādēvi** (vv. 19, 20); and he has set up many images of **Śiva** (v. 21). Then follows a prose *prasaṣti* of **Chāmunda** (ll. 30-38), which states that he suppressed the arrogance of the haughty **Hoysala** emperor **Sōmēśvara** and that besides setting up a "sapphire *liṅga*" in a certain "white temple" he consecrated in the **Trikūṭa-prasāda** of **Kurumbetta** two *liṅgas* of **Śiva** and an image of **Mādhava**, in the name of his father **Mallinātha (Malla)** and his brother **Dēva-Setti**, in the **Śaka year** (elapsed) 1172, and determined to give this sanctuary into the charge of an eminent divine. This divine is **Vimalaśiva** or **Vimalaśambhu**, disciple of **Bhūsaṅkara**, disciple of **Tryambakēśa**, in the succession of **Lakṣhādhyāna**, a sage in the spiritual lineage going back to the mythical **Durvāsas** (vv. 23-27). A prose passage gives the praises of **Vimalaśiva** (ll. 43-45), and a verse states that the gift was duly made (v. 28). Now comes a series of prose details of endowments to this sanctuary (ll. 47-66), the first of which mentions a former foundation in **Śaka** 1167 by **Ādi-Setti**, a son of **Malli** (ll. 47-48), who now gives the village of **Sabbetta** (ll. 53-54). Prominent among the donors is the guild of merchants (**Baṇaṇju**, on whom see above, Vol. XVI, p. 332), among whom **Chāmunda** was a shining light (ll. 56-65).

As regards the **Yādava** kings and their exploits here mentioned, it is sufficient to refer to *Dynast. Kanar. Distr.*, pp. 518-27, and *Bombay Gaz.*, I. ii. pp. 239 ff., 243, 245. The family of **Settis** descended from **Chikkadēva** figures also in the inscriptions published in *J. Bo. Br. As. Soc.*, Vol. XII, pp. 25 ff., 42 ff., Vol. XV, pp. 383 ff., *Ind. Ant.*, Vol. VII, p. 304, and *PSOCI.*, No. 21 (cf. above, Vol. VII, App., Nos. 351, 357), and from these sources we can establish the following pedigree:—



Two dates are given. The first is **Śaka** 1172 elapsed, **Sādhārana**; **Vaiśākha** **kṛi. 5**; **Saturday** (ll. 35-36). This is practically correct, for the *tithi* specified, if calculated by "true" *Sūrya-Siddhānta*, ended 19 h. 33 m. after mean sunrise on **Friday, 22 April, A.D. 1250**, i.e. 1.33 A.M. on Saturday morning. The late Mr. R. Sewell², who with his usual kindness

¹ [The context would show him to be his enemy. *Ambhōjāta* or *ambhōja* does not necessarily signify moon-lotus or water-lily.—Ed.]

² [This and the following article were contributed several years before the sad death of this veteran scholar. See above Vol. XVIII, p. 261 f. n. 1.—Ed.]

verified my calculations in this paper, informs me that the result is practically the same by the *Siddhānta-Śirōmaṇi* and the "true" *Ārya-Siddhānta*, and that by the mean system of the latter the date was quite regular. The second date is Śaka 1167, Viśvāvasu ; Pushya ba. 8 ; Monday ; the *uttarāyana-saṁkrānti* (l. 47). This is utterly irregular. If the Southern Cycle is intended, the *tithi* corresponded to Friday, 12 January A.D. 1246, and the *uttarāyana-saṁkrānti* occurred on Monday, 25 December, A.D. 1245. If we emend Viśvāvasu to Krōdhu, the result is slightly more satisfactory, giving the *tithi* in connection with Saturday, 24 December, A.D. 1244, and the *uttarāyana-saṁkrānti* would then fall on Sunday, 25 December ; but this solution hardly commends itself. The result is no happier if we try the Northern Cycle, in which Viśvāvasu corresponded with Śaka 1164 current ; and Mr. Sewell tells me that calculations by the *Siddhānta-Śirōmaṇi* and both the true and the mean *Ārya-Siddhānta* shew similar discrepancies.

The geographical names mentioned are : the kingdom of Kuntala (l. 7) ; the Three-thousand of Kūṇḍi (ll. 8, 61) ; Kuṛumbēṭṭa, an "immemorial town of the Bapañjus," which gave its name to a *kampaṇa* of 30 towns (ll. 10, 34 f., 48, 54, 61, 65) ; Dvārāvati (l. 18) ; Dēvagiri (l. 20) ; the Sētu (Adam's Bridge) and Himālaya (l. 22) ; the Koṅkaṇ (l. 24) ; the river Kāvērī (l. 24) ; Huligere (l. 36) ; Sabbēṭṭa, in Kuṛumbēṭṭa (l. 54) ; Bāgavāḍi (l. 55) ; Aghapaṭṭi (l. 57) ; Ahichchhattra (l. 58) ; Ayyāvale (l. 59), and Kākatyabāḍa (l. 64), besides the kingdoms of the Gūrjaras (ll. 13, 19), Māgadhas (l. 14), Chōlas (l. 14), Gauḍas (l. 14), Mālavas (ll. 19, 44), Tailāngas (l. 19), and Pāṇḍyas (l. 23). On Kūṇḍi see Dr. Fleet's note in *Ind. Ant.*, Vol. XXIX, p. 278 ff. Kuṛumbēṭṭa seems to be the village styled "Kurbet" in the *Bombay Postal Directory*, "Shindi Kurbet" on sheet 247 of the Bombay Survey, and "Koorebet" on sheet 41 of the Indian Atlas, which lies in lat. 16° 12½' and long. 74° 50'. Its Sanskrit name (ll. 9-10) is mutilated ; only the ending *-giri* is legible. Dvārāvati is the modern Dwārakā in Kāthiāwār, and Dēvagiri is now Daulatābād, in the Nizam's Dominions. Huligere is Lakshmēshwar, in lat. 15° 7' and long. 75° 31'. Ahichchhattra and Ayyāvale are several times mentioned in connection with the Bapañjus : cf. above, Vol. XVI, p. 332. Bāgavāḍi (now Bāgewāḍi) is the "Bagehwarree" of the Indian Atlas, which shews it in lat. 16° 18' and long. 74° 47½'. Aghapaṭṭi, which also had some connection with the cult of the Bapañjus, seems to be no longer traceable.¹ Kākatyabāḍa is possibly Kākti, in Sāngli State.

TEXT.³

[Metres : vv. 1, 11, 14, 20, *Anuṣṭubh* ; vv. 2, 3, *Śikharinī* ; vv. 4, 5, 10, 15-18, 21, *Śragdharā* ; vv. 6, 9, 12, 22, 23, *Śārdūlavikrīḍita* ; vv. 8, 25, *Mālinī* ; v. 13, *Āryā* ; v. 19, *Trishṭubh* ; v. 24, *Vasantatilakā* ; v. 26, *Rathōddhatā* ; v. 27, *Gīti* ; v. 28, *Praharṣinī*. V. 7 is apparently *Āryā*, but the text is imperfectly preserved.]

- 1 ॐ Ōm namaḥ Śivāya || Namas=tuṁga-śiraś-chumbi-chāndra-chāmara-chāravē |
trailōkya-nagar-ārambha-mūla-stambhāya Śambhavē || [1*]
- 2 Sthirā yad-daṁshṭr-āgrē nivasati tadiya-dyuti-chayō Hiranyāksha-sparśa-
prabhava-durita-dhvamsana-dhiyā | vi-
- 3 yam(ya)d-Gaṁgā-pūrē dhruvam=iva³ vigāham vidadhati(tē) Hariḥ krōḍa-kriḍaḥ
sa jayati yati-stutya-vibhavaḥ || [2*] Jayaty-ā-kalpa-śrī-kalita-kamani-
āpita-ka[ra]-

¹ I take this opportunity to correct an error in my paper on the Belgaum inscription A. above, Vol. XIII, p. 21, l. 46, where the division of words should be °*prasannarūm*=*Aghapaṭṭipura*°.

² From the ink-impression.

³ The stone mason has actually cut *dhruvakḥara*, and then made a slight indentation in the loop at the bottom of the *kā*, to shew that it is to be read as *mi*.

- 4 **prabhā** **mi**(**mi**)**tya-prēma-pranayi-Girijā-Śaṅkara-yutiḥ** | **nija-śri-pād-śhja-prapaṭa-**
jana-śrīti-pramathanam jagat-prādurbbhāva-prathama-[mi]-
- 5 **thunam puṇya-kathanam** || [3*] **Asti śri(śri)mān=ndanvān=bahir=I(i)va parikhā**
sthūḷa-vēl-śchāṣya prākār-śkāra-dhāmno bhuvāa-pura-bhuvah sarbba-lō-
- 6 **k-ottamāyāḥ** | **tan-madhyē bhāti Mērur=nnirūpaṃma-sumāno-harmya-sādharmya-**
ohārur=dvipas=tad-dakṣiṇ-āsām=adhi(dhi)vasati purā-jāta-jambū-samā[naḥ || 4*]
- 7 **Taj-Jambū-dvipa-madhyē viṣati Bharata-kṣhetram=ānamda-pātram tatr=āstē**
Kuṃṭal-ōrbbi jana-janita-yasā[ś*]-śri-sukh-āgāra-gurbbi | tasmin=susmēra-
Lakṣmī-¹
- 8 **mudita-janāpād-āgānya-pāny-aika-kōśaḥ saṃpat-saṃpūrīt-śśaḥ sa jayati jagati-**
maṇḍanam Kūṃḍi-dēśaḥ || [5*] Dēśē tatra chakāsti vēstava-jana-śri-
vartta[naḥ]
- 9 **pattanam pūrṇ-ānēka-tatāka-kūpa-sarasi(st)-sāmpatti-śōbh-āspadam | yat=sarbbatṛi(tra)**
latānta-pallava-phala-kṣhōṇija-ramy-ōrbbarām tṛi(tri)māsad-grāma-var-ādi[— ∪]
- 10 **giri-nāma śrīmatām-āśrayaḥ || [6*] Tad=iha Kuṇṇibetṭam=iti prakhyāta[m*]**
lōka-bhāṣayā nagaram | yatra sur-ālaya-kalāsaiḥ sārddham saṃdihyatē
²[— — ||] [7*]
- 11 **Rāj-āvaliḥ || Mudita-muditam=āsīt-pārtthivānām kulānām yad=uru Yadu-kulam**
tat=Kṛishṇa-janm-ābhīrāmam | nripatir=ajani tatra kṣatra-dharm-aika-dhāmā
ra[na]-
- 12 **vitaraṇa-Rāmō Bhīlāmāḥ sārbbabhaumāḥ || [8*] Tasy=ābhūt=tanayaḥ samagra-**
vinayaḥ śri-Jaitugi-kṣhmāpatiḥ susvāyatta-chatus-samudra-rāṣaṇ-ālamkāra-bhū-
[maṇḍalāḥ ?]
- 13 **tat-putrah kṛita-Śārngapāṇi-charaṇ-āmbhōjāta-pōjā-pa(pha)lam bhējē rāja-samāja-**
pūjita-mahā-simhāsanam Gi(Śi)mhaṇaḥ || [9*] Api cha || Bhōj-āmbhōjāta-
rājō-Bjjuna-vana-paraśu[r*]=Gūrjjar[— — ∪]
- 14 **dabhra-brāta-prōchchamda-vātō Magadha-naga-paviś-Chōḷa-Paulastya-Rāmāḥ | Gauḍa-**
kṣhved-ē[m*] duchūdas=Turaga-pati-sati-navya-vaidhavya-dātā Ballāḷa-sthūḷa-kūḷa
prapatana-tatini-pūra-ramhō [∪ —]
- 15 **baḥ || [10*] Tat-putro dhavala³-chchhatra-chchhāyā-viśrāntta-bhūṭalaḥ | Jaitugi-**
kṣhmāpatīs=chakrē pratāpam hṛidayē dvishām || [11*] Dhattē=sy=Ānaka-
duṃdubhēr=iva suto yas=chakravartti-śriy[am — —]
- 16 **Kṛishṇa iv=ātinirmmaṇam=alāṇkurbban=Yadūnām kulām | līl-ōnmūḷita-rāṣṭra-**
kamṭaka-chamū-chakrām mahi[m*] pālayan=vēd-ōddhāra-parah sa Kanhara iti
khyātō jagatyām [∪ — || 12*]
- 17 **Api cha || Āśiḥ-para-bhūtsura-kara-śēsh-ākshata-śāḷa-parisatē yasya [1*] prasaranti**
dāna-dhārā-jala-janitā nūtanā nadhya(dya)ḥ || [13*] Yathā Rāmasya Saumitri-
(tri)r=yyathā [P Dharmma]-
- 18 **sya Phalgunah | yuvarājō=nujas=tasya Mahādēvas=tath=ābhavat || [14*]**



Svasti [1*] Śri-Prithvi-vallabha-mahārājādhīrajah paramēśvarō **Dvārāsvati(ti).**
puravar-ādhiśvarō Viṣṇu-vamē-ōdbhavō Yādava-kūḷa-kamāḷa-[kaḷi]-




¹ There are traces of a letter at the end of the line ; the metre shews it to be superfluous.

² One or two syllables are lost here, apparently beginning with a ś or ḥ.


³ The va was begun as a fa, and finished as va.

- 19 kâ-vikâsa-bhâskarô¹=ri-râya-jagajjhampû(pô) **Malava-râya-Madana-Tripêtrô Gûrjjara-**
vâraṇ-âṁkuśas=**Tailâṅga-râya-sthâpan-âchâryyô** râya-Nârâyaṇaḥ sakala-kalâ-pâ[15]-
- 20 yana ity=âdi-nâm-âvali-virâjamâna-Bhuja-bala-Praudha-pratâpa-chakravartti-**śrī-Kanhara-**
mahîśvarô **Dēvagiri-skaṁdhâvârô** sukha-saṁkathâ-vinôdam=**â-chamêdr-ârka-târaṁ**
râjyam karôti || Tat-pâda-pa[dm-ôpa]jivi ?]
- 21 Śrī(śrī)mân=utsâha-dhimân=abhavadh(d)=abhimatas=**Chikkadēv-âtmajâtaḥ** khyâtaḥ
pañch-âṅga-mâṁtra-sthiti-nirupama-śakti-tray-ôdâtta-chittâḥ | **śrī-Bichah** siddha-
vâchah pratinripa-rathin-dhvaṁsa-gandha-dvipêmdra[— — —]
- 22 prâjya-râjy-ônṇati-karâṇa-paṭuḥ prêshaṇâ-Vâtâ-jâtaḥ || [15*] **Â Sêtor=â Himâdrêr=**
bbhuvam=avichalitâṁ **Kanhar-ôrbbiśvarasya** svâyatti-kṛtya labdhv=ânabhavad=
abhimataṁ tasya râjy-ârdham=êsh[ah | — —]²
- 23 jyêshthô garishthah sakala-guṇa-ganair=**Mmalla** utphulla-kirtti-jyôtsnâ-sampâdita-**śrī-**
kalita-kuvalayô=³bhûd=asau bhûta-êmduḥ || [16*] **Pâmḍya-dhvaṁsa-prachamḍah**
[— — —]
- 24 dana[—]⁴=**Komkaṇ-âtamka-damḍah** **Kâvêri-tira-durgg-âdhipa-vipuḷa-śirah-karttana-**
krûra-kâṁḍah | damḍâdhîsa-prakâṁḍah sakala-jana-manô-hâri-vidyâ-karamḍas=
Châmuṁḍas=tasya sū[nu — —]⁵
- 25 ti jagad-abhisht-ârttha-kṛid=dâna-saumuḍah || [17*] **Api cha** || **Udyamy=ôdyamya**
bhūtyah pratinripa-dharapi-mamḍal-ôparyy=aśêshân=âkramy=âkramya dêsân=gaja-
turaga-mahâ-ratna-sâti-pradêśân [1*] âdây=âdâya ⁶b[— — —]
- 26 nam=abhilashitam **Kanhar-ôrbbiśa-lakshmiṁ=ânandy=ânandya** bhâgyam suchiram=
anubhavaty=êsha **Châmuṁḍa-râjah** || [18*] **Vâgiśvarô** yasya gurur=**namuṁḍrah**
Śiv-âgama-jñâna-vi[— — —]
- 27 tãh⁷ | **śrī(śrī)-Sômanâthaḥ** sva-kul-âdhidēvaś=**Châmuṁḍa-damḍâdhipatis=sa-**
dhanyah || [19*] **Râpa-saumdaryya-saubhâgya-lâvâya-guṇa-bhûśhaṇâ** |
Lakhkhâ-dēvi sati yasya La[kshmi]=iva]
- 28 Mura-dvishah || [20*] **Sô-yam Châmuṁḍa-râjah** sujana-jana-manô-vâṁchêchhit-
âmartya-bhûjah sampann-âshṭâṅga-bhakti-krama-vihita-**Śiv-âṁghri-dvay-âmbhoja-**
pûjah | nirmmây=ânêka-dha[rmân ? — —]
- 29 jagati yaśah-punya-lakshmi(kshmi)-samêtaḥ prâsâdâni prabhûtâny=anu-nagaram=asau
dêvatânâṁ vidhattê || [21*] **Râmô Dâsarathir=yyathâ kiḷa tathâ tirtthêsha**
nânâ-nadi-tirêsh[— — — pa]-
- 30 ttañêshu paritô lîngâni bhû-mamḍalê | **śubhr-âbhramkasha-kûṭa-kôṭishu** muni-
êreshṭhaiḥ pratishṭhâpayaty=udyat-kirtti-lat-âṁkurêshv=iva kṛiti **Châmuṁḍa-**
damḍâdhipah || [22*] **Svasti samasta- * * ***
- 31 vistâra-lakshmi(kshmi)-samtôshita-jagaj-jana-hridayah **śaraṇ-âgata-pratyarthi-pârthiva-**
sadayah samada=**Hoysala-chakravartti-Sômêśvara-mada-nivâraṇô rê * * ***
- 32 śrêshṭhi-gandha-vâraṇah suduḥsaha-nija-pratâp-âtisaya-bhânumân prêshaṇâ=**Harumân**
chatur-upâya-Chaturânanah pañch-âṅga-mâṁtra-pañch[ânanah]
- 33 shâdgunya-Shaḍânanah **śrī(śrī)-Sômanâtha-dêva-charaṇ-âradhana-pavitrikṛita-kara-**
sarôruhas=sakala-saj-jana-kalpa-mahiruhô **Lakhkhâ-dēvi(vi)-manah-samâhâna-**
Makara-kêtuḥ sau[ryya-Ka]-

¹ This is written with a regular *avagraha*, quite modern in form.² The gap may be filled by reading *taj-jô*.³ Written with an *avagraha*.⁴ The letter after *na* seems to be incomplete, being like a *da* without a top. Perhaps we should read *Malaya-Madana-hrit*.⁵ Perhaps *sânur=ijayati*.⁶ Possibly *ch*.⁷ The gap may be filled by reading *visuddha-chêtâḥ*.

- 34 pi-kētuḥ śri(śri)man-mahāpradhānas=sarvv-ādhikāri(ri) Chāmumḍa-damḍādhīpaḥ
svaki(ki)ya-yaśō-dhavaḷa-prāsāda-madhyē gagana-mahā-ni(ni)la-liṅgam pratisṭhāpya
tasminn=anādan Kurum[be]-
- 35 ṭṭa-pattanē Trikuṭa-prāsādē svasya pitur=¹Mallināthasya nāmnā bhrātur=Ddēva-
śrēṣṭhinō nāmnā cha dvā-saptati-śat-ōttara-zahasra-samkhyam=atitē Śaka-
sam[vatsarē]
- 36 Śadhāraṇa-vatsarē varttamānē Vaiśākha-māsasya kṛishṇa-pakṣhē pañchamyām
Śanaiśchara-vārē Śiva-liṅga-dvayam Mādhava-pratimām cha pratisṭhāpya
Hulige[re]-
- 37 nagarē sukha-samāvāsam kṛtvā dharmm-ārtha-kāmān=yathā-kālam=anusaran tad-
dharmma-sthānam lōkōttamasya tapōdhanasya hastē samarpayī[tav]ya[m=i]-
- 38 ti dhiyam(yam) kṛtvā ||  Śri-Kailāsa-nivāsina. Paśupatēḥ śishyēṇa
Durvāsasā mēdinyām=avatāritē=tivimalaḥ Śaiv-ānvayē dēśikah | Lakṣhādhyā-
[na]-
- 39 padēna viśva-viditō jajñē jagad-vamditas=tat-santāna-sarōja-bhānur=abhavat śri¹
Tryambakēśō guruḥ || [23*] Tasmāt prasanna-Śiva-bōdhaka-chakravartī
ksh[mā-chakra]-
- 40 vartti-mukūṭ-ārchchita-pāda-padmah | Śaiv-āgam-āmbunidhi-śita-karō babbūva
Bhūśamkarah prasamit-ānata-janma-bhitiḥ || [24*] Nikhila-nigama-vidyā-
vāridhis=tasya śi[sh]y[ō Vi]-
- 41 malaśiva-muni(ni)mōdrō varttatē Sāmavēdi | nripati-mukūṭa-chūḍā-chumbit-āmgḥria-
tapōdhi[r*]=Draviḍa-vishaya-janmā namra-janm-āpahāri || [25*] Vādi-vāgmi-
kavi-danti-kēsari Śaiva-[śāsa]-
- 42 na-payōdhi-chāmdramah | kīrtti-kamḍalita-viśva-diṇ-mukhō mōdatē Vimalaśambhu-
dēśikah || [26*] Sahridaya-hridaya-sarōjam praviśya puḷakāni janayati
tad-āmgē | Vimala[śiva]-
- 43 stūkti-lakshmi(kshmi)ḥ sāhitya-kaḷā-viḷāsa-nija-bhūṣhā || [27*]  Svasti
yama-niyam-āsana-prāṇ-āyāma-pratyāhāra-dhāraṇā-dhyāna-sam(sa)mādhī-sampāmma-
parama-bhaṭṭāra[ka]-
- 44 Śaiv-āchāryya-nikhila-nigama-vidyā-mahārṇava-karnna(rṇa)dhāra-vādi-vāgmi-kavi-
chakravartī ¹Mālavēndra-pramukha-chakravartī-chakravālā-kirīṭa-kōṭi-kriḍā-
durllalita-pād-ā[mbhō]-
- 45 ruhaḥ prabala-tapaḥ-praka[r*]sha-prasamita-pranata-durita-nivaha-mahā-dēśika-Vimala-
śiva-muni(ni)mōdraḥ sakala-bhūṭalē tapō-vidyā-vibhavair=nnirupama iti niśchitya
- 46 tasmai śri(śri)-Vimalaśivaya damḍanāthas=Chāmumḍah krama-yugayōr=nnipatyā
bhaktyā | sthānam tat=paramam=adād=vitirṇṇa-dhārō nirbbōdha[m] sakala-
nripaiś=cha vāmdaniyam || [28*] Śr[ī]
- 47  Svasti śri(śri)-Śaka-varsha 1167 neya Viśvāvasu-samvatsarada Pushya-

ba 8 85 ! uttarāyana-samkramaṇa-punya-dinadalu A-

- 48 **di-seṭṭiya** tamdey=appa śrīman-mahāpradhānam **Malli-seṭṭiyaru** muṇṇam śrīmad-anādiya **Baṇamju-vaṭṭanam** **Kurumbettādalū** śrīman-mahāprabh[u]
- 49 mūliga **Holli-gāvuṇḍa**-mukhyav=āgi mūla-sthān-āchāryya samasta-śāsanaigara muṇḍa-
iṭṭu-komḍu māḍida brahma-puriya haṇneraḍu vṛitti(tti)ya [brā]-
- 50 hmaṇargge dhārā-pūrbhakam=āgi koṭṭa vāmana-mudreya nālkuṇ kall=olaṇṇa
nivēśanad=olaṇṇa tamma haṇneraḍu maneyim mūḍalu *
- 51 kkaṇ baṭṭeg=emḍu rāḷ-ḥastada yik-kai-vareyaṇ kaḷadu vuḷida nivēśanavaṇ ā
br[ā*]hmaṇar[u] ā Mallēśvara-Dēvēśvara-Mādhava-dēvargge koṭṭaru | mattam=
ā dēvar=ā[chāry]ya-
- 52 ra maṭhakke ā śāsanaigaru ā brahma-puriya [dēvāyada] paḷiya ni(ni)ḷada |
25 hastad=agalada | nivēśanavaṇ paḷi-vididu temka deseya[lu? ko]-
- 53 ṭṭaru | mattam=ā brahma-puriya paḍuvalu dāriyim temkal[u] ā śāsanaigaru ā
dēvarggey=aṇṇaḍige liṅga-mudreya kalla naḍisi koṭṭar | mattam=ā dēvargge
Ā-
- 54 **di-seṭṭiyar** ā **Kurumbettāda** pravishṭa vāḍam **Sabbettavam** ā dēvar=aṇṇa-
bhōga-raṇṇa-bhōgakke sarbba-bādhā-parihāram=āgi koṭṭar | mattam=ā
dēvargge ā śāsanaigar[u] * * *
- 55 mūḍalu Bāgavādiya baṭṭeyim paḍuval[u] koṭṭa tōṭa 1 ā maṭhakke tōṭa 1
baṇabege koṭṭa nivēśana 1 mattam=śāsanaigar[u] dēvarge koṭṭa ga * *
- 56  Svasti samasta-bhuvana-vikhyāta-paṇcha-śata-vira-śāsana-labdh-ānēka-guṇa-
gaṇ-ālamkṛita satya-śaucha-āchāra-chāru-charitra-naya-vinaya-vijñāna Vir-āvatāna
Vira-Ba[ṇam]-
- 57 ju-ga(sa)maya-dharmma-pratipāḷana-visuddha guḍḍa-dhvaḷa-virājita-ānūna-sāhas-
ottuṇṇarum puṇya-prasaṇṇarum | **Aghapaṭṭi-gur-ūtpatti-Baladē[va-Vā]-**
- 58 sudēva-Khaṇḍali-Mūlabhadra-vaiś-ōḍba(dbha)varum | **Ahiḥchha[ttā*]-puri-**
lalanā-lalāṭa-tiḷakarum | Hari-Virimchi-Paṇchānana-Jinēndra-pūjā-niratarum śrī(śrī)-
Padmā[vati]-
- 59 dēvi(vi)-labdha-vara-prasādarum **Vira-Nārāyaṇa-dēva-charaṇa-smaraṇa-paṭipat-**
āntaḥkaraṇarum=appa śrīmad-**Ayyāvaley**=aynūrbbar=svāmigaḷu [mu]-
khyā-samasta-muṇṇmuri-daṇḍaṇṇaḷum ēlu-vare haṇṇomḍu-vareya ubhaya-nūṇa-
dēsigaḷum chatuḥ-samudra-mudritam=appa bhū-maṇḍalada sakala-[sā]-
myavāntarum samaya-chakravartti **Kalidēva-seṭṭiyarum** **Kūṇḍi mūrum-sāsirada**
Kurumbettā-kampanada modala anādiya **Baṇamju-vaṭṭanam** **Kurumbettāda**
y * *
- 62 vajra-baisaṇṇi(ge)y=āgi kuḷḷiḍḍu tamma samay-āchārada tējanam=uddharisuva
rāya-śrēṣṭhīy=appa **Chāmumḍarāja** māḍisida **Trikūṭa-[prāsāda]-**
- 63 **kke** ā sūhāḷada mūrum baḷada gāvuṇḍugaḷam sāmyavāntarumam muthi=
iṭṭu-komḍu ēlu-vare ka[m*]nomḍu-vareya vaḷage jala-māṇṇa-pāḷa-
mā[r]gga[da]-
- 64 l[u] āne māṇikava hēḷid-aḍam suṇkav=ill=emḍu koṭṭa parihārad=ettu kōpa
mūvattu yippattu [*] **Kakatiya**¹baḍaḍali śrī-Mallēśva(śva)ra-dēvara
ni(ni)v[ē]dyak[ē] koṭṭa gadde paṇṇe[ra]-

¹ This word is added in smaller script over the word *baḍaḍali*.

- 65 *du mattaru* [*] **Kurumbettāda** māliga **Holli-gaṇḍa** śrī-Mallēśva(śva)ra-dēvara
 namdā-divi(vi)gege tamna māṁnyad-oḷage koṭṭa harala keya kaṁbha 100
 baṇaba 1 *
- 66 *Nāgarasaru* **Kapila-Bhava(?)dēvarige** bi(bhi)ksheyake nūleyali koṭṭa kaṁbha
 200 [||*]

TRANSLATION.

(Line 1.) Ōm ! homage to Śiva !

(Verse 1.) Homage to Śambhu beauteous with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the triple world !

(V. 2.) Victorious is that Hari whose majesty is praised by the saints and who took in sport the form of a boar, on whose tusk-tip dwells the constant mass of his peculiar radiance (and) with the design of dissipating the guilt arising from the touch of Hiranyāksha affords as it were an assured bath in the flood of the celestial Ganges.

(V. 3.) Victorious is the union of the Mountain's Daughter and Śaṅkara enamoured in eternal love, which has the lustre of a lovely moon-endowed with splendour for as long as the æon endures, the primal Pair in the birth of the universe who dissipate the sorrows of folk bowing at their blest lotus-feet, (and) who are the theme of holy speech.

(V. 4.) There is a splendid ocean, like a moat without to the massive mountain on its shores which has a form shaped like a rampart for the city of the earth, which of all worlds is the noblest; in the midst of the latter shines Māru, beauteous in its likeness to a peerless palace of gods; a continent like (in shape) to an ancient *jambū*-tree occupies the region to the south thereof.

(V. 5.) In the midst of this *Jambū-dvīpa* is conspicuous the Land of Bharata, a vessel of joy. In it lies the region of **Kuntala**, weighty with homes pleasant with fortunes of glory arising for its folk. In it is supreme the province of **Kūṇḍi**, which is a unique storehouse of incalculable merit (earned) by its people rejoicing in brightly smiling Fortune, and which fills the regions of space with its wealth, an ornament of the world.

(V. 6.) In that province shines a city, a veritable haunt of popular fortune, a seat of splendour in its wealth of many full tanks, wells, and lakes; which everywhere has its lands charming with flowers, buds, and fruit-trees; (and) which bears the name of . . . **giri**, the first of thirty towns, a dwelling of happy men.

(V. 7.) This town here is known in vernacular speech by the name of **Kurumbettā**, in it . . . is confounded with the finials of the celestials' dwellings.

(L. 11.) The Royal pedigree :—

(V. 8.) The mighty race of the Yadus, which has been peculiarly happy among princely families, is pleasing because of the birth of **Kṛishṇa** (from it). In it was born a king who was a singular seat of knightly duty, a **Rāma** in winning his way through battles, the Emperor **Bhīllama**.

(V. 9.) He had a son perfect in courtesy, the blest king **Jaitugi**, who held in due control the [circle] of the earth having as girdle-ornament the four oceans. His son **Simhapa** occupied the great throne worshipped by companies of kings, which was the fruit of the adoration paid (by him) to Śāringapāni's lotus-feet.

(L. 13.) Moreover :—

(V. 10.) A moon to the lotus **Bhōja**, an axe to the forest **Arjuna**, a furious storm-blast to the feeble crowd of the **Gūrjara** . . . a thunderbolt on the mountain **Magadha**, a **Rāma** to that Paulastya the **Chōla**, a Śiva to the poison the **Gauḍa**, a bestower of new widowhood to the dames of the **Lord of Horses**, a . . . river's raging flood in dashing upon the massive bank **Ballāḷa** (was he).

(V. 11.) His son **Jaitugi**, who had the earth reposing under the shade of his white parasol, set his majesty¹ in the heart of foemen.

(V. 12.) His son, who carries the fortune (*śrī*) of an Emperor (*chakravartin*) as **Vasudēva's** son [**Kṛishṇa**] carries the Fortune (*Śrī*) of the Discus-bearer (*Chakravartin*), adorning like **Kṛishṇa** the perfectly stainless race of the **Yadus**, protecting the earth wherein he has with sportive ease torn up by the roots the banded armies that were as thorns to his kingdom, intent on restoration of the **Vēdas**, is famed under the name of **Kanhara** in the world

(L. 17.) Moreover :—

(V. 13.) At the side of the mountains of sacramental rice² (*thrown upon him*) by the hands of **Brāhmaṇas** busied in benediction gush forth new rivers arising from the water of the streams of *dāna* [largesses, or ichor of elephants in rut].

(V. 14.) His younger brother, the Heir-Apparent **Mahādēva**, was to him as **Lakshmaṇa** to **Rāma**, as **Arjuna** to **Yudhishtira**.

(Ll. 18-20.) Hail! King **Kanhara**, the Emperor strong of arm and magnificent in majesty, who is resplendent with titles such as : "Great Emperor, darling of Fortune and Earth, supreme Lord, master of **Dvārāvati** best of towns, scion of the lineage of **Vishṇu**, a sun for the efflorescence of the buds of the lotuses of the **Yādava** race, a *jagajjhampa* to hostile kings; a **Śiva** to the Love-God the **Mālava** king, a goad to the elephant the **Gūrjara**, a master architect of the **Tailāṅga** king, a **Nārāyaṇa** of kings, perfectly versed in all arts," is reigning for as long as moon, sun, and stars at the standing camp of **Dēvagiri** in enjoyment of pleasant conversations.³

(L. 20.) One [that finds sustenance] at his lotus-feet :—

(V. 15.) The blest **Bīcha**, **Chikka-dēva's** son, was fortunate, energetic, and prudent, agreeable, famous, having a mind exalted by the triad of peerless powers⁴ for maintaining five-membered policy,⁵ approved of speech, a furious great elephant for destroying the hosts of rival kings, skilful in aggrandising the prosperous kingdom of . . . , a **Hanumān** in (fulfilling) commissions.

(V. 16.) Having made subject to king **Kanhara** the whole untroubled land from **Sētu** to the Mountain of Snow, he obtained and enjoyed an acceptable half of the kingdom. [His] eldest [son], much honoured for all kinds of virtue, was **Malla**, a moon on earth, who filled the circle of the world⁶ with splendour acquired from the moonlight of his blossoming glory.

(V. 17.) Terrible in destruction of the **Pāṇḍya** . . . a rod for the troubles of the **Koṅkaṇ**, a cruel arrow for cutting off the numerous heads of the lords of the fastnesses on the banks of the **Kāvēri**, eminent among generals, a casket of learning attracting the minds of all men, his son **Chāmuṇḍa** is [successful?], fulfilling the objects desired by the world, impassioned for bestowing bounty.

(L. 25.) Moreover :—

(V. 18.) Again and again imposing control upon the provinces of many hostile kings' lands, again and again invading all countries that are the native places of elephants, horses, and precious stones, again and again taking desired . . . again and again gladdening king **Kanhara's** fortunes, this **Chāmuṇḍa-rāja** has long enjoyed a happy lot.

¹ Literally, "heat"; the figure hence is that of *vidhāvanā*, or "peculiar causation."

² *Śēṣa-ākshata*, in Kanarese *śēṣe* or *sēṣe*, "raw rice over which incantations have been pronounced and which is thrown on the heads of the bride and bridegroom during the marriage ceremony and other joyous rites" (Kittel, *Dict.*, s.v. *śēṣe*).

³ *Pinōdam* is to be taken as gerund: see Speijer, *Ved. u. Skt.-Syntax*, § 224, Pāṇini III. iv. 25 ff.

⁴ Viz. of *prabhu*, *utsāha*, and *mantra*.

⁵ On the five members (*aṅgas*) of policy cf. *Kāmandaka's Nīti-sāra*, XII. 36, *Śitupāla-vadha*, II. 28, with Mallinātha's note, etc.

⁶ A play on *kuraḷaya*, which means both "lotus" and "circle of earth."

(V. 19.) Fortunate is this General **Chāmuṇḍa**, whose preceptor is the great sage **Vāgīśvara** [purified of mind?] by the lore of Śiva's traditions, and of whose family the tutelary deity is the blest **Sōmanātha**;

(V. 20.) Who has for consort **Lakṣhā-dēvī**, adorned by the virtues of shapeliness, beauty, happy fortune, and loveliness, as **Vishṇu** has for consort **Lakṣmī**.

(V. 21.) This same **Chāmuṇḍa-rāja**, a celestial tree for the desires of worthy men's minds, performing adoration of Śiva's pair of lotus-feet according to the order of perfect eightfold devotion,¹ having created many pious foundations . . . being endowed with fame, godliness, and fortune, establishes in town after town numerous temples to the gods.

(V. 22.) Like **Daśāratha's** son **Rāma**, forsooth, the skilful General **Chāmuṇḍa** causes phallic images to be consecrated by most worthy sages everywhere in the circuit of earth, in holy places, on the banks of various rivers, . . . in towns on the peaks of bright cloud-grazing mountain-tops, which are as it were sprouts of the creeping plant of his lofty fame.

(Ll. 30-38.) Hail! the high minister and controller of all [departments], the General **Chāmuṇḍa**, gladdening the hearts of the people of the world by abounding fortune in all . . . , merciful to hostile kings seeking his protection, suppressing the arrogance of the haughty **Hoysala** emperor **Sōmēśvara**, a furious elephant to the *selī* . . . , a sun in the exceeding degree of his irresistible splendour, a **Hanumān** in (*fulfilling*) commissions, a Four-faced [Brahman] in the four measures of policy,² a lion³ in five-membered counsel,⁴ a Six-faced [Kārttikāya] in possession of the six qualities,⁵ whose lotus-hands are purified by adoration of the god **Sōmanātha's** feet, a tree of desire to all good folk, a Love-god ravishing the mind of **Lakṣhā-dēvī**, [Arjuna] in valour, having caused to be consecrated in a temple white as his own fame a phallic image of sapphire (*blue*) as the sky, and having caused to be set up in the **Three-turreted Temple** in this immemorial town of **Kuṛumbetta** two phallic images of Śiva and an effigy of **Mādhava** in the name of his father **Mallinātha** and in the name of his brother **Dēva-śrēṣṭhīn** during the Śaka year passing the number one thousand one hundred and seventy-two, the cyclic year **Sādhārāṇa** being current, during the dark fortnight of the month **Vaiśākha**, on the fifth (*lunar day*), a **Saturday**, and having made an agreeable residence in the town of **Huligere**, pursuing religion, worldly ends, and earthly love, each in its due season, formed the idea that this holy establishment should be handed over into the charge of an ascetic supreme in the world.

(V. 23.) In the Śaiva lineage brought down to earth by **Durvāsa**, disciple of **Paśupati** who dwells in the blest **Kailāsa**, there was born a perfectly pure teacher known throughout the universe by the name of **Lakṣhādhyāna** (*and*) adored by the world. A sun to the lotuses of his succession was that preceptor the blest **Tryambakēśa**.

(V. 24.) After him there was **Bhūṣaṅkara**, an emperor among expositors of (*the doctrine of*) the gracious Śiva, one whose lotus-feet were adored by the diadems of emperors of earth, a moon to the ocean of Śaiva traditions, who stilled his suppliants' dread of rebirth.

(V. 25.) His disciple is the great sage **Vimalaśiva**, an ocean of all scriptural lore, a student of the **Sāma-vēda**, an ascetic whose feet are kissed by crests of monarchs' diadems, born in the Dravidian region, freeing suppliants from rebirth.

¹ The eight forms of worship are *archana*, *vandana*, *smaraṇa*, *pāda-sēvana*, *stava*, *pradakṣiṇa*, *sakhyā*, and *ātma-nivēdana* or *ātmārpaṇa*: see Kittel's *Dict.*, s.v. *aṣṭavidhā-bhakti-kriyā*.

² Viz. the fomenting of discord among rivals, bribery, negotiations, and open warfare.

³ Literally, "a five-faced being." It may also mean Śiva.

⁴ See above.

⁵ These are the six branches of military science, viz. *sandhi*, *vigraha*, *yāna*, *āsana*, *dvaiddhībhāva*, and *samharaṇa*.

(V. 26.) A lion to the elephants disputants, orators, and poets, a moon to the ocean of Śaiva doctrine, making the face of all the regions of space to bud with his glory, the doctor **Vimalaśambhu** rejoices.

(V. 27.) The beauty of **Vimalaśiva's** goodly utterances, naturally adorned by the graces of literary art, enters the lotus of the hearts of men of taste and generates horripilation on their bodies.

(Ll. 43-45.) Hail ! "the supreme master accomplished in major and minor disciplines, sitting-postures, exercises of the breath, retraction (*of the senses*), meditation, and absorption,—the pilot over the ocean of the lore of all scriptures of Śaiva teachers,—the emperor of disputants, orators, and poets,—he whose lotus-feet are exceedingly gay with the sport of the tips of the coronets of a crowd of emperors headed by the **Mālava** king,—the great doctor who by the high degree of his most potent austerities annuls the multitude of suppliants' sins,—the noble sage **Vimalaśiva** is without peer on the whole earth in the magnificence of his austerities and learning ":—being thus convinced :—

(V. 28.) Falling devoutly at his feet, the General **Chāmuṇḍa** gave to this blest **Vimalaśiva** with bestowal of water this most excellent establishment, which should be free of exactions and honoured by all kings.

(Ll. 47-51.) Hail ! on the holy day of the *uttarāyana-saṁkramaṇa*, being **Monday, the 8th (lunar day) of the dark fortnight of Pushya in the cyclic year Viśvāvasu, the 1167th (year) of the Śaka era**, whereas **Āḍi-Setṭi's** father the high minister **Malli-Setṭi** had formerly in the immemorial **Baṇaḥju** town of **Kuṛumbetṭa** granted with pouring of water to the Brāhmanas of the twelve fiefs of the Brāhmaṇ quarter, which he had founded in the presence of the Prior of the *Māla-sthāna* and all the Controllers of Records headed by the high sheriff and *mūliḡa*¹ **Holli-Gāvuṇḍa** twelve dwellings for themselves among the dwellings situate within the four stones inscribed with the figure of the Dwarf, these Brāhmanas granted to the gods **Mallēśvara**, **Dēvēśvara**, and **Mādhava**² all the dwellings, save and excepting a strip of two cubits by the king's measure to serve for a road . . . on the east of their twelve houses.

(Ll. 51-53.) Also the controllers of records granted to the monastery of the Prior of these gods a dwelling of the same length as the wall of the temple of the Brāhmanas' quarter and 25 cubits in breadth, excluding the wall, on the southern side,

(L. 53.) Also the controllers of records set up and granted to these gods for the bazaar a stone inscribed with the figure of a phallus on the west of the Brāhmanas' quarter, to the south of the road.

(Ll. 53-54.) Also **Āḍi-Setṭi** granted to these gods **Sabbetṭa**, a village forming part of **Kuṛumbetṭa**, for the personal enjoyment and theatrical entertainment of these gods, with immunity from all imposts,

(Ll. 54-55.) Also the controllers of records granted to these gods 1 garden east of . . . and west of the road of **Bāgavāḍi**, 1 garden to the monastery, 1 dwelling for the *baṇabe*.³ Also the controllers of records granted to these gods . . .

(Ll. 56-66.) Hail ! they who are adorned by a series of many virtues obtained by the decrees of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the **Vira-Baṇaḥja** religion, splendid with the banner (*bearing the device*) of a hill, exalted in abundant boldness, holding holy conversation, scions of the races of **Baladēva**, **Vāsudēva**,

¹ On this word see the *Miraj* inscr., below, p. 40, f. n. 1.

² These are the gods mentioned above on l. 36. **Mallēśvara** is the Śiva consecrated in the name of **Mallinātha**, **Dēvēśvara** the Śiva set up in the name of **Dēva-Setṭi**.

³ This word usually means a 'stack'.

Khaṇḍali, and Mālabhadra originating from the Master of Aghapatti, ornaments on the brow of that lady the city of Abiechhattre, constant in the worship of Hari, Brahman, Śiva, and the great Jinas, having grace of boons from the blest goddess Padmāvatī, having souls matured by remembrance of the feet of the god Vira-Nārāyaṇa, to wit, the Five-hundred Svāmis of the blest Ayyāvale, and all the chief bearers of *mummuri*-staves, and the dwellers in various lands on both sides (?) from the seven regions and the eleven regions, and all the liberty-holders of the land encompassed by the four oceans, and Kalidēva-Setṭi the emperor of the community, being seated in the *vajra-baisanige*¹ in . . . of the immemorial Baṇaṇju-town of Kuṛumbetṭa, the first (town) of the county of Kuṛumbetṭa in the Kūṇḍi Three-thousand, headed by the *Givunḍus* and liberty-holders of the three sections² of that place, granted for the benefit of the Three-turreted Temple constructed by the royal merchant Chāmuṇḍarāja, who restored the glory of their community's practices, an immunity for bullocks and buffaloes thirty and twenty declaring that there should be no tolls on loads of ivory (?) and rubies in journeys by water and journeys on foot within the seven regions and the eleven regions; they granted for the offerings to the god Mallēśvara in the town of Kākati a wet-field of twelve *mattar*. The *mūliga* Holli-Gauḍa of Kuṛumbetṭa granted for the perpetual lamp of the god Mallēśvara 100 *kambha* and 1 . . . *baṇaba*³ of gravelly land (?) within his honorary estate. Nāgarasa granted 200 *kambha* for alms to the god Kapila-Bhava (?) at the (*Festival of the*) Thread.⁴

No. 4.—TWO INSCRIPTIONS FROM KOLHAPUR AND MIRAJ: SAKA 1058 & 1066.

BY LIONEL D. BARNETT.

I have thought it best to publish the two following records together on account of the close connection of the subject-matter. Both were issued within a few years of one another under rulers of the same dynasty, the Śilāhāras of Karhād, namely Gaṇḍarāditya and his son Vijayāditya, and both record donations by that remarkable corporation of traders known as the Vira-Baṇaṇjas or Vira-Vaḷaṇjiyar, to whose records I have referred in my note on the Hulgūr inscription of the reigns of Jayasinha II and Kanhara (above, Vol. XVI, p. 332). In our first inscription we find them blowing their own trumpets with the note of fantastic and ludicrous exaggeration which they occasionally affected; and in the second we have a full list of the names of the various classes constituting the syndicate. I have edited them from ink-impressions which formerly belonged to the late Dr. Fleet, and are now in the British Museum.

A.—KOLHAPUR INSCRIPTION OF SAKA 1058.

This record comes from the well-known town of Kolhāpur (anciently and more correctly spelt Kollāpura⁵); which is situate in the Kolhāpur State, in lat. 16° 42' and long. 74° 16'. It has been noticed in Major Graham's *Account of Kolhapoor*, p. 357, in *Journ. Bom. Br. As. Soc.*,

¹ Rao Bahadur R. Narasimhaachar has kindly pointed out to me that this term occurs thrice in *Ep. Carn.*, viz. XI., Dāvangere 59, l. 79 (*Hariharaḍalu rajara-bayisaṇigey=āgi kuḷḷirdu*), V., Bēlūr 75, ll. 67, 68 (*Śrī-Vīrūpākṣa-dēvara dēya-śrī-pād-padmada sannidhiyali rajara-bayisaṇigeyan=ikki kuḷḷirdu*), and IV., Krishnarājapēṭe 5, ll. 3-5 (*hebbāgila ālata maradale siṃhāsana-vajra-bayisaṇigeyan=ikki kuḷḷirdu*), and is inclined to think that it is merely a synonym of *tajrāsana*, the posture defined in Yogic works thus: *janḡhābhyām vajravat kṛitē guda-pāśvā padāv=abhaṇ*. He would connect *baisanige* with Marathi *bais*° (Sanskrit *upaviś*°), "to sit."

² See above, Vol. XIII, p. 59.

³ This word, denoting a measure of area, seems to be otherwise unknown; the common word *baṇṇṭe*, "stack," is inapplicable here.

⁴ See Kittel, s.v. *nūlu*, and *Ind. Ant.*, Vol. XXXVIII, p. 52.

⁵ On the spelling of this name see *Ind. Ant.*, XXIX, p. 280, etc.

Vol. II, p. 266, and in Kielhorn's *List of Southern Inscriptions* above, Vol. VII, App., No. 319 and a transcript is given in *Elliot's Collection* (Vol. II, fol. 313a., of the Royal Asiatic Society's copy). The stone was found on the right side of the front of the Jain temple of Pārśvanātha near the Sukravāra gate of the town. It has a pediment rounded on the top, and containing some sculptures, viz. in the middle, a Jina sitting cross-legged, with hands folded in his lap, full front, inside a shrine; a little to the proper right of this, another squatting figure, full front, with uplifted hands; still further to the right, a pitcher; on the left of the central Jina, a cow and calf; above these, the sun (on left) and moon (on right). Underneath this is the inscribed area, about 3 ft. 1 in. broad and 2 ft. 2½ in. high.—The character is good Kanarese of the period, with letters varying in height from ⅓ in. to ½ in. The cursive *y* occurs in *ayvattu* (l. 26), and the palatal *ñ* in *pañcha-* (ll. 1, 5, 33).—The language, except for the introductory Sanskrit verse, is throughout Kanarese prose, more or less in the ancient dialect in the formal titles and for the rest nearer to the medieval language. The old *l̥* is not found; instead we have *alid-*, l. 33. Initial *p* in pure Kanarese and *tadbhava* words has become *h*; but still we find *palam pattu* on l. 28. Lexically the record is valuable, as it contains many rare words of daily life, such as the titles of various classes of traders and other words, e.g. *mudgoḍe*, l. 10, *śāsaniga* and *kājagāra*, l. 22, *hasara* as a measure of capacity, ll. 26, 29 f., 32, *saṃgaḍi*, l. 27, *maḷave*, ll. 27, 28, *karuse*, l. 28, *bisige*, *ibid.*, *laṃka*, *ibid.*, *maravi*, *ibid.*, *daṇḍige*, ll. 31, 32, and *hāte*, l. 32. The word *dāyāda* in the sense of rival (l. 7) is also noteworthy.

The record begins with the stanza usual in grants to Jain temples (l. 1), and then refers itself to the reign of the Śilāhāra Mahāmaṇḍuḷēśvara Gaṇḍarāditya (ll. 1-5), to whom it gives the usual titles, including those of "Lord of Tagara best of cities," "scion of the lineage of Jimūtavāhana," and "possessing the golden Garuḍa-banner."¹ Then it introduces in ll. 5-10 one of his barons, the Mahāśimanta Nimbādēvarasa, who among his many other titles is described as "an awful rutting elephant to the beds of the lotuses the barons of Toṇḍai,"—in other words, successful in some military operations against the Toṇḍai-maṇḍalam—and who built in the market-place of Kavaḍegolḷa a Jain temple. Next appears on the scene the important corporation of the Vira-Baṇaḷjas, with an enormous series of inflated self-bestowed titles of honour, and through specified representatives makes over to Śrutakirtti, prior of the Rūpa-nārāyaṇa temple at Kollāpura, certain revenues for the benefit of the temple at Kavaḍegolḷa (ll. 10-32). A short formula (ll. 32-33) winds up the document.

The date is specified on l. 24 as: Śaka 1058, Rākshasa; Kārttika ba. 5; Monday. This is slightly inexact. The *tithi* ba. 5 was coupled with Tuesday, 29 October, A.D. 1135; but as it ended 1 h. 34 m. after mean sunrise (for Ujjain) on the Tuesday, and began 1 h. 21 m. after mean sunrise on the preceding Monday, it was current for the greater part of Monday, though strictly it could give its name only to the Tuesday.²

The places mentioned are: Tagara, l. 2; the *nele-viḍu* or standing camp of Valavāḍa, l. 4; Kavaḍegolḷa, ll. 10, 23; Ayyavole, also styled Ahichchhatra, ll. 18, 23; Kollāpura, ll. 20, 25; Miriñje, l. 20; Kūṇḍi-paṭṭaṇa, the town of Kūṇḍi, l. 21; Torambage, l. 22; Mayisige, l. 22; Baḷeyavaṭṭaṇa, l. 23; and the *tirthas*, l. 33. Tagara, as Dr. Fleet has shown, is the modern Tēr, or "Thair" (see *Journ. Roy. As. Soc.*, 1901, p. 537, and above, Vol. XII, p. 253). Valavāḍa is not to be identified with certainty (see *Dyn. Kanar. Distr.*, p. 548, and *Ep. Ind.*, Vol. III, p. 209). Ayyavole is now Aihole or Aivalli, in the Hungund tāluḷa of Bijāpur District. On Kollāpura, now Kolhāpur, see the preceding page. Miriñje is Miraj

¹ On the two last titles see Dr. Fleet's remarks in *Dyn. Kanar. Distr.*, pp. 536, 538, 544-46, and above, Vol. XII, pp. 251-53. On Gaṇḍarāditya see *Dyn. Kanar. Distr.*, pp. 547-48.

² Mr. B. Sewell, who with his wonted kindness checked and supplemented my calculations of the dates in this paper, told me that the same result was reached by using the *Siddhānta-sirōmaṇi*.

("Meeruj" on the Indian Atlas sheet 40) in lat. 16° 48' and long. 74° 12'. On the town of Kūṇḍi see *Ind. Ant.*, Vol. XXIX, p. 280 and on the Kūṇḍi province *ibid.*, Vols. XIV, p. 16, XVI, p. 20, XIX, p. 244, and XXIX p. 278. Torambage may possibly be Turambe, in the Kolhāpur State, near Gārgōti. Baḷeyavaṭṭaṇa seems to be Baḷiapaṭṭam or Vaḷapaṭṭam, situate in the Chirakkal tāḷuka of Malabar District, in lat. 11° 55' and long. 75° 22'. This town is mentioned in Ptolemy's Geography, VII. i. § 6, as Βαλαίπατνα (in some editions wrongly spelt Βαλίπατνα), and is the Παλαίπατμα of the *Periplus* (cf. McCrindle, *Ancient India as described by Ptolemy*, p. 45, and *Commerce and Navigation of the Erythraean Sea*, pp. 127, 129; Lassen, *Alterthümer*, III, pp. 181, 183); and probably Kern is right in identifying Balaipatna with the Baladēva-paṭṭaṇa of the *Bṛihat-saṃhitā*, xiv. 16.

TEXT.¹

[Metre : v. 1, *Anuṣṭubh.*]

- 1 @ Śrīmat-parama-gambhīra-syād-vād-āmōgha-lāmcchhanam jiyāt=traīḷōkya-nāthasya
śāsanaṃ Jina-śāsanaṃ || [1*] Svasti samadhigata-pañcha-mahā-śabda-
mahāma-
- 2 ṇḍaḷēśvaraṃ | Tagara-puravar-ādhiśvaraṃ śrī-Śiḷāhāra-narēmdraṃ | Jimūtavāhan-
ānvaya-prasūtaṃ | suvarṇa-Garūḍa-dhvajaṃ mare-vokka²-sarppaṃ | ayyana
- 3 siṃgaṃ | ripn-maṇḍalika-bhairavaṃ | vidviṣṭa-gaja-kaṇṭhīraṃ | iḍuvar=
ādityaṃ | rūpa-Nārāyaṇaṃ | Kali-yuga-Vikramādityaṃ | Śanivāra-siddhi
giri-du-
- 4 rgga-lamghanam | śrī-Mahālakṣmī-dēvi-labdha-vara-prasād-ādi-samasta-rāj-āvaḷi-
virājitar-appa śrīman-mahāmaṇḍaḷēśvaraṃ Gaṇḍarādityadēvaru Vaḷavāḍada ne-
- 5 le-vidīnal-sukha-saṃkathā-vinōdadin rājyaṃ-geyyntam-ire | tat-pāda-padm-ōpajīvi
samadhigata-pañcha-mahā-śabda-mahāśamantaṃ | vijaya-la-
- 6 kṣmī-kāntaṃ | ripu-sāmanta-simantini-simanta-bhaṃgaṃ | vīra-vārāṃgaṇā-priya-
bhñjaṃgaṃ | vairi-sāmanta-mēgha-vighaṭana-samiranaṃ | Nāgaladēviya gandha-
vā-
- 7 raṇaṃ vidviṣṭa-sāmanta-viḷaya-kālaṃ | sāmanta-gaṇḍa-Gōpālaṃ | dāyāda-sāmanta-
Tār-āsura-vīra-Kumāraṃ | sāmanta-Kēdāraṃ | Toṇḍa-sāmanta-puṇḍarika-
- 8 shaṇḍa-prachanḍa-mada-vēdaṇḍaṃ | Gaṇḍarādityadēva-dakṣa-dakṣiṇa-bhñjā-daṇḍaṃ |
yāchaka-jana-manō-bhilaṣita-chintāmaṇi | sāmanta-śīrōmaṇi | Jina-charaṇa-
sarasiru-
- 9 ha-madhnikaraṃ samyaktva-ratnākaraṃ-āhār-ābhaya-bhaishajya-śāstra-dāna-vinōdaṃ
Padmāvati-dēvi-labdha-vara-prasādaṃ | nām-āḍi(di)-samasta-prasasti-sahitaṃ
śrīman-mahā-
- 10 sāmantaṃ | Nimbādēvarasaru | Kavaḍegolḷada baḷiya santēya mudgoḍeyal=
māḍisida basadiya Pārśvanātha-dēvar=ashṭavidh-ārchanakkam=ā basadiya jirṇ-
ōddhārakka-
- 11 m=all=ippa ri(ri)shiyar-āhāra-dānakkam | Svasti [1*] Samasta-bhuvana-vikhyāta-
pañcha-śata-vīra-śāsana-labdha-ānēka-gṇa-gaṇ-āḷamkṛita satya-śāncā-āchāra-chāru-
chāritra-naya-vinaya-
- 12 vijñāna Vīra-Balaṃja-dharmma-pratipālana-viśuddha guḍḍa-dhvaja-virājamān-ānūna-
śāhas-ōttuṅga kirtty-aṃgaṇ-āḷiṅgita nija-bhñj-ōpārjīta-vijaya-lakṣmī-nivāsa-
vakṣa[s*]-sthaḷarum

¹ From the ink-impression.

² Read *maru-vakka*- or *maru-vaṃka*-, as in other versions of this series of titles.

- 13 bhuvana-parākram-ōnnata Vāsudēva-Khaṇḍali-Mūlabhadra-vaṁś-ōdbhavarum | Bhagavati-labdha-vara-prasādarum | tāvu kādi sōladarum | maṣu-vakka-mārigaḷum | para-strī-para-
- 14 dhana-varijitarum chatush-shasṭi-kāḷegaḷoḷ praviṇar=appudaṛim | Brahman=annarum | chakram=uḷḷudaṛim Nārāyaṇan=annarum | dṛisṭiyoḷ=nōḍi kolvndaṛim | Kālāgni-rudran=annarum | ko-
- 15 ndarān=aṛasi kolvudaṛim | Paraśurāman=annarum | tulidu kolvo(lvu)daṛim mad-āndha-gandha-sindhuraḍ=annarum | giri-durggamam maṣe-vokkarām tegedu kolv=eḍeyoḷ sinhad=annarum
- 16 Pātālamam pokkarām kolv=eḍeyoḷ Vāsn̄giy=annarum | ākāśadoḷ=irddarām kolv=eḍeyoḷ=Garutman=annarum | peṇṇipinal prithviy=annarum | biṇṇipinal knla-gi-
- 17 riya=annarum | gṇṇipinal=mahā-samudrad=annarum | udyōgadal Rāman=annarum | parākramadoḷ Pārthan=annarum | śauchadoḷ Gāṁgēyan=annarum | sāhasadoḷ=Bhīman=anna-
- 18 rum | dharmmadal Dharmma-putran=annarum | jūānadāḷ=Sahadēvan=annarum | bhōgadal=Indraṇ=annarum | tyāgadal=Karṇṇan=annarum | tējadāḷ=Ādityan=annarum | Ahichchhatram=enisuv=Ayyavoḷe-pura-pa-
- 19 ramēśvararum=app=aynūrvvar=svāmigaḷum gavaṇeyarum | gātriyarum | seṭṭiya-rum | seṭṭi-guttarum | gāmaṇḍarum | gāmaṇḍa-svāmigaḷum | bira-
- 20 rum | bi(bi)ra-vaṇigarum | Kollāpurada Bilpāṇa¹-seṭṭiyum | Gōvinda-seṭṭiyum | Komara Aṇṇamayyanum | Mirin̄jeya Bijja-seṭṭiyum | Boppi-se-
- 21 ṭṭiyum | Gaṇḍarādityadēvara rāja-śrēṣṭhi Vesapayya-seṭṭiyarum | ā maṇḍalē-śvarana biḍina Bammī-seṭṭiyum | Kūṁḍi-paṭṭaṇaḍ=Āditya-griha-
- 22 da sāsanigam heggaḍe Rāva-seṭṭiyum | Chaudhore Boppi-seṭṭiyum | Toram-bageya prabhu Kannapayya-seṭṭiyum | Mayisigeya kājagāram Chaudho-
- 23 re Goravi-seṭṭiyum | Baḷeyavattāṇaḍa(da) Śānti-seṭṭiyum | Ayyavoḷe=aynūrvvara siṁgam Hāliya-seṭṭiyum | Kavaḍegollada prabhu Khapparayyan=ā-
- 24 dhi(di)y=āgi samasta-dēśam neredu | Śaka-varshada sāśirad=ayvatt-emṭeneya Rākshasa-samvatsarada Kārttika-bahula paṁchami Sōmavāradandū śrī-Mūla-saṁgha-
- 25 Dēśi(śi)ya-gaṇa-Pustaka-gachchhada Kollāpurada śrī-Rūpa-nārāyaṇa-basadiy-āchāryyar=appa śrī-Śrutakīrtti-traividya-dēvara kālam karchchi | dhārā-pū-
- 26 rvvakam=āgi koṭṭ=āyam=eut=endode aḍake hēriṁge ayvattu | javaḷakk=irppattu hasarak=aydu | ele hēriṁge nūru | tale-voreg=ayvattu | hasarak=irppa-
- 27 tt-aydu | tuppam=eṇṇey=emb=ivu koḍakke sollage siddigeg=ara-vānam saṁgaḍig=or-mmānām dūṣiga-vasarakkam=akkasālegam hoṁge haṇam | hatti maḷaveg=a-
- 28 y-valam | bhaṇḍiya karuseya maḷaveg=eraḍu bisige | javaḷakke palam pattu | laṁkar=okkalalli āru tiṁgalge maṇetivige maraviy=emb=iv=oud=akkuṁ | varshakke maṁ-
- 29 chav=oud=akkuṁ | allav=arisinam ṣuṇṭhi bell=uḷḷi baje bhadramustey=emb=ivu modal-āgi tōgi māruva bhaṇḍaṁgalge hēriṁge=ay-valam javaḷakk=ip-palam hasa-
- 30 rak=op-palam jirage melasu sāsaviy=emb=ivu hēriṁge=om-mānam javaḷakk=ar-pvanam hasarakke sollage | uppu modal=āgi haḍi(di)neṁṭu dhānyam-
- 31 galgam bhaṇḍige koḷagav=omdu hēriṁge mānav=eraḍu tale-voreg=or-mmānam baḍu kāy=emb=ivu bhaṇḍige hattu tale-vorege nāl̄k=akkuṁ | bhaṇḍige daṇḍige voṁḍ[u]

¹ Probably meant for Bilhāṇa.

- 32 sevey=aydu hāṭey=eraḍarkkam dandige vomḍu(du) sevey=eraḍu hūvina heḍaligege
māle vōndu kunibāṇaralli hasarakke maḍake vōndu || Int=iy=ā-
33 yaman=aḷid-ātānte¹ Bāṇarāṣī-Kurukshētr-ādigalo! pañcha-mahā-pātakamam māḍida
phaḷam=akum ||



TRANSLATION.

(Verse 1) Victorious be the command of the Lord of the Three Worlds, enjoined by the Jinas, which bears the infallible token of the blessed and supremely profound doctrine of possible predications !

(Lines 1-5) 'Hail ! while the *Mahāmaṇḍalēśvara Gaṇḍarādityadēva*, who is resplendent with the whole royal series (of titles) such as "the *Mahāmaṇḍalēśvara* who has obtained the five great musical sounds, Lord of *Tagara* best of cities, monarch of the blest *Śilāhāras*, scion of the lineage of *Jimūtavāhana*, bearing a banner with (the device of) a golden *Garuḍa*, a serpent to adversaries, a lion to his father, terrible to opponent barons, a lion to the elephants his foes, a sun of casters (of missiles), a *Nārāyaṇa* in comeliness, a *Vikramāditya* of the *Kali* Age, successful (even) on Saturdays, passing through mountain-fastnesses, obtaining grace of boons from the blest goddess *Mahālakṣmī*," was reigning in the standing camp of *Valavāḍa* with enjoyment of pleasing conversations :—

(Ll. 5-11) for the eightfold worship² of the divine *Pārśvanātha* of the temple constructed in the *mudgoḍe* of the market-place in *Kavaḍegolḷa* by one who finds sustenance at his lotus-feet, the *Mahāsāmanta Nimbādēvarasa*, who has all the titles of honour such as "the *Mahāsāmanta* who has obtained the five great musical sounds, beloved of the goddess of victory, a breaker of the hair-parting of the dames of hostile barons, a gallant dear to the courtesans of warriors, a wind dissipating the clouds opponent barons, a furious elephant to *Nāgaladēvī*, a time of world-dissolution to enemy barons, a *Gōpāla* to the worthiest of barons, an heroic *Kumāra* to the demon *Tāra*'s rival barons, *Kēdāra* to barons, an awful rutting elephant to the beds of the lotuses the barons of *Toṇḍai*, rod for the skilful right hand of king *Gaṇḍarāditya*, a wishing-gem for the desires of the souls of suitors, a crest-gem of barons, a bee to the Jina's lotus-feet, a mine of the gems of godliness, delighting to bestow food, protection, medicine, and teaching, obtaining grace of boons from the goddess *Padmāvati*," and for the restoration of outworn (parts) of the said temple, and for the supply of food to the holy men dwelling there :—

(Ll. 11-24) hail ! they who are adorned by a series of many virtues obtained by the decrees of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the *Vira-Balañja* religion, splendid with the banner (bearing the device) of a bill, exalted in abundant boldness, embraced by the lady Fame, having their breasts a home for the goddess of victory (won) by their own arms, lofty in prowess (extending) over the world, sciens of the races of *Vāsudēva*, *Khaṇḍali*, and *Mūlabhadra*, obtaining grace of boons from the lady, unconquered when they strive, destroyers of adversaries, abstaining from the wives and property of others ; like Brahman in being skilled in the sixty-four arts ; like *Nārāyaṇa* in having a *chakra* [discus, or association] ; like *Kālāgni-rudra* in slaying with their gaze ; like *Parasūrāma* in seeking out and slaying slayers ; like a rut-blinded furious elephant in trampling down and slaying ; like a lion when they seize and slay those who take shelter in mountain-fastnesses ; like *Vāsuki* when they slay those who come to the underworld ; like *Garuḍa* when they slay those who are in the sky ; like the earth in greatness, like the central mountains in weightiness, like the ocean in profundity, like *Rāma* in energy, like *Prithā*'s son [*Arjuna*] in

¹ Read -ātāṅge.

² Namely with water, scents, flowers, grain, incense, lamps, food, and betel.

prohess, like Gaṅgā's son [Bhishma] in purity, like Bhīma in boldness, like Dharma's son [Yudhishtira] in righteousness, like Sahadēva in knowledge, like Indra in enjoyment, like Karṇa in bounty, like the sun in brilliance; they who are the supreme lords of Ayyavole city, which is known as Ahichohhatra; to wit, the Five-hundred Svāmis, the *gavares*, the *gātriyas*, the *seṭṭis*, the *seṭṭi-guttas*, the *gāmaṇḍas*, the chief-*gāmaṇḍas*, the men of valour, and the merchants of valour, Bilhaṣa (?) Seṭṭi and Gōvinda-Seṭṭi of Kollāpura, Komara Anṇamayya, Bijja-Seṭṭi and Boppi-Seṭṭi of Miriñje, Vesapayya-Seṭṭi the royal merchant of Gaṇḍarādityadēva, Bammi-Seṭṭi of the Maṇḍalēśvara's household, the headman Rāva-Seṭṭi, who is recorder of the house of the Sun-god in Kūṇḍitown, Chaudhore Boppi-Seṭṭi, Kannapayya-Seṭṭi the sheriff of Torambage, Chaudhore Goravi-Seṭṭi the intendant of Mayisige, Śānti-Seṭṭi of Baḷeyavattāṇa, Hāliya-Seṭṭi the lion of the Five-hundred of Ayyavole, Khapparayya the sheriff of Kavaḍegollā, and others, (representing) the whole country, being assembled :—

(Ll. 24-26) on Monday, the fifth of the dark fortnight of Kārttika in the cyclic year Rākshasa, the thousand and fifty-eighth (year) of the Śaka era, laved the feet of Śrutakirtti Traividya-dēva, of the Pustaka-Gachchha in the Dēsiya-Gaṇa of the Mūla-Saṅgha, who is the prior of the temple of Rūpa-nārāyaṇa in Kollāpura, and with pouring of water gave the following revenues :—

(Ll. 26-32) Areca-nuts, fifty on a load, twenty on a half-load, five on a *hasara*; betel leaves, one hundred on a load, fifty on a head-load, twenty-five on a *hasara*; clarified butter and oil, a *sollage*¹ on each *koḍa*, half a maund on each *siddige*,² one maund on each *saṅgaḍi*.³ On each cloth-merchant's shop and goldsmith's shop, a *panam* on every gold piece. Cotton, five *palas* on each *maḷave*; two *bisige* on each *maḷave* of *karuse* (sold) from carts, ten *palas* on each half-load. On each house of *lankas*⁴ there shall be every six months (a *due of*) stools, tripods, and *maravi*,⁵ one of each; every year there shall be (a *due of*) one bedstead. On goods sold by weight, such as green ginger, turmeric, dry ginger, garlic, *baje*,⁶ and *bhāḍramuste*,⁷ there shall be (a *due of*) five *palas* on each load, two *palas* on a half-load, one *pala* on a *hasara*; cummin, black pepper, and mustard, one maund on each load, a half-maund on each half-load, a *sollage* on each *hasara*; on salt and the other eighteen kinds of grain, one *koḷaga* on each cart-load, two maunds on each load, one maund on each head-load; dry and fresh fruits, ten on each cart-load, four on each head-load; on each cart-load one *daṇḍige*, five myrobolans; on each pair of *hūtes* one *daṇḍige*, two myrobolans; on each basket of flowers one garland; for the potters, one pot on each shop.

(Ll. 32-33 : a Kanarese prose commonitory formula of the usual type.)

B.—MIRAJ INSCRIPTION OF SAKA 1065 AND 1066.

Miraj, the ancient Miriñje, is the chief town of the Miraj State in the Southern Maratha Country, and lies in lat. 16° 48' and long. 74° 12'. The present epigraph was found on a slab built into the wall in the gateway of the fort. A photograph, from the stone, was published in P.S.O.C.I. (No. 96), and a notice is given in Kielhorn's *List of Southern Inscriptions*, above, Vol. VII, App., No. 322.—The stone bears on its top a triangular pediment containing sculptures, namely : in the centre a *linga* on a stand; to the proper right of this a squatting bull facing it; above these, on the right the sun and on the left the moon. The inscribed area

¹ A measure of capacity, $\frac{1}{2}$ of a *kudara* or *baḷla* (see Kittel, s v. *sollage*).

² *Siddige* or *sidda* means properly a leather bottle. As a measure, *sidda* is defined by the *Kīram-vār Glossary* as a dry measure of 36 *tolas* in Kuntā, Honawar, and Siddhapur, and 23 *tolas* in Bhatkal, and as a fluid measure of 33 *tolas* in Ankola and 28 *tolas* in Bhatkal (p. 171).

Apparently something like a double *siddige*.

⁴ Apparently "carpenters."

⁵ Some wooden article of furniture.

⁶ The *acorus calamus* (Linn.).

⁷ The *cyperus hexastachys* (Rottler) or root of *cyperus pertenuis* (Roxb.)

below this is about 2 ft. broad and 4 ft. 1½ in. high.—The character is good Kanarese of the period, with letters varying in height from $\frac{3}{8}$ in. to $\frac{1}{2}$ in. The cursive form for *m* (above, Vol. XII, p. 335) is found in *-sthānamum*, l. 6, and that for *v* in *vēlā-vuramum*, l. 5, *gāvunḍa*°, l. 7. *Charuṇḍa*, l. 14, and *Charuḍa*, l. 17.—The language is throughout Kanarese prose, of the transitional period between the ancient and the medieval dialects. The archaic *l* never appears: it has become *l̥* in *ēl̥* (l. 9), *ēl̥ratt-* (l. 12), *āl̥i*° (ll. 57, 59), *iḷḷa* (l. 58), and *r* in *ērchchhāsirada* (l. 12). Initial *p* in pure Kanarese and *tadbhava* words has become *h*, except in *padīnarūvaru* (l. 6), *perggaḍe* (l. 15), *Piriyuguvārada* (l. 18), *pīriya* (l. 40, in a formula), *pasarigaru* (l. 50), *pomma* (l. 51), and *ponnalū* (l. 56, in a formula). The use of genitive as quasi-nominative (see *Journ. Roy. As. Soc.*, 1918, p. 105) is found in l. 29, *seṭṭi-guttam tanna biṭṭ-āyam*. The lexical interest of the record is considerable, as it contains a large number of the special names of the classes of traders (notably *bachcha*, l. 7; *maṇka*, l. 8; *bārika*, l. 8) and some other technical words, e.g. *hasara* as a measure of capacity (ll. 27 f.), *saṁḍage* (l. 29), *mōṛu* (l. 37), *krēṇikāra* (l. 44), *pomma*¹ (l. 51), and *āṭhānāntara* (l. 53).

The record opens with a copious list of the titles and special class-names of the members of the corporation of the **Vira-Baṇaṇjas** (ll. 1-12), and informs us that certain representatives of this syndicate, at a meeting held at **Sedambāl** in Śaka 1065, made a grant of various dues to the temple of **Mādhavēśvara** (Śiva) in **Sedambāl**, which had been built by **Mādirājayya**, the *mahā-prabhu* or high sheriff of that place (ll. 12-32); and these grants were supplemented by others made by the inhabitants and traders of the town, which are also specified (ll. 32-38). A short formula (ll. 38-41) ends the first section. Then comes a paragraph (ll. 41-54) recording that in the reign of the *Mahāmaṇḍalēśvara* **Vijayāditya** (son of the **Śilāhara Gaṇḍarāditya**)² in Śaka 1066, two of his officials, **Bhāyipayya-Nāyaka** and **Mālapayya-Nāyaka**, granted to the same temple certain specified dues on the taxes collected in the town, the trustee being **Sōvarāsi**. A concluding formula (ll. 54-59) ends the record.

There are thus two dates. The first is given on ll. 19-20 as: **Śaka 1065, Dundubhi**; **Bhādrapada** śu. 2; Friday. This is irregular, for the *tithi* śu. 2 corresponded to **Monday, 24 August, A.D. 1142**, on which it ended about 15 h. 14 m. after mean sunrise (for Ujjain). The second date is given on ll. 46-48 as: **Śaka 1066, Rudhirōḍgāri**; **Māgha** kṛi. 14; **Vaḍḍavāra** (here apparently in the meaning of Thursday);³ the Śiva-rātri festival. Strictly speaking, this is slightly irregular. The *tithi* kṛi. 14 was coupled with Friday, 4 February, A.D. 1144, when it ended about 13 h. 57 m. after mean sunrise. But it was current during the last 10 h. 25 m. of the preceding Thursday, 3 February, having begun 4 h. 25 m. before midnight on Thursday; and at that midnight began the Śiva-rātri, the moon being then in the *nakṣatra* Śravaṇā, and being still there at mean sunrise on the Friday (see *Dewan Bahadur Swamikannu Pillai's* note above, Vol. XI, p. 289); so the Śiva-rātri day was Friday.⁴

The places mentioned are **Ayyāvāle**, also called **Ahichchhatra**, l. 9; **Miriṇje**, l. 12, and its *nāḍu*, l. 44; **Bāge**, l. 14; **Dōṇikōḍu**, l. 14; **Toḷakale**, l. 15; **Kūṇḍili**, l. 16; **Sedambāl** ll. 16, 19, 20, 45, 49; the *taḷas* of **Piriyuguvāra**, **Siriguppe**, and **Juḷakoppa**, l. 18; the *tirthas*, ll. 38-40, 55, 57; and the *nele-viḍu* or standing camp of **Valāvāḍa**, l. 42. On **Ayyāvāle** (**Ayyavole**), **Miriṇje**, and **Valāvāḍa** see above (p. 31). **Bāge** may possibly be connected with the **Bāgaḍage** or **Bāgenāḍu** Seventy, or the **Bāge Fifty** in the **Tardavāḍi Thousand** (see *Ind. Ant.*, Vol. XXX, pp. 265, 267, 380). **Sedambāl** is **Shedbāl** (the "Sherbal" of

¹ *Pommu* now means a tax on tobacco; but to understand that sense in our record would be an anachronism.

² See *Dyn. Kanar. Distr.*, p. 548, and the preceding inscription.

³ See Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, pp. 57 ff.

⁴ This date has also been examined by Mr. Venkatasubbiah in *Some Śaka Dates in Inscriptions*, p. 107, and he comes to practically the same result.

the Indian Atlas sheet 40), in lat. 16° 43' and long. 74° 49½'. The Siriguppe *taḷa* seems to be connected with the modern Shirguppe or "Shirgoopee," in lat. 16° 37½' and long. 74° 47½', and that of Jugulākoppa with Jugal or "Joogul" in lat. 16° 36½' and long. 74° 44½'.

TEXT.¹

- 1 ☉ Svasti samasta-bhuvana-vikhyāta-paṁcha-śata-vīra-śāsana-labdh-ānēka-guṇa-[gaṇ-ā]-
- 2 laṁkṛita satya-sauch-āchāra-chāru-charitra-naya-vinaya-vijñāna Vīra-Baṇamja-
[dharma-pra]-
- 3 tipālana-viśudhā guḍḍa-dhvaṇa-virājita-ānūna-sāhas-ottuṅga kirtty-aṁgan-āliṅgita
[nija]-
- 4 bhūja-vijaya-lakshmi(kshmi)-nivāsa-vaksha[s*]-sthaḷa bhuvana-parākram-ōnnata
Yāsudē[ya-Kha]-
- 5 ṇḍaḷi-Mūlabhadra-vamś-ōdbhavarum dvātrimśad-vēḷā-vuramum-ashtādaśa-paṭṭaṇamum-
[aru]-
- 6 vatta-nālku ghaṭikā-sthānamum nānā-dēś-ābhyaṁtarad-emṭu nāḍa padinaṇuvuru
[gava]-
- 7 regarum gātrigarum seṭṭiyarum seṭṭi-guttarum baḥcharum baḷegārarum
gaṁdhigarum gāvūḍarum gāv[ūḍa]-
- 8 svāmigaḷum=arasugaḷum=arasu-makkaḷum māṁkarum māṁka-meṇevorum
birudarum bi(bi)ra-vaṇigarum bārikarum b[ā]-
- 9 rika-jana-hastarum sāsirad=ēḷ-nūru gavaṇegaḷum=Ahichchhatra-vinirggatarum=
Ayyāvaḷe-pu[ra-para]-
- 10 mēśvararu[m*] śrī-Bhagavati-dēvi(vi)-labdha-vara-prasād-ādy-anēka-nāṁ-āṁka-māḷā-
virājitaru[m=appa]
- 11 śrīmad-aynūrvva[r*]-svāmigaḷum samasta-bhallumki-damḍa-hastarum mummuri-
damḍamum [mu]-
- 12 khyav=āgiy-ēḷvatt=ēr-chchāsirada prabhu Prithvi-seṭṭi Miri[m*]jeya Boppanayya-
rāja-śrē[shṭhi ma]-
- 13 hā-vaḍḍa-yyavahāri Vesapayya-seṭṭiyarum samaya-samuddharana Sōvana-[seṭṭi]-
- 14 yarum Bāgeya mūliga Chikka-Chavumḍa-seṭṭiyum Dōṇikōḍa mummuri-damḍa
Da . .
- 15 va-seṭṭiyum Jayasimḡada Tolakaleya Siriyama-seṭṭiyum nāḍa perggade
Hemma-seṭṭi[yum]
- 16 Kūṁḍiliya seṭṭi-gutta Malla-seṭṭiyum Kuvara Lakka-seṭṭiyum Nigalada Kēti-
seṭṭiyum [Sedam]-
- 17 bāḷa Bomdalabbeya Sūra-seṭṭiyum Ākēta-seṭṭiyum Chavūḍa-seṭṭi alliya
Koppa-seṭṭi . .
- 18 ya Holla-seṭṭi Piriṇuguvārada taḷa Siriguppeya taḷa Jugulākoppada
taḷa . .
- 19 geya taḷa yintu samasta-taḷa-mukhyav=āgi Sedambālalu mahā-uāḍ=āgi(gi)
nerad[u Śaka]-
- 20 varsha 1065neya Duṁḍubhi-samvatsarada Bhādrapada-śudhdha 2
Śukravāradanidu Sedambāḷa
- 21 mahā-prabhu Mādirājayyaṁ māḍisida śrī-Mādhavēśvara-dēvar-aṁga-bhōgakke āy-
[ūra]-

¹ From the ink-impression.

- 22 lu Su(Su)kravārada samteyam māḍi biṭṭ=āyam=ent=e[m*]doḍe māḍida aḍakeya
[java]-
- 23 laḁk=aḍakey=irppattu hasumbeg=aḍake hannerāḍu katteya hēriṁg=irppatt-aydu
ko¹
- 24 ettina javaḁamam birichidalliy=aḍakey=ayvattu māḍu-gomḍavaralli homgey=
aḍa[key=i]-
- 25 ppattu hēriṁge ele nūr-aivattu eṇṇeya koḍakke soḁasav=eraḍu tuppada koḍakke
so[laṣa]-
- 26 v=eraḍu bhamḍi-goḍakke eṇṇe mānav=oṁdu dhānya-varggake koṇana hēriṁ[ge*]
mānav=ā[ru]
- 27 ettina hēriṁge baḁḁav=oṁdu katteya hēriṁge mānav=eraḍu hasarakke mānav=
oṁḍalu
- 28 saṭṭugav=oṁdu voṭṭiliṁge koḁagav=oṁdu hattiya hasaradalli dēvara soḁariṁge
batti-
- 29 ge samḍage-vatti voṁdu [i*] seṭṭi-guttam tanna biṭṭ=āyam=em̄t=em̄doḍe
hasumbeyan=ikku-
- 30 valli haseya javaḁi gaṁḍhara-baṭṭalu oṁdu gōmṭu vichāram-geydavaralli mudrā-
papam hom-
- 31 ge hāgam=arana bhamḍi māriṁ(ri)dalli mēlu-dakk=oṁdu bhamḍiyalu māḍida
dhānya-varggake ko-
- 32 laḁav=oṁdu [i*] Chayitrada parvvakke pura-varggada prajegaḁu mithunakke
biṭṭa hāga-
- 33 v=oṁdu Dipāvaliya parvvadalu beḁaguva soḁar=eṇṇege u(n)r-olagaṇa sēuigaru
- 34 tamma manegaliḁe maneyal=oṁdu hāgav=oṁdu biṭṭa hāgav=oṁdu kumbāraḁa
hasa[ra*]-
- 35 kke maḍake voṁdu akkasāle Bammōja-haḁḁadim mūḍa homge haḁavina
pāriḁh-ā-
- 36 yaḍ=olage dēvargge biṭṭa aḍḍav=oṁdu sammmagāḁaralli aḁu-diṁgaḁiḁe kuḍuva
pāda-
- 37 rakshe toḍ=oṁdu mēdaralli samtege kuḍuva mōranu voṁdu mēdegaralli
aḁu-diṁgaḁim-
- 38 ge kuḍuva mīli voṁdu [i*] Yim̄t=i sā(sā)sana-maryyādeyam kiḍisid-āta[m*]
Gaṁgt-Prayāge-Vā-
- 39 raṇāśi-Kurukshētradalū sāyira kapileyam konda mahā-pātnkuman=eydu-
- 40 va Ādityatrttharṁgaḁalli tanna piriya maganam̄ konda avana kapāladal=
um̄ḍa ma-
- 41 hā-dōshaman=eyduva || ☉ ☉ || Svasti śrīman-mahāmam̄ḍalēsavarām
- 42 Vijayadityadēvarasaru Valavāḍada nelc-vidinalu sukha-sam̄kathā-vi-
- 43 nōdadim rājyam-geyvuttam=iralu tat-pāda-padma-ōpajivigaḁ=appa mahāpradhā-
- 44 nam̄ sun̄ka-verggaḍe Bhāyipayya-nāyakaru Mirim̄je-nāḍa krēṇikāram̄ Mā-
- 45 laḁayya-nāyakar=ant=irvvaru Sedambāḁa prabhu sām̄antam̄ Madirājayyam̄-
- 46 gaḁu māḍisida śrī-Mādhavēsvara-dēvar=aṁga-bhōgakk=alliya tapōdhanai=āhāra-
dānakkam̄ Sa(Śa)ka-va-
- 47 rsha 1066 neya Rudhirōdgāri-sam̄vatsarada Māgba-bahula 14 Vaḍḍavāradaṁdu
Śivarāt̄re(tri)-

¹ Perhaps to be restored as *kōṇava*.

- 48 ya parvva-nimittav=āgiy=ā dōvara mathad=āchāryya śrīmatu-Sōvarāsi-siddhanta¹-
dōvara kā-
- 49 laṁ karchchi dhārā-pārvvakam mādi koṭṭa suṁkam=ant=endoḍ=ā Sedambāla
mundana haḷḷadiṁ mūḍa para-
- 50 varggav=olag=āgi kaṭṭid=amgaḍigalgaṁ telligaru pasarigaru bhata-baṭṭigaṁ
vokkalu-dere pa-
- 51 rihāra mattam santeya volagana kodad=enney=eleya hērugala ponma kiru-
- 52 kuḷa dhānya-varggamgala moṭṭeya suṁkav=olag=āgi arddh-ādāna aḷi antara-
vaṭṭadiṁ tivi-
- 53 da ettina aḍakeya hōriṁge mēl-aḍake nūr-ayvattu āṭhānānta-
- 54 radalu naḍava suṁkigaru saupa(va?)rṇṇakke tiṁgaḷiṁge voṁdu bēḷeyam
kuḍuvar=Int=i
- 55 dharmmamam sa-dharmmadim pratipālisidargge Gaṁge-Vāraṇāsi-Kurukshētradalū
s[ā]-
- 56 sira kavileya kōḍum koḷagumam ponnalu kaṭṭisi sāsirvva brāhmaṇa-
- 57 rige koṭṭa phalam=akku mattam=idan=aḷidaṁ(dam)ge Gaṁgā-Yamunegaḷ-eradara
- 58 saṁgamadoḷ=agaṇṇya-puṇṇya-vara-tirttha-sthānaṁgaḷoḷ=īḷda tapodhanara gō-brāhma-
- 59 naran=aḷidan=int=idan=aḷida ||

TRANSLATION.

(Lines 1-12) Hail! Headed by the Five-hundred Svāmis, all the bearers of *bhallunki*-staffs and all the bearers of *mummuri*-staffs, who are resplendent with a series of numerous titles such as "adorned by a series of many virtues obtained by the decrees of the Five-hundred men renowned over the whole earth, possessing truthfulness, pure conduct, agreeable behaviour, policy, courtesy, and intelligence, pure in maintenance of the *Vira-Baṇaṇja*-religion, splendid with the banner (*bearing the device*) of a hill, exalted in abundant boldness, embraced by the lady Fame, having their breasts a home for the goddess of victory (*won*) by their own arms, lofty in prowess (*extending*) over the world, scions of the races of Vāsudēva, Khaṇḍali, and Mūlabhadra, (*inhabitants of*) the thirty-two coast-towns and eighteen *paṭṭaṇas*² and sixty-four *ghaṭikā-sthānas*,³ the sixteen *gavaregas*⁴ and *gātrigas* and *seṭṭis* and *seṭṭi-guttas* and *bachchas* and bracelet-sellers and scent-merchants and *gāvunḍas* and chief *gāvunḍas* and 'kings' and 'princes' and *maṅkas*⁵ and *maṅkamarevas* and title-bearers and merchants of valour and *bārikas*⁶ and *bārika-jana-hasta*⁷

¹ The second *dh* has been omitted and then inserted in very small script.

² Explained by some as a place to which there is access by land or water, by others as a place of *fewel-mines* Cf. *Kāṁikāgama*, XX. 8-9, *Yugādi-dēśanā*, V. 50, and my translation of *Antagaḍa-dasāo*, p. 45 n.

³ This word is fairly common in inscriptions (cf. *Epig. Carn.*, VII. i. Sk. 94, XI. i. Kl. 170, XII. Si. 33; *Madras Govt. Epigr. Report*, 1912-3, p. 99, 1916-7, p. 115; *Ind. Ant.*, XIV, pp. 19, 25 n.; *S. I. I.*, II, p. 511), but the meaning is not quite clear. It seems to denote a place of assembly or synod, and so must be connected with *ghaṭige*, *gaṭige*, or *ghaṭige*, on which see above, Vol. XIII, p. 327 n., and which are obviously Prakrit forms of *ghaṭikā*. Perhaps these facts should be considered in the interpretation of the Māpikāla inscription (see *J. R. A. S.*, 1914, pp. 641 ff.), seeing that the normal meaning of *ghaṭikā* is a certain division of time or a clock.

⁴ This is evidently the same as the modern *gavariga*, "a man of the basket- and mat-maker tribe or caste" (*kittel*); but the meaning seems to be different here.

⁵ Perhaps connected with Skt. *maṅkha*, on which see Hoernle's *Uvāsaga-dasāo*, translation, p. 108 n.

⁶ Cf. *Madras Govt. Epigr. Report*, 1912-3, p. 9, Brown's *Mirasi Right*, p. 74, and above, Vol. V, p. 22 n.

⁷ Possibly meaning "fellows of the *bārikas*."

and the thousand and seven-hundred *gavares* of the eight provinces in the interior of various lands, who have come out of **Ahichchhatra**, who are supreme lords of the town of **Ayyāvāle**, and who obtain grace of boons from the divine Lady,"—

(Ll. 12-19) **Prithvi-Setti**, sheriff of the Seventy-thousand; **Boppanayya** of **Miriñje**, the royal merchant; the great trader **Vesapayya-Setti**; **Sōvana-Setti**, restorer of the church; **Chikka Chavunda-Setti**, the *mūliga*¹ of **Bāge**; **Da . . va-Setti** of **Dōṇikōḍu**, the bearer of the *mummuri*-staff; **Jayasīṅgada Siriyama-Setti** of **Tolākale**; **Hemma-Setti**, head-man of the province; **Malla-Setti**, *setti-gutta* of **Kāṇḍili**; **Kuvara²Lakka-Setti**; **Nigalada Kēti-Setti**; **Sūra Setti**, **Ākēta-Setti**, (and) **Chavunda-Setti**, (sons?) of **Bondalabbe**, of **Sedambāl**; **Koppa-Setti**, of the same place; (and) . . . **Holla-Setti**, meeting at **Sedambāl** as a general county-assembly representing all the districts, namely the district of **Piriyuguvāra**, the district of **Sirignppe**, the district of **Jngṇlakoppa**, and the district of . . .

(Ll. 19-22) on Friday, the 2nd of the bright fortnight of **Bhādrapada** in the cyclic year **Dundubhi**, the 1065th (year) of the **Śaka** era, holding the Friday's market in that town, granted the following revenues for the personal enjoyment of the god **Mādhavēśvara**, (whose temple had been) constructed by **Mādirājayya**, the high sheriff of **Sedambāl**:—

(Ll. 22-29) on the sale of a half-load of areca-nuts, twenty nuts; on a shoulder-bag, twelve nuts; on an ass-load, twenty-five; on opening a [? buffalo's or] bullock's half-load, fifty areca-nuts; for purchasers, twenty areca-nuts per gold piece; on each load, a hundred-and-fifty betel-leaves; on a *koḍa* of oil, two *soḷasa*; on a *koḍa* of clarified butter, two *soḷasa*; on each *bhaṇḍi-goḍa*,³ one maund of oil; for the various kinds of grain, on a buffalo-load six maunds, on a bullock-load one *baḷḷa*,⁴ on an ass-load two maunds, on a *hasara* one ladleful in every one maund, on an *offil* one *koḷaga*⁵; on each *hasara* of cotton, one *saṇḍage*-wick for wicks for the god's lamps.

(Ll. 29-32) The *setti-guttas* on their part granted the following revenues:—on laying down each shoulder-bag, one cloth for a couch (and) one *gandhara*-bowl (?); for those who examine *gōṇṭu*, a stamped *fanam*, one quarter *fanam* on each gold piece; on each sale of *arana bhaṇḍi*,⁶ one stick of better quality (?); on the various kinds of grain sold in a cart, one *koḷaga*.

(Ll. 32-38) For the festival of **Chaitra** the people of the parish gave a quarter *fanam* for each pairing. For oil for the lamps to be lit at the festival of the **Dīpāvali** the guilds-men within the town granted on their own houses one quarter-*fanam* for each house; on each shop of the potters, one pot; the goldsmiths granted to the god one *aḍḍa* ⁷ in the assay-fee of a *fanam* on every gold piece. In the case of the leather-workers, they gave one pair of slippers for every six months. In the case of the basket-makers, they gave one *mōṇu* ⁸ for every fair. In the case of the cobblers, they gave one strap for every six months.

(Ll. 38-41) So he who infringes the constitution of this decree shall incur the deadly sin of slaying by the Ganges, in **Prayāga**, in **Benares**, or in **Kurukshētra** a thousand kine; he shall incur the deadly sin of slaying his own eldest son at the **Āditya-tīrthas** and eating from his skull.

(Ll. 41-43) Hail! While the **Mahāmaṇḍalēśvara Vijayādityadēvarasa** was reigning in the standing camp of **Vaḷavāḍa** with enjoyment of pleasing conversations:—

¹ The meaning given by Kittel for *mūliga* is "a vendor of (medicinal) roots"; but here it must denote some **ark**. Cf. above, Vol. V, p. 27, where the *mūligas* rank after the *maḥijanas*.

² [Kuvara means son.—Ed.]

³ A measure of unknown capacity; literally, "cart-pot."

⁴ Equal to 4 maunds.

⁵ Equal to 16 maunds; hence the *offil* (literally, "pile") must be a large measure.

⁶ Obscure; the literal meaning is "king's cart."

⁷ On this weight see Kittel, s.v.

⁸ Apparently meaning "head-load."

(Ll. 43-49) they who find sustenance at his lotus-feet, both **Bhāyipayya-Nāyaka** the high minister and controller of taxes and **Mālapayya-Nāyaka** the *krēṇikāra* of the province of Miriñje, for the personal enjoyment of the god Mādhavēśvara (*whose temple was*) constructed by the baron **Mādirājayya**, the sheriff of Seḍambāl, and for the provision of food to the ascetics of that place, on Thursday, the 14th of the dark fortnight of Māgha in the cyclic year **Budhirōdgāri**, the 1066th (year) of the Śaka era, on the occasion of the Śivarātri festival, laved the feet of **Sōvarāsi Siddhāntidēva**, prior of the monastery of the god, and with pouring of water granted the following dues :—

(Ll. 49-54) For the shops built within the parish east of the river on the east of Seḍambāl, the oilmen (*and*) shopkeepers shall give in the paddy-market, excluding the household-tax, half the takings within the market inclusive of a *koḍa* of oil, the *pomma* on loads of betel leaves and the petty dues, and the tolls on bags of the various kinds of grain; on each bullock's load of areca-nuts filled up there from the *antara-vaṭṭa* (*they shall give*) one hundred and fifty superior nuts; the toll-collectors on duty in the revenue-office shall give every month an eighth on each *sauvarṇa* coin.

(Ll. 54-59 : a Kanarese commonitory formula of the usual type.)

No. 5.—ANTIRIGAM PLATES OF JAYA-BHANJA-DEVA.

By THE LATE TARINI CHARAN RATH, B.A.

These three copper-plates were unearthed by a ryot while cultivating a piece of waste land situated in the village of Antirigām of Pūrva-khaṇḍa, Chatrapur Division, Ganjam District, Madras Presidency. A similar set of three other plates was also discovered along with these which will be edited separately.

The plates measure 7 inches by 3 inches, their thickness being about $\frac{1}{2}$ of an inch. Each plate has a circular hole on its left side through which passes a copper ring of a diameter of 2 inches, from which the plates are suspended. The two ends of the ring are not in this case secured at the bottom of an oval or circular seal as usual. We have here a lump of copper of a rather peculiar conical shape, $1\frac{1}{2}$ inches high, which holds the two ends of the ring together. This mass of copper is at its bottom in shape a cube, measuring about $\frac{1}{2}$ an inch on each side and has at the top a pot-shaped finial marked by a number of circular ridges. On one side of the cube is the following inscription, written in two lines :—

Śrīmad-sūbha

Jadēva-nripatiḥ

The word 'Jadēva' in the beginning of the second line is obviously a mistake for 'Jayadēva,' the name of the king who made the grant. The first and third plates are inscribed on one side only, while the second or middle plate has inscription both on the obverse and reverse. The edges of the plates are not raised into rims. The inner side of the first plate and the two sides of the second plate have nine lines on each of them, while the inner side of the third or last plate contains ten lines, the total number of lines of the inscription being thus 37. The inscription is clear and the letters are fairly big in size. The plates with the ring weigh 72 tolas

¹ [It is very unlikely that the name of the king would be written *Jadēva* by mistake for *Jayadēva*. The suffix *bhañja* which is the characteristic title of the rulers of the Bhañja dynasty would in no case have been omitted. Hence I think we must read *Bhañjadēva* together; and what is read in the beginning as *śrīmad-sū* is probably *śrīmad-Yasa*. Besides, the last *akṣhara* in the first line clearly reads *bhañ*. Thus we will have the name *Yasa-Bhañjadēva* which according to the author himself was another name of *Jaya-Bhañjadēva*; see below page 43 —Ed.]

The language of the inscription is Sanskrit and the characters used are a highly specialised form of the old Northern Nāgarī type. They deserve special notice, inasmuch as they very closely resemble the Uriyā characters. The type is quite important for tracing the development of the present Uriyā alphabet. The following letters on the plates are no other than the modern Uriyā ones:—*śrī* (3rd letter l. 1), *kha* (19th letter l. 5), *ga* (4th letter l. 7), *pa* (4th letter l. 6), *na* (5th letter l. 1), *kshi* (last letter l. 2), *kshmi* (21st letter l. 1), *sha* (26th letter l. 10), *ñja* (8th letter l. 3) and *pra* (8th letter l. 10). Again the following letters also very closely resemble the present Uriyā ones and are in fact their archaic forms:—*ka* (14th letter l. 1), *gha* (7th letter l. 1), *sa* (9th letter l. 1), *na* (2nd letter l. 4), *ja* (26th letter l. 2), *ya* (22nd letter l. 1), *ta* (4th letter l. 10), *bha* (20th letter l. 3), *ta* (10th letter l. 1), *da* (21st letter l. 2). Several other instances of both these classes of letters can be found in the inscription on a very close examination. Though Uriyā was both a spoken and a written language in Orissa, its Rājas or ruling chiefs were accustomed to use Sanskrit in their grants relating to landed property. On the whole, I think, it can be said that the characters of the inscription are the prototypes of the modern Uriyā characters.

The plates record the grant of a village by king **Jaya-Bhañjadēva**, son of **Rāya-Bhañja** and grandson of **Vira-Bhañja**, on the occasion of a lunar eclipse on the 15th day of the bright half of the month of **Jyēshṭha** (May-June) to a Brāhman named **śrī-Jagadhara**, son of **Paṇḍita Dhārādharma** belonging to the **Mādhyaṇḍina-śākhā** and the **Bhāradvāja-gotra**. The name of the village gifted thereunder is **Reṅgaraḍā** situated at the centre of the province **Khiñjaliyagaḍa-vishaya**. The grantor issued the charter from his camp **Kōlāḍa** in the third [year] of the victorious reign and proclaims this fact of his grant to his ministers, his heir-apparent **Vira-Bhañja** and other sons, and also the several administrative officers of the province. The inscription was incised by **Gaṇēśvara**.

The village **Reṅgaraḍā** is stated to have been situated in the province **Khiñjaliyagaḍa-vishaya**. The grant was issued from the camping place known as **Kōlāḍa**. **Khiñjali**, according to traditional accounts, is believed to be a tract of country forming part of the **Baud** State and from it the smaller States of **Gumsur** and **Dasapalla** are said to have been carved out. **Kōlāḍa** was the later capital of **Gumsur** which continued to be so till the extinction of its **Bhañja** line of kings. It is popularly known now as **Kullāḍa**. It is situated at a distance of about 4 miles from **Russelkōṇḍa**, the head-quarters of the **Gumsur** Division and Taluk, called after the Commissioner **Russel** and is connected with it by a good metalled road. The remains of the residences of the old chiefs of **Gumsur** are still to be seen here covered by jungle growth. The place stands on the bank of a river adorned with the venerable old temples built by the **Gumsur Rājas** who have richly endowed them with fertile lands and costly movable properties. It is hemmed in all round by beautiful ranges of hills. The name **Khiñjaliyagaḍa-vishaya** signifies the division adjoining the fort of **Khiñjali**, the former name of **Gumsur**. **Gaḍa** in **Uriyā** means a fort. **Khiñjaliyagaḍa** corresponds to the present name of "**Gaḍamuṭha**," a subdivision of the old **Gumsur** State, now a British possession ever since the year 1835 when its **Rāja**, late **Dhanāñjaya-Bhañja**, died in the course of a campaign with the British and his minor son, late **Brajarāja-Bhañja**, was removed to **Vellore** as a State prisoner. Village names like **Bhangaraḍa** and **Gerada** which are to be found to-day in the **Gumsur** Taluk may be compared with **Reṅgaraḍā**, the village granted. The copper-plate grant thus, I think, relates to the ancient State of **Gumsur**, formerly known as the **Khiñjali** country.

The grantor is a scion of the illustrious dynasty of the **Bhañjas**, so very famous in **Orissa**. According to the traditional account of **Gumsur** it was founded in the ninth century A.D. by a son of the brother of the **Bhañjarāja** of **Keunjhar** who had settled with his brother **ni Baud**, both having been adopted by its king. **Keunjhar** was carved out from the ancient

Mayūrbhañja State of Orissa, both of which still exist. The account further states that one of the Rājas of Gumsur named Pratāpa-Bhañja captured the Khond Chief of Kullāḍa and changed his residence by constructing a big fort there, at a very great cost, during the twelfth century A.D. Jaya-Bhañja, son of Rāya-Bhañja and grandson of Vira-Bhañja, appears from what is stated in the inscription to have ruled the country around Kōlāḍa. The names of these kings are quite new and are neither met with in the traditional account of Gumsur, nor in any one of the several Bhañja plates hitherto discovered and published. It is not possible at present to state how the latter are connected with the Bhañja kings whose names have been discovered by these plates. The second set of copper-plates found with the present one and referred to in paragraph 1 above also mentions these very same names. The grantor and the grantee of both are identically the same persons, the occasion and the village granted alone being different. Jaya-Bhañja is, however, called therein¹ by the name of **Yaśa-Bhañja**. These plates of Yaśa-Bhañja have been noted as No. 10 in Appendix A of the *Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras, for the year 1917-18* and noticed at page 137 thereof. This king is described therein as the lord of the entire **Khiñjali** country. The village **Komyāṇa** granted thereunder has been observed as being situated in the Gumsur Taluk by the above-said officer, to whom the plates had been sent by me for examination.

The grant of Jaya-Bhañja is said to have been made in the third year of the victorious reign, no particular era being given. According to the traditional account of Gumsur, Kullāḍa was conquered and made the capital in the latter part of the twelfth century A.D. The characters of the inscription are found to be later in date than those of the Gumsur plates of Nētri-Bhañja edited at pages 667-671 of Volume VI of the *Journal of the Asiatic Society of Bengal* and the Baud plates of Rāya-Bhañja edited at pages 321-323 of Volume XII of the *Epigraphia Indica*, and the inscription has probably to be assigned to the twelfth century A.D.

TEXT.

First Plate.

- 1 Ōm² [||*] Svasti śrī-guṇa-saṃgha-saṃyuta-tarē lōk-[ā]bhikīrty-ōttamē (||) Lakshmi[ī*]-ya[tra]
- 2 nivāsini suviralā jātās=cha vir-ōttamāḥ | Dharmō yatra sadā sthitō ripu-jayaḥ khyātaḥ kshi-
- 3 tau sa[rva]dā vamsō Bhañja-susamjñakē ripu-hariḥ śrī-Vira-Bhañj=ō[bha]vat || [1*]
Tat-sūnu[r*]=dvī(i)ja-dēva-pū-
- 4 [jana-rataḥ śrī]-Rāya-Bhañjō nripaḥ durvvār-āri-narēndra-darpa-dalanō vīryēṇa Śāk-ōpa-
- 5 maḥ [1*] tat-putrō Jaya-Bhañjadēva-nripatī rājñām si(śi)raḥ-sē(śē)kharāḥ [rū]pair=yō
- 6 Madan-ōpamaḥ kshiti-talē dāna(a)ś=cha Kar[n]n-ōpamō(maḥ) || [2*] Mānaiś=ch=āpi Suyōdha-
- 7 n-ōpama-gataḥ Śāk-ōpamō vikramaiḥ durvvār-āri-kuraṅga-mārāṇa-hariḥ śrī-Śamka-

¹ [This is not so. They were apparently brothers. Yaśa-Bhañja was the elder of the two. Jaya-Bhañja issued this charter under the seal of his brother the king.—Ed.]

² [Expressed by a symbol. An interesting paper on "The Svastika and the Ōmkāra symbols" is contributed by Mr. Harit Krishna Deb, M.A., to the *Jo. and Pro. A. S. B.* (new series), Vol. XVII. 1921. No. 3. This is a direct refutation of the theory of some that the symbol represents a figure of Gaṇapati.—Ed.]

- 8 rē bhaktimāna(n) (||†) bhaktō vai pitṛi-mātri-pāda-yugalē śrī-vaishṇavaḥ sāmpratam
|| [3*]¹ Sa cha ma-
9 hā-maṇḍalēśa(śva)ra-śa(sa)rvva-g[u]n-ālamkṛita-śrīmad-rāja(jā) **Jaya-Bhañja-dēvaḥ**
kuśali || Kō-

Second Plate ; First Side.

- 10 lāḍa-kāṭaka-[sthitō](taḥ)pravarddhamāna-vijaya-rājyē tṛitiya-samvatsarē Jyēshṭha-
śukla-
11 pañchadasya(śyā)m sōma-grahaṇa-vēlāyām **Khiñjaliya-g[a]ḍa-vishaya-madhyā-**
vartti(i)-Rēngaraḍā-grā-
12 mam sa-jala-sthalaṁ s-ōdvēlam [sa-ni]dhi s-ōpanidhikaṁ sa-viṭap-āraṇyam
a-cha(chā)ṭa-bhaṭa-[pra]-
13 vēśam su(sa)rvv-ōpadrava-vivarjitam sarvva-sas[y*]-ōtpatt[i]-sahitam chatu[s*]-simā-
vichchhinnaṁ (||†) u[t]ki-
14 rāṇa-tā[mra]m² [a]dhi-vidhim śāsanam=akarikṛi(kṛi)tya (||†) Madhyadēśiya-Tākāri-vipra-
sa-
15 -mudbha[va]m=āgatāya³ Ko[nḍa]rāvaṅga-vishaya-Dakṣhiṇa-Tōshala-stha-Paṭavāḍa-pāṭa-
16 ka-vinirgatāya Bhāradvāja-sa-gotrāy=Āgirasa-Vā(Bā)rhas[p]atya-Bhāradvāja-
trih⁴-pravarāya
17 Yaju[r*]-vēd-ādhyāi(yi)nē Mādhyamdi(ndi)nīya-śākhāya Paṇḍita-Dhārādharasya
putrāya Daivajña-
18 [Śrī]-Jagadharāya bhūmi(m*)-dāna-vidhinā hast-ōdakam dat[t*]vā yathakāla[m*]-
bh[ā*]vina[h] samu(i)†-

Second Plate ; Second Side.

- 19 [p-ā]gatān=a (||†) śēśha-pārthivāna(n) prārthayati anyāms=cha rājaput[r*]-āmātya-
yuvurā[ja]-
20 Vīra-Bhañjadēvaḥ⁵-akshapaṭali(li) - Vajradat [t*]a-sandhi-vigraha(hi)-Puṇanāga-prati-
nāra-Bhōpāla-rā-
21 ṇaka - [La]kshmikalaśa - rājamātula - Jāthināga⁶-vyavahārī(ri) - Arapōta-prabhri(bhri)-
tīnām⁶ rāja-
22 pād-ōpajivinaḥ (||†) kirtitāh(n-a)(||†)kirtitān Khaṇḍapāla-Purañjaya-saraḥ⁷ (||†) yathār-
ham māna-
23 itya⁸ samājñāpayati matam=astu bhavatām bhūmi-dānam=idam=asmaḍ-
dat[t*]u[m*] bha-

† Superfluous.

¹ [The fourth pāda of this verse is missing.—Ed.] Verses 1 to 3 are in the *Śārdūlavikṛīḍita* metre.

² Read *tāmram=adhi*.

³ [Samudbhavam=āgatāya seems to be used in the sense of *jātāya*. It is also possible that we have to divide the words as *samudbhava-Māgatā(dhā)ya* in which case the phrase would mean "a Māgadha born of the Brahmans of Tākāri (modern Tikāri?) who had immigrated from Madhyadēśa."—Ed.]

⁴ Cancel the *risarga*.

⁵ [Between *ga* and *rya* there seems to be a symbol for *v*: which has been possibly scored.—Ed.]

⁶ Read *prabhṛtin*.

⁷ [Read *śūrān*; the adjective *kirtitān* being in the plural, the mention of only two heroes Khaṇḍapāla and Purañjaya must be taken to include also similar other heroes.—Ed.]

⁸ Read *gyitra*.

iii.

iib.

SUKSMA AND CALVERT.

28 ५। को व १। दार ५। उडे धा १। त १। प्र ५। ना १। ल १। मा १। न १। ५। र १। उ १। न १। धा १। ल १। न १। २८

३० ५। य १। न १। धा १। र १। द १। ५। आ १। धा १। र १। उ १। र १। म १। द १। र १। म १। त १। धा १। धा १। के १। म १। द १। र १। म १। द १। ३०

३२ ५। य १। न १। धा १। र १। द १। ५। आ १। धा १। र १। उ १। र १। म १। द १। र १। म १। त १। धा १। धा १। के १। म १। द १। र १। म १। द १। ३२

३४ ५। य १। न १। धा १। र १। द १। ५। आ १। धा १। र १। उ १। र १। म १। द १। र १। म १। त १। धा १। धा १। के १। म १। द १। र १। म १। द १। ३४

३६ ५। य १। न १। धा १। र १। द १। ५। आ १। धा १। र १। उ १। र १। म १। द १। र १। म १। त १। धा १। धा १। के १। म १। द १। र १। म १। द १। ३६

SEAL (FROM PHOTOGRAPHS).




FRONT VIEW.



SIDE VIEW.

- 24 vadbhiḥ (†) bhāvibhiḥ=cha (†) ā-chandr-ārka-kṣhiti-sama-kālam pālanīyam [||*] Atra
dharm-ānu-
25 sam (sam)sinah ślōkāḥ [||*] Bhūmi-dāna-samam dānam na bhūtam na bhaviṣyati |
dānēna ya-
26 ta(t) phalam prōktam pālanēna tatō=dhikam [||4*] Va(ba)hubhir=vassu dhā da[t*]-
tā rājabhiḥ Sagar-ā-
27 dibhiḥ [||*] yasyayasya yadā bhūmis=tasyatasya tadā ¹phalam [||5*] Mā bhūmi-
²phala-

Third Plate.

- 28 samkā vah (†) para-da[t*]t=ṣti pāthivāḥ | sva-dānāt=phalam=ānantya[m*] para-
datt-ānupālanam || [6*]
29 Sva-dattām para-dattām=vā yō harēti(ta) vasundharām | sva-[vī]-shṭhāyām
krimir=bhūtvā pitribhiḥ saha
30 pachyatē || [7*] Asārēpi cha samsārē jivitasya phala-dvayam [||*] pālanam para=kirtti(tī)nā[m]
31 svayam kartṛitvam=ēvacha || [8*] Anuchintya śrī(i)yam jivyaḥ padma-patr-ānuvind[u]-
vata(t) [||] vu(bu)[dh]v=ātr=ōdāhri(hṛi)tam
32 sarvvaḥ na lōpyāḥ para-kirttayāḥ || [9*] Asmad-vamśa(śa)-ja-bhūpatir=yadi
punar=bhūp=ōnya-vamś-ō(ś-ō)-
33 dbhavō mad-dattām paripāla[yē]d=iha mahim tasmai dhṛit=ōsmi-amjalim |
[|| 10*]³ Mata(t)-śā(chchhā)sanē pi-
34 tri(tri)-pitāmaha-bhūmi-bhāga-madhya-pradatta iha yaḥ kurutē=pakāram | Śambhōḥ
pura[h*]sthita-va(ba)-
35 [hu]-dviija-vatsa-pō(ghā)ta-nihsantatiḥ sakala-janma-śatēshu bhūyāt || [11*] Bhūmim
yaḥ pratigri-
36 [hṇāti] yasya(yas=cha) bhūmim praya[ch*]chhati | ubhau [t]au [puṇya-karmāṇau
niyatau svarga-gāminau [||] [12*]  ||
37 [Asya Kāla-panḍi]ta[sya] vaṇika(g)-Ganē[s]varēṇa li(li)khitam=iti ||

No. 6.—INSCRIPTION OF THE TIME OF HAMMIR OF RANTHAMBHOR,
DATED (V.S.) 1345.

By R. R. HALDER, RAJPUTANA MUSEUM, AJMER.

This inscription is engraved on a stone slab which is built into a niche of the reservoir in front of the temple of Kavālī (Kapālīśvara) lying in the **Balvan** estate of the Kotāh principality of Rājputānā. It was discovered by Rai Bahadur Pandit Gaurishankar Hirachand Ojha, who gave a brief account of it in the *Annual Report* of the Rājputānā Museum at Ajmer for the year 1920-21. It is in a good state of preservation. On account of its importance for the history of the Chauhāns of Ranthambhor as well as the Paramāras of Mālwa, a detailed notice of it seems to be necessary, and is given below with the text based on the ink impressions kindly placed at my disposal by the said scholar.

† Superfluous.

¹ The syllable *pha* is written below the line.

² Read *bhūd=aphala-* as in other inscriptions.

³ The second half of verse 10 is missing.

The inscription contains thirty-nine verses written in twenty-nine lines with nearly half a line of prose at the end. The character is Nāgarī of the thirteenth century A.D., common in Rājputānā during that period. The letters show no peculiarity except in one or two instances, namely, **इ** in **इव** and **इति** (lines 4 and 21 respectively) where it is written in a different way from that in other lines. Also, **च**, when joined to a letter, is written in a quite different way as in **सचक्ष** (l. 5), **स्थिति** (l. 19), etc. Such **इ**s and **च**s are generally found in the inscriptions of earlier period. Also **च** is written in two ways as in **चक्ष** and **चोच** in lines 1 and 19 respectively. The letters are on the average about $\frac{3}{4}$ " in height and the area covered by the writing is about 3 sq. ft. The language is Sanskrit throughout with some occasional mistakes which are duly shown in the foot-notes accompanying the text. As regards orthography, it may be noted that **व** is used for **ब** throughout. Consonants are mostly doubled after **र** as in **रविर्भवः सुवर्णं, दुर्गं, विनिर्माद, वितीर्णं**, etc. (lines 5, 7, 9 and 16 respectively). *Anusvāra* is mostly used for nasals as in **लंबोदरी, कुंभ, वधु, यंकी, पंच**, etc., in ll. 1, 2, 11, 15 and 16 respectively and also at the end of stichs and hemistichs, as in **दासता** (l. 7), **जोषित** (l. 24), **सुखता** (l. 26), etc., and is redundant in **संवाच्य** (l. 7). The symbol **रि** is used in **रुत** (l. 22) and others but not in **चितीय** (l. 19). Redundant strokes are to be seen as in ll. 3, 10, 24, etc.

The inscription is a *prastāva* of the Chauhān kings of Ajmer and Ranthambhōr, and gives a eulogistic description of the family of the minister of Hammīra, the last Chauhān king of Ranthambhōr. After the usual invocation of Gaṇēśa and Kapālīśvara Śiva, it names the surroundings of the temple in front of which it is found, and mentions the Chakrataṭṭinī, Mandākinī and Kētumukhā as flowing close by it (vv. 1-2). It then praises the Chauhān rulers. Prithvirāja, the well-known Chauhān king of Ajmer, is mentioned in the fifth verse; while Vāgbhaṭa, the Chauhān king of Ranthambhōr, in the sixth. Jaitrasimha, who succeeded Vāgbhaṭa, is mentioned as having harassed Jayasimha of Maṇḍapa and killed the Kūrma king and a king of Karkarālagiri (vv. 7-8). He is also said to have defeated hundreds of brave warriors of the king of Mālwa at Jhampāithā-Ghaṭṭa (Ghāt), and kept them as prisoners at Raṇastambhapura (v. 9). Hammīra succeeded Jaitrasimha and is said to have defeated Arjuna in a battle, thereby depriving Mālwa of the fame and glory which it then enjoyed (v. 11). He also erected a three-storied golden palace called Pushyaka (? Pushpaka) at Raṇastambhapura (v. 12).

Next, the family of Hammīra's minister is described. In it, both Narapati, the minister of Jaitrasimha and Hammīra (v. 35), and his wife Nayaśrī stand prominent on account of their many acts of charity. Verse 13 says that Ananta, Sōḍha, and Śrīdhara were born in succession in the Kaṭāriyā-Kāyastha family, which migrated from Mathurā. After them came Lakshana whose son Pūrṇapāla had a son named Yamunāpāla (vv. 14-15). His son Sōmaṇa married Sōmaladēvī, daughter of Dēvarāja (v. 16). His son was Narapati (v. 17). Narapati's younger brother was Śrīpati and wife was Nayaśrī, who got herself weighed against various metals ten times (vv. 18-20). She had five sons, namely, Padmasimha, Thīrū, Lōla, Lakshmidhara, and Sōma (vv. 22-30). Padmasimha's son was Mōkhasimha (v. 31). Thīrū had two sons Kēśava and Sōḍha (v. 32). Lōla's son was Gāṅgadēva, and Sōma's was Jayasimha (v. 33). Then, the name of the composer of the record is given as Vaijāditya, who was the Purāṇa-reciter at the court of king Hammīra (v. 39). In the prose line at the end, the date is given as Samvat 1345 (A.D. 1288) and also the name of the Sutrādharma (engraver), viz., Gājūka, son of Trivikrama.

As regards the places or other names mentioned in the inscription Kapālīśvara (v. 2) and Kardamālēśvara (v. 34) are still represented by the local name Kavājī. Chakrataṭṭinī is

the **Chākana** which flows to the left of Kavālī's temple. Mandākinī is the **Madākana** which flows behind the temple. **Maṇḍapa** (v. 7) is the famous fortress of **Māṇḍu**. **Jhampaiṭhā Ghaṭṭa**, as the name shows, might be a hill pass or a river ford somewhere in or about the Kotah territory. **Kētumukhā** (v. 2) and **Karkarālagiri** (v. 8) I cannot identify. **Rapas-tarimbhapura** is the fortress of **Ranathamhbhōr** in the Jaipur State. **Pushyaka** (v. 12) may be the old palace of Hammira.

As to the **personages** spoken of in the inscription, **Prithvirāja** is the famous chivalrous Chauhān king of Ajmer. **Vāgbhaṭa** was the fourth in succession from Gōvindarāja,¹ and is also known as Bāhaḍa or Bāhaḍadēva. He went for some time to Mālwa owing to some internal dissension with his nephew, and consequently Ranthambhōr fell into the hands of the Muhammadans. He, however, soon returned and once more became master of Ranthambhōr.² He was twice attacked by Ulugh Khān in the time of 'Alāu-d-dīn Khaljī.³ Jaitrasimha (v. 7) was the son and successor of Vāgbhaṭa. In Samvat 1339 (A.D. 1283), he handed over the reins of Government to his son Hammira and went into seclusion.⁴ Hammira (v. 10) was the last independent Chauhān king of Ranthambhōr. His fame is sung in many a Sanskrit and Prākṛit verse. According to the *Hammira-mahākāvya*, the date of his accession is Samvat 1339 (A.D. 1283), but, according to the genealogy given at the end of the *Prabandhakōsha*, it is Samvat 1342 (A.D. 1285). He led a series of successful warlike expeditions into different countries. In one of the many battles fought by him, he is said to have defeated Rājā Arjuna of Saraspura⁵—a fact which does not quite agree with that of this inscription. He was killed in Samvat 1358 (A.D. 1301).⁶ Jayasimha (v. 7), who was harassed by Jaitrasimha, was the Paramāra king Jayasimhadēva III of Mālwa. He succeeded Jayavarman II between Samvat 1317 and 1326 (A.D. 1260 and 1269), and ruled from A.D. 1261-1280.⁷ The **Kūrma king**, who is said to have been killed by Jaitrasimha (v. 8), belonged to the Kachhavāha (Kachchhapaghāta or Kachchhapāri) family of Āmber. It is generally believed that the Kachhavāha prince Pajjuna was one of the great vassals of Prithvirāja III of Ajmer.⁸ So, the Kūrma king mentioned above must be a descendant of Pajjuna. The Kachhavāhas of Āmber belonged to the junior branch of the Kachhavāhas of Gwalior. They were the descendants of Sumitra, the younger son of Maṅgalarāja, the third⁹ Kachhavāha ruler of Gwalior. According to the writer Muhnot Nainsy (A.D. 1610-1670), Sōḍha (Sōḍhadēva), who belonged to this junior branch, migrated to Rājputānā and took Dyōsa in Jaipur territory from the Baragujaras, and established his rule there.¹⁰ His descendants took Āmber from the Mīnās and made it their capital. Āmber remained the capital of the Kachhavāhas of Rājputānā till the time of Sawāi Jaisimha (A.D. 1699-1743) who founded the modern city of Jaipur. As to **Arjuna** (v. 11) of Mālwa, who is said to

¹ He was the founder of the ruling dynasty of the Chauhāns of Ranthambhōr. After the death of his father Prithvirāja in A.D. 1192, he was appointed governor of Ajmer by Muhammad Ghori but was soon driven out of Ajmer towards Ranthambhōr by his uncle Harirāja (Hemrāja or Hirāj). (Briggs' *Ferishta*, Vol. I, p. 193.)

² *Indian Antiquary*, Vol. VIII, pp. 63-64.

³ Elliot's *History of India*, Vol. II, pp. 367-70.

⁴ The *Hammira-mahākāvya*, Saṅga 8, Ślōka 56. *Ind. Ant.*, Vol. VIII, p. 64, n. 14.

⁵ *Indian Antiquary*, Vol. VIII, p. 64.

⁶ *Ibid.*, p. 73, n. 20.

⁷ *The Parmāras of Dhār and Mālwa* by Captain C. E. Luard and K. K. Lele, p. 41.

⁸ Tod's *Rajasthan*, Vol. II, p. 717, n. 3.

⁹ Cunningham's *Arch. Sur. of India*, Vol. II, p. 374.

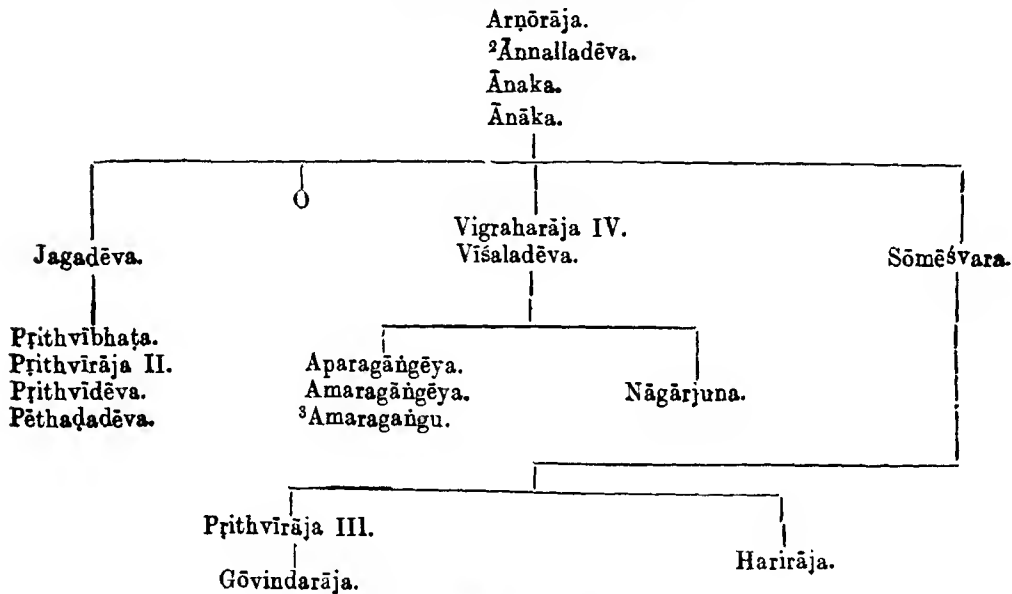
Muhnot Nainsy's *Khyāta* (manuscript), pp. 63-64. [Muhnot Nainsy was the minister of the Mahārāja Jaswant Singh (A.D. 1635-78) of Jodhpur and was a reliable writer of historical accounts of Rājputānā.]

¹⁰ Muhnot Nainsy's *Khyāta* (manuscript), p. 64. Supplementary notes to Tod's *Rajasthan* (in Hindi) by R. B. Pt. Gourishankar H. Ojha, p. 373.

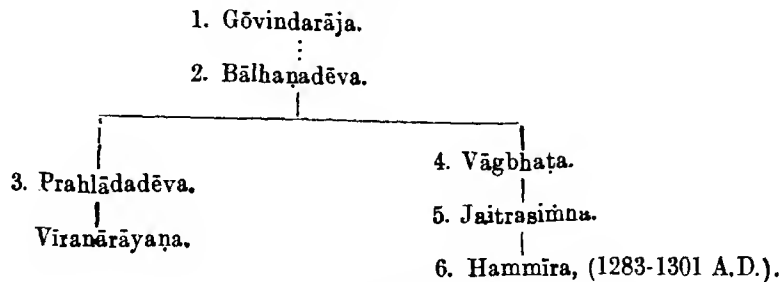
have been defeated by Hammīra (v. 11), he must be designated as Arjunavarman II in the genealogy of the Paramāra rulers of Mālwa, as stated by Pandit Gourishankar Hirāchand Ojha and is different from the king named Arjuna or Arjunavarman who ruled Mālwa, but died before Samvat 1275 (A.D. 1218) and consequently could not be the contemporary of Hammīra of this record. In fact, he (Arjuna of this record) was the sixth in succession from Arjunavarman I and, therefore, must be the successor of Jayasīmhādēva III of Mālwa, who was defeated by Hammīra's father Jaitrasīmha. The defeat of Arjuna might have taken place between Samvat 1339 and 1345 (A.D. 1283 and 1288); that is, between the period of Hammīra's accession and the date of this record.

The genealogy of the Chauhāns of Ajmer and Ranthambhōr in the light of this inscription and other authorities would be :—

¹The Chauhāns of Ajmer.



⁴The Chauhāns of Ranthambhōr.



¹ According to *Prithvirāja-vijaya*, *Hammīra-mahākāvya* and several inscriptions.

² Professor Kielhorn read this name as Avēlladēva (*Ind. Ant.*, Vol. XIX, p. 218). The same is written in Duff's *Chronology*, p. 154. The correct name, however, is Ānnalladēva.

³ This name is given by Abul Fazl in his *Ain-i-Akbari*. [Cunningham's *Arch. Sur. of India*, Vol. I, p. 153.]

⁴ According to the *Hammīra-mahākāvya*.



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The position of Arjuna of this record in the genealogy of the Paramāra rulers of Mālwa commencing from Arjunavarman I. would be (according to the inscriptions) :—

1. Arjunavarman I. (1210-15 A.D.).
2. Dēvapāladēva (1218-35 A.D.).
3. Jayatugidēva or Jayasimha II. (1243-57 A.D.).
4. Jayavarman II. (1257-60 A.D.).
5. Jayasimhadēva III. (A.D. 1269-....).¹
6. Arjuna or Arjunavarman II.

TEXT.

[Metres :—Vv. 1, 3, 4, 7, 9, 12, 15, 19 to 22, 28 to 39, *Anushtubh* ; v. 2, *Śāṇḍilavikīṛḍita* ; v. 5, *Āryā* ; vv. 6 and 13, *Gīti* ; vv. 8 and 10, *Vasantatilakā* ; vv. 11 and 26, *Indravajrā* ; v. 14, *Rathōddhatā* ; v. 16, *Svāgatā* ; v. 17, *Pañjhaṭikā* ; v. 18, *Upajāti* ; v. 23, *Śālinī* ; v. 24, *Harinī* ; v. 25, *Bhujāṅgaprayāta* ; v. 27, *Śikharinī*.]

1

श्री ॥

[शं] वो 'लंवोदरो देयादेककालं कलत्रयोः । १[॥*] बुद्धिसिद्धयोः स्तनस्पर्शहे-
तोरिव चतुर्भुजः ॥ १[॥*] दद्रुश्लोपदकुष्ठदुष्टवपुषामार्धं विनिघ्नवृणां कारुण्येन
समोद्धितं

2

वितनुतां देवः कपालोश्वरः ।

वामे यस्य चकास्ति चक्रतटिनी पृष्ठे च मंदाकिनो निर्यत्केतुमुखापगा-
जलवहं कुंडं प्रसिद्धं पुरः ॥ २[॥*] यदंतिके आह्वयतां कुलको-

3

टिविमुक्तिदः ।

अनादिपादपोद्यापि दृश्यते किल शास्त्रलिः ॥ ३[॥*] चाहमाननरेंद्राणां वंशो
विजयतामयं । उपायुज्यत यदंडः कलौ गोवृषरक्षणे ॥ ४[॥*]
क-॥⁴

4

लिकालकेसरिकुलत्रस्यज्ञोचकरक्षणे दक्षाः ।

अभवन्विजितविपक्षाः पृथिवीराजादयो भूपाः ॥ ५[॥*] तदंशे राजानो भानव
इच(व) वैधवा ५वभूवांसः । वाग्भट-

5

देवप्रमुखा जनकुमुदोक्तासनैकसद्भावाः ॥ ६[॥*]

ततोभ्युदयमासाद्य जैत्रसिंहरविर्भवः । अपि मंडपमभ्यस्थं जयसिंहमतो-
तपत् ॥ ७[॥*] कूर्मक्षितोश्चकमठो-

¹ His reign may have lasted longer than 1280 A.D., vide f. n. 7 on p. 47 above.

² Read लंको°.

³ Read बुद्धि°.

⁴ The strokes are redundant.

⁵ Read वभूवांसः.

6

कठिनोदकंठ-

पीठोविलुंठ(ठ)नकठोरकुठारधारः । यः कर्करालगिरिपालकपालपालि-
खेलत्करालकरवालकरो विरेजे ॥८[॥*] येन भंपादवाघटे

7

[मा]लवेशभटाः श्रुतं ।

१वद्वा रणस्तंभपुरे क्षिप्ता नीताश्च दासतां ॥९[॥*] तस्मिन्नुपलब्धनदाननिदान-
पुण्यपथैः पुरंदरपुरीतिलकायमाने । २सांस्त्रायमाज्यपरि-

8

तोषितहृष्यवाहो

हंमीरभूपतिरिविंदत भूतधाद्याः [१*]॥१०[॥*] यः कोटिहोमचितयं चकार
अंणी गजानां पुनरानिनाय । निज्जित्य येनार्जुनमाजिमूर्द्धि

9

श्रीमालवस्योज्ज्वलहे हठेन ॥११[॥*]

रणस्तंभपुरे दुर्गो वेश्म पुण्य(ष्य)कसंज्ञकं । १ तिस्रभिर्भूमिभिर्युक्तं यः कांचन-
मचौकरत् ॥१२[॥*] मयुरापुरीविनिर्मातकाय-

10

[स्य]कटारियान्ववायाक्वी^१ ।

जाता अनंतसेठश्रीधरसंज्ञाः क्रमेण मणयः प्राक् ॥१३[॥*] लक्ष्मणस्तदनु
लक्ष्मणाधिको लक्ष्मलक्ष्मविचक्षणोभवत् । यस्यलक्ष्म-^२

11

मलकोमलक्ष्मणो वं(र्द्ध)धुवत्सलतयेव लक्ष्मणः ॥१४[॥*]

पूष्णपालः स भूपालप्रियोस्य तनयोभवत् । यः प्राप यमुनापालम^३वाल-
चरितं सुतं ॥१५[॥*] तस्य सूनुरज-

12

निष्ट वरिष्ठो(हो)

विष्टपेपि खलु सोमलसंज्ञः । देवराजदुहिता परिणोता येन श्रीलनिधि-
सोमलदेवो ॥१६[॥*] तस्य सुतोऽजनि नरपतिनामा भानुकृशानुक-^४

13

नकसमधामा ।

यद्गुणजनितकीर्त्तिमदुवामा दूरमियर्त्ति सततमभिराम[१*] ॥१७[॥*] तस्यानुजग्मा-
भवदग्रकर्मा स श्रीपतिः श्रीपतिसक्तचेताः । अन्या-

14

गनासोदरताव्रतं यो

दधौ सुधासंघमिवास्तंशुः ॥१८[॥*] श्रीमत्परशुनामाख्यमोत्रा^५वधेरिंदिरोपमा ।
नयश्रीरिति विख्याता भार्या नरपतेरभूत् [१*]

15

१९[॥*] ए[क]मि[स्त्रि]ने[त्रे]व दिवसे इनात्वा अज्ञासुधां^६वुधा^७ ।^१ Read वद्वा.^२ Read °याक्वी.^३ This stroke is redundant.^४ Read साव^०.^५ This stroke is redundant.^६ Read °नारधे^०;^७ Read °दुंजं.^८ Read °वाल्^०.^९ Read बुधो.

[illegible]

- ताम्रकास्यादिवस्तूनां ददौ सा दशधा तुलां ॥२०[॥*] वाचस्पती सिंहने
मौतभ्यां स्नातया यया । सुवर्णं^१ श्रुत्वा
- 16 विप्रेभ्यो धितोष्णां घनवः शतं ॥२१[॥*]
व्यावसायिककुंडलाखारुनेत्रा भूतिविभू[धि]ताः । व(व)भूवुस्तस्तुताः पंच महेश्वर-
मुखोपमाः ॥२२[॥*] तेषु ज्येष्ठः पद्मसिंहो नि-
- 17 रोहो
दोषव्यूहेष्वस्ति यत्कोत्तिहंस्या । प्रत्यर्थिसौवर्णपात्रात्रिपोतं हास्यचोरं
तद्वगंभो विमुक्तं ॥२३[॥*] यदतिललितं रूपं दृष्ट्वा स्मरज्वरतप्तया सुसर-
- 18 सि तथा सस्ने कृत्स्ने कयापि मृगोदृशा ।
तदुदकभरैरुष्णीभूतैर्भृशं परितापितः सकलसकुलव्यूहो वाद्येष्टतानि पतन्त्यया ॥
२४[॥*] परिज्ञातः^२
- 19 सप्ताश्वमंचैकसारो
वभूव द्वितीयश्च धीरुददारः । प्रियांभोजपुंजस्थितिं योत्र लक्ष्मीमधा-
त्पात्रहस्ता^३जगामेव शुभो [॥*] ॥२५[॥*] लोलस्रि(स्तु)तीयस्रि-
- 20 पुरापरार्द्धं-
पादा^४जपूजाधिगतप्रसादः । भानूङ्गवातोयतरंगसंगिहंसत्रियं विभ्रदसंभ्रमो-
भूत् ॥२६[॥*] चतुर्थो भूनाथस्तुतविविधदेशोद्भव-
- 21 लिपि-
प्र^५बोधप्रावीणः समजजि स लक्ष्मीधर इति । यमाजग्मुर्विद्या युग-
पदनवद्या द्विजहितं शुंकादीनां मासा बहुफलरसोलदुग्धमिव ॥२७[॥*] स-
- 22 त्वरं गत्वरं मत्वा पित्तं वाडपसेवया ।
पात्रत्राक^६ तस[र्व]स्त्रो यो वदान्यान्वसिस्मपत् ॥२८[॥*] सोमः स पंचमो जोया-
दपूर्वं यन्मुखांशुजं^७ । समस्थितवर्हि^८ ॥^{१२}
- 23 चमोरंतर्हवो सरस्वती ॥ २९ [॥*]
अभग्नमानमजडमकलंकं विलोक्य यं । हृदये मर्षमालिन्यमिदुर्दृष्टकके-
तवात् ॥३०[॥*] पद्मसिंहस्य तनयो मोक्षसिंहः
- 24 सदा पितुः ।
चैमातुरः प्रियं कु[र्व]न्दीर्घमायुरवाप्नुयात् ॥३१[॥*] योरुनास्त्रोस्ति तनयद्वितयं
दीर्घजीवितं । तचैकः केशवो नाम्ना द्वितीयः सोढसंभ्र-^{१३}

^१ Read वाद्ये.

^२ Read °जगाम°.

^३ Read प्रवी°.

^४ Read °बुजं°.

^५ The strokes are redundant.

^६ The strokes are redundant.

^७ Read °दाशज°.

^८ Read बहु°.

^९ Read बहि°.

^{१०} Read बभूव.

^{११} Read विभ°.

^{१२} Better read पात्र सारक°.

^{१३} The strokes are redundant.



25

कः ॥३२॥*

गङ्गादेवो^१ वस्तु गङ्गाया लब्धो^२ लीलात्मजः सुखी । जयसिंहस्तु मोमस्य
सनुः^३ स्तान्सन्तप्रियः ॥३३॥*] कर्हमालिखरस्याग्रे ज्ञानवापोति नामतः ॥
सि-

26

लासु^४ वहमीपानं कुडं नरपतिर्व्यधात् ॥ ३४॥*

जैवसिंहस्य भूभर्तुः^५ अहंमीरनृपस्य च । नीतिशास्त्रेषु निष्णातो यो
रक्षे मन्त्रिमुख्यतां ॥३५॥*] सहैव धीर-

27

स्वामिन्या सप्ताश्वः कुलदेवता ।

यत्कुलेनादिपुरुषादारभ्याद्यापि पूज्यते ॥३६॥*] रणस्तंभपुरं दुर्गं देवालय-
चतुष्टयं । कारयामास वा-

28

पौ च ग्रामे पिप्पलवाटके ॥३७॥*

सिंहपुर्यां^६ कुरुत्रे च गोदावर्या क्रमेण यः । गवां सहस्रमेकैकं विप्रभ्यः
प्रत्यपादयत् ॥३८॥*] अहंमीरनृपो-

29

रस्य पीराणिकप्रदे स्थितः ।

वैजादिल्यो नृपामाल्यः^७ प्रगस्तिमतनीदिमां ॥३९॥*] संवत् १३४५ वर्ष
घटिता सूत्रधारत्रिविक्रमसुतगाजुर्केन ॥

No. 7.—ĀHĀR STONE INSCRIPTION.

By DAYA RAM SARTI, M.A. RAJ BAHADUR.

The stone slab on which this inscription is engraved is stated to have been discovered in a ruined house in the ancient town of Āhār situated on the banks of the Ganges at a distance of seven miles north of Anūpshahr and twenty-one miles from Bulandshahr. Mr. W. E. J. Dobbs, District Officer of Bulandshahr, was informed of this discovery when he was camping at Āhār for the Christmas week of 1923, and at the suggestion of the Hon'ble Mr. R. Burn, C.S.I., of the Board of Revenue, United Provinces, the inscribed stone has been transferred to the Provincial Museum, Lucknow. The impression polished with this paper has been kindly supplied by Mr. Prayag Dayal, the Curator of that institution.

According to Mr. H. R. Nevill,¹ I.C.S., the name of Āhār is locally derived from *ahī* and *hāra* (Sanskrit *hāra*), the killing of the serpent,² and the present town is said to be the place where Jānuōjaya performed the great Snake-sacrifice. Āhār is also locally believed to have been the residence of Rukmīṇī, the wife of Kṛishṇa, and the temple of Āmbikādēvī at Muhammānpur is said to be that from which Kṛishṇa carried her off.³ The numerous mounds in and about Āhār show that the town was the seat of a Hindu principality for some centuries previous to the Musalman invasion. None of these mounds has yet been explored.

¹ R. and S.² अहं हृदयं.³ See the story of parvati's childhood in the⁴ [The story was in Vishnu's Birth]—Ed.]⁵ Perhaps मृगसृजना-incident—Ed.]⁶ *Bahar-i-Ahmad*, vol. 1, p. 172.

919 and the Śaka year 784, the Pehevā (Pehoa) inscription of the Harsha-Saṃvat 276, the undated *praśasti* at Gwalior, the inscription in Pāṇḍavō-kā-kila at Delhi,¹ the Gwalior inscription of Vikrama-Saṃvat 932, and the Gwalior inscription of Vikrama-Saṃvat 933.²

The remaining nine documents of the present inscription do not mention the names of the kings who were ruling at the time they were recorded. Nine of the ten dates mentioned in the inscriptions are given in terms of the Harsha era, though the name of the era is nowhere specified. This is also the case in the Dighwā Dubauli plate of Mahārāja Mahēndrapālādēva and other inscriptions, the dates of which must evidently be referred to the Harsha era. It will be observed that the tens and units figures of the dates in the first two inscriptions are denoted by numerical symbols, and the hundreds by ordinary numeral figures, as is the case with the dates of the remaining eight inscriptions. These dates range between the years 258 and 298, corresponding respectively to A.D. 864 and A.D. 904. The tenth inscription, i.e., No. IV of the series, is dated in the Vikrama year 943. The exact duration of the reign of Bhōjadēva is not known and all that we know at present is that he was ruling at Kanauj (Mahōdaya or Kānyakubja) in the years 862, 875, 876 and 882. Smith³ assigned to Bhōja a reign of half a century (circa 840-890 A.D.), although no inscription of as early a date as A.D. 840 and attributable to his rule was forthcoming when he wrote. This want is now supplied by an inscription of Bhōja found at Barah, District Cawnpore, which is dated in the Vikrama-Saṃvat 893 (A.D. 836) and has recently been published.⁴ It clearly shows that the king had come to the throne of Kanauj even four years earlier than had been tentatively supposed by the late Mr. Smith. There is, however, no epigraphical evidence of Bhōja having continued to reign beyond A.D. 882 and consequently we can only refer documents Nos. I, II and IX with certainty to Bhōja and Nos. III, VIII and X to his successor Mahēndrapāla, who, we know from the Siyadōni inscription, was reigning between the years 903-04 and 907-08 A.D. The remaining four inscriptions (Nos. IV to VII) whose dates range between A.D. 886 and A.D. 902 must have been issued in the time of either Bhōja or Mahēndrapāla.

Summary of the inscription.

Document No. I. [Lines 1-2.] This epigraph simply states that on the tenth *tithi* of the dark fortnight of Mārggaśira, (Harsha)-Saṃvat 259 (=A.D. 865), (given in words and figures), in the reign of Mahārājādhirāja Bhōjadēva, meditating on the feet of Mahārājādhirāja Rāma-bhadrādēva, this excellent eulogy was engraved at Tattānandapura at the bidding of the messenger, the *daṇḍapāśika* Amarāditya and under the orders of the illustrious (and) noble Chāturvaidya, i.e., the community of Brāhmaṇas⁵ acquainted with the four *Vēdas*.

Document No. II. [Il. 2-6.] This inscription appears to state that on the tenth *tithi* of the dark fortnight of Āshāḍha, [Harsha]-Saṃvat 258 (in words and figures), Bhadrarakāśa, son of Bhaddāka Aṃśuvāka of the *vaṇik-varhkaṭa* caste which had migrated from Bhillamāla and was residing at Tattānandapura, and Māumka, son of Gōśuka and of the Lam-bakañchuka-*vaṇik* caste, purchased with *drammas* belonging to the illustrious Kañchanadēvi,

¹ *Ep. Ind.*, Vol. V, App., *List of Inscriptions of Northern India*, Nos. 14, 15, 16 and 546; *A. S. R.*, 1903-04, pp. 277 *seq.*, and the *Annual Report of the Ajmer Museum* for 1923-24, p. 3 respectively. The Delhi inscription was found built in a modern flight of steps inside the Talaqi gate of the Pāṇḍavō-kā-kila or the Indrapat Fort, as it is commonly called. At my suggestion this inscription has been taken out and placed in the Delhi Fort Museum.

² [The Barah copper-plate may also be added to this list.—Ed.]

³ *Oxford History of India*, p. 183.

⁴ See above, pp. 15 ff.

⁵ [Now called Chaube.—Ed.]

an *āvārī* (a shop or enclosure), which contained three rooms, together with entire elevation, and that the community of the *Sauvarṇika* traders together with the two persons Bhadra and Māurika assigned the *āvārī* in question to the aforesaid temple of Kañchanadēvī to provide funds for perpetual cleaning and plastering, saffron, flowers, incense, lamps, flags, whitewashing and the repairs of broken and cracked buildings. Obviously what is meant by the passage is that the materials, etc., mentioned above, were to be provided for out of the rent of the place acquired and the entire community of the *sauvarṇikas*, with sons, grandsons and other descendants, is enjoined to respect the transaction mentioned in the record. The inscription contains a detailed description of the situation and boundaries (*chaturāghāṭa*) of the *āvārī*, which stood in the centre of the town (Tattānandapura), in the middle portion of the eastern bazaar.

Document No. III. [ll. 6-7.] Like document No. I, this epigraph also simply records that this inscription was engraved at Tattānandapura at the bidding of the messenger Kaluvā and under the orders of the illustrious *Uttara-sabhā* (Supreme-association), on the eighth *tithi* of the bright fortnight of the month of Chaitra, when two hundred years of the [Harsha] era increased by ninety-eight (=A.D. 904) had elapsed.

Document No. IV. [ll. 7-11.] This inscription registers the fact that there were four persons, named Mādhava, the son of Nāga, who was the son of . . . , his (Mādhava's) younger brother Madhusūdana, Kēsava, the son of Gōvinda, the son of Sarvvasa, and Dēvanāga, the son of Sarvvasa, and that, after bathing in the Ganges at a lunar eclipse, they gave, on the 13th *tithi* of the dark fortnight of Pausa of [Vikrama]-Samvat 943 (expired), for the increase of their parents' and their own religious merit and fame, as surety for a monthly payment of ten *vinśōpakās* to the illustrious Kanakaśrīdēvī, a house-site which had been acquired by their grandfather Maṅgalavarman for a term of ninety-nine years and on which they had themselves constructed with burnt bricks two *apavarakas* (inner apartments) which faced to the east, half of which was occupied by a large pillared hall, and which were entered by doorways on the east side. The donors further enjoin their sons, grandsons and other descendants in succession to enjoy the rent of the above-mentioned house after they had paid every month ten *vinśōpakās* to the temple of the goddess named above. The house in question was situated in the central portion of the eastern bazaar of Tattānandapura and its boundaries were:—

On the east, a lane; on the south, the site of the house belonging to Vijāṭṭa; on the west, the site of the house belonging to Bhaṭṭa Imdra; and on the north, the house of the merchant Ujvāka.

Document No. V. [ll. 11-14.] This inscription states that on the 8th *tithi* of the dark fortnight of Phālguna, when 280 years of the [Harsha] era had elapsed, the *gōshṭhi* purchased with money belonging to the illustrious Kanakaśrīdēvī, by a deed of ninety-nine years, the southern half of a building site, measuring 27 cubits on each side, which was situated in the south-eastern portion of the same town and contained a dwelling of burnt brick facing to the west and two *āvārīs* facing to the south together with all the inner apartments and total elevation, from Bhaṭṭa I(Ṭ)śvara, the son of Mahādēva, and Mahādēva, the son of Asaiva, who belonged to the illustrious noble Chāturvaidya caste, residing at the illustrious Tattānandapura, with the consent of the mother Iyāṭṭa and gave it to the temple.

Document No. VI. [ll. 14-16.] This inscription records that on the 11th *tithi* of the dark fortnight of Mārgaśīra, when two hundred and eighty-seven years of the [Harsha] era had elapsed, an *āvārī* comprising three rooms, and facing towards the west, which was situated in the middle portion of the eastern bazaar, inside the town of Tattānandapura, was acquired, with padlocks and wooden doors together with entire elevation, with money belonging to the

illustrious Kanakaśrīdēvi, from the *kshatriya* merchant Sāhāka, the son of Ichchhuka, by a sale deed of the extreme duration of ninety-nine years. The boundaries of the place were :—

On the east, the house belonging to the merchant Pāṇeka; on the south, the *āvāri* of Gandhaśrīdēvi; on the west, the bazaar; on the north, the *āvāri* belonging to Sarvvadēva, the son of the merchant Jayamti.

Document No. VII. [ll. 16-20.] This document registers the fact that on the 14th *tithi* of the bright fortnight of Bhādrapada in the year 296 of the [Harsha] era, the Sauvarṇṇika Mahājana acquired, with money belonging to the illustrious Kanakaśrīdēvi, by a charter of ninety-nine years' duration, an *āvāri*, which faced to the east, was constructed with burnt bricks, comprised three rooms, and was situated in the town of Tattānandapura in the middle portion of the eastern bazaar, together with the padlocks and doors and the entire elevation, from Bhaṭṭa Divākara, the son of Bhaṭṭa-Tārāgaṇa, Achyutaśiva and Dāmōdaraśiva, the sons of Saiva-Bhaṭṭa-Diyāka, and Ānanda-Bhaṭṭa-Śiva, the son of Achyutaśiva, all of whom resided in Tattānandapura, belonged to the noble Chāturvaidya caste, followed the Bahvṛicha-śākhā of the Rīgvēda and belonged to the Śarkarākshi-gōtra.

The *āvāri* in question was bounded on the east by the bazaar, on the south by the *āvāri* belonging to the illustrious Daśāvatāra-Ācēva (ten incarnations), on the west by the temple belonging to Śrī-Nandā-Bhagavatī, and on the north by the *āvāri* belonging to the temple of Sarvvamaṅgaladēvi in the orchard of Sntuvāka with the consent of the mother Bhaṭṭinī Mahādēvi.

Document No. VIII. [ll. 20-22.] This inscription was recorded at the bidding of the messenger Kavilāka and under the orders of the illustrious *Uttara-sabhā* at Tattānandapura on the 13th *tithi* of the bright fortnight of Jyēṣṭha in the year 298 of the [Harsha] era (=A.D. 904). Here we learn that formerly (*i.e.*, in Vikrama-Saṁvat 943) Sarvvaśa, the son of Maṅgala-varmman mentioned above (inscription No. IV), together with sons and grandsons, had given a house, facing towards the east, as a surety for the monthly payment of ten *vinśōpakās* out of its rent. This inscription records that the *kshatriyas* Kōkūka and Padmanābha, the sons of Madhusūdana, who resided in Tattānandapura, also Lachchhikā, the wife of Dēvanāga, and Sampat, the wife of Mādhava, made over the entire rent by a deed of ninety-nine years to the holy Kanakaśrīdēvi in consideration of payment out of the funds of the said temple by the Sauvarṇṇika Mahājana.

Document No. IX. [ll. 22-24.] This inscription states that on the 3rd *tithi* of the dark fortnight of Āshāḍha, when 261 years of the [Harsha] era had elapsed, the Sauvarṇṇika-Mahājana purchased with money belonging to the illustrious Kañchanaśrīdēvi, by a sale deed of the extreme duration of ninety-nine years,¹ a house constructed with burnt bricks, together with its entire elevation, which faced towards the west, and was situated in the middle portion of the eastern bazaar in the town of Tattānandapura, from the merchant Mādhava, the son of Dēvanāga who belonged to the Māthura caste and was a seller of perfumes, residing in the above-mentioned town, who had originally purchased the house with his own money.

Document No. X. [ll. 24-28.] This inscription states that on the 5th *tithi* of the dark fortnight of Bhādrapada, in the year 298 of the [Harsha] era, the Sauvarṇṇika Mahājana acquired, by a deed of ninety-nine years, with money belonging to the illustrious Kanakaśrīdēvi, six *āvāris*, namely, one *āvāri* measuring 27 cubits along each side, the northern half of which was occupied by a house built with burnt bricks, one other which comprised two rooms, also three *āvāris*, each comprising two rooms, and one *āvāri* consisting of two rooms one of which faced to the north and the other to the west, from Bhaṭṭa Īśānadatta, the son of Bhaṭṭa Kēśava, who belonged to the noble Chāturvaidya caste, the Bhāradvāja.

¹ Mr. H. Sastri informs me that the ninety-nine years' lease is well-known in Southern India.

gōtra and the *Bahvṛicha-sākhā* (of the *Rigveda*). These *āvāris* were situated in the middle portion of the north-eastern part of the town of *Tattānandapura*, and had descended to the seller from his father and grandfather, after being duly partitioned with his uncle, grandfather and brothers. The boundaries of the property purchased are duly mentioned and it is further remarked that whatever rent accrues from this immovable property should be religiously applied to the provision of saffron, incense, flowers, lamps, flags and to whitewashing and the repairs of the broken portions of the temple.

From the above extracts it will be seen that as many as seven of the documents included in the inscription record acquisition of land or houses with the revenues of a temple of the goddess *Kanakadēvī* which was situated in the town of *Tattānandapura*. This goddess is denoted by the synonymous name of *Kāñchanadēvī*, i.e. *Kāñchanadēvī*, in documents Nos. II and IX. Six of these purchases (Nos. II, VI-X) were effected by the *Sauvarṇṇika-Mahājana* while the seventh (No. V) was accomplished by *gōshṭhi* or a certain *gōshṭhi*, presumably the managing committee of the temple, which, apparently, controlled the *Mahājana* mentioned above. This assumption is borne out by document No. X from which we learn that whereas the acquisition of the property mentioned therein was made by the *Sauvarṇṇika Mahājana*, it was the function of the *gōshṭhi* to ensure the application of the rent derived from it to the provision of the usual materials of worship and repairs, etc. The *Uttara-sabha* mentioned in inscriptions Nos. III and VIII would appear to have been identical with the *gōshṭhi* referred to above or the general controlling body. The object of these purchases would appear to have been the safe investment of the income of the temple. The houses or other property thus acquired were let out on rent and the amount thus obtained was utilized for the maintenance of the temple, the entire capital thus remaining intact.

The persons from whom the property referred to above was purchased were either merchants of different castes (Nos. II, VI and IX) or *Bhāṭṭas*, i.e., *Brāhmaṇas* (Nos. V, VII and X), all of whom resided in the town of *Tattānandapura*. It will be noticed that most of these sales were subject to a lease of ninety-nine years' duration. Inscription No. IV is the only record of a free gift which was donated by four private persons after bathing in the Ganges at a lunar eclipse.

The temple of *Kanakadēvī*, mentioned above, was situated in the town of *Tattānandapura*, spelt as *Tātānandapura* in one or two places, which must have formed part of the dominions of *Bhōjadēva* as is evident from document No. I. This town was most probably identical with the town of *Āhār* where the inscription under discussion has been discovered and like which it was situated on the banks of the Ganges. *Tattānandapura* must have been an important town, for, besides the temple of *Kanakadēvī*, it contained temples dedicated to other Brahmanical deities also. Such were the temples of the goddess *Nandā-Bhagavatī* and *Vāmana-svāmin* mentioned in inscription No. II; *Gandhadēvī* (inscription No. VI); the ten incarnations of *Vishṇu* and *Sarvvamaṅgaladēvī* (No. VII). Some of these edifices may still be buried in the mounds at *Āhār*. The town contained main bazaars (*haṭṭa-mārgga*), main streets (*v(b) rihad-rathyā*) and small streets (*ku-rathyā*), and the houses in it were constructed mostly with burnt bricks. It must also have been an important centre of trade, for merchants migrated to it from the distant towns of *Bhīllamāla* (modern *Bhīnmāl* or *Bhilmāl*), the ancient capital of southern *Rājputāna* mentioned in inscription No. II, and *Apūpura*¹ (inscription No. IV) which cannot yet be identified.

¹ It is difficult to say if this place has anything to do with *Apūpuri* or *Pūpi* or *Pāvī*, situated seven miles to the south-east of *Bīhār* town, where *Mahāvira*, the 24th *Tīrthankara*, died or attained *Kēvalihood*. Vide *Geographical Dictionary of Ancient and Medieval India*, by *Nandlal Dey*. *Indian Antiquary*, October 1923, page 148.

The only state official mentioned in the inscription is the *daṇḍapātika* *Amarāditya* in No. I. Only two varieties of coins are named in the inscription. These are the *drammas* (L 3) and the *vimśopakās* (ll. 10, 11 and 20). Coins of the former designation are well known. The *vimśopakās* would appear to have been a fractional part of the *dramma*.

TEXT.¹

[Document No. I.]

- 1 [परम]भट्टारकमहाराजाधिराजपरमेश्वरश्रीरामभद्रदेवपादानुध्यातः(त)परमभट्टारकमहाराजाधिराजपरमेश्वरश्रीभोजदेवपादानामभिप्रवर्द्धमानकल्याणविजयराज्ये सम्यस्तरग्रतद्वये एक(को)नयष्टाधिके म(मा)र्गशिरमासव(व)हुलपचदशम्यां सम्वत्स्रो²(सराः)२१८
- 2 [मा]र्गशिर [वदि १० अस्यां स]म्यस्तरमासदिवसपूर्व्यायान्तिथाविह श्रीतत्तानन्दप(पु)रे श्रीमदार्यचातुर्विद्यादेशाहणं पाशिक अमरादित्यदूतकवचनाग्रश्लेय-सुक्तीर्षा³ ॥ [Document No. II] तथाऽतीतसम्वत्सरग्रतद्वये अष्टपञ्चाशदधिके भाषाठमासव(व)हुलपचदशम्यां सम्वत्स्रो²(सराः) २५८ भाषाठव(व)दि १० अस्यां सम्व-
- 3 स्तरमासदिव[सपूर्व्यायान्तिथा]विह श्रीतत्तानन्दपुरे प्रतिवसमानः श्रीभिन्नमास-विनिर्मतवर्षिम्बर्कटजातीयभद्रप्रकाशनाम(मा) भद्राक्षपञ्च(अंगु)वाकपुत्र[ः⁴] तथा लम्ब(म्ब)कञ्चुकवर्णिजातीयमाउंकः गोसुकपुत्र[ः⁵] अनयोर्जात्रा पञ्चमभिलिखाप्य श्रीमत्कञ्चनश्रीदेव्या द्रव्यैः क्रयक्रीतावारी इहैव पत्तनाम्ब-
- 4 [स्तर] पूर्ववद्दमध्य[प्रदेशे चिप्रकोष्ठां(ष्ठा)] तत्तार्हसमस्तोष्कयसमेतां(ता) अस्या-वार्यारा(आ)घाटा यत्र भवन्ति पूर्वतो(त) इहैव पत्तनाह(ह)हिर्दक्षिणस्यां दिशि या नन्दा भगवतो देवो तस्यास्सत्कं पक्षेष्टकं गृहं दक्षिणतो भट्टगोपाकव(व)हिस्फोटसत्कावारी पश्चिमतो चट्टमार्गः उत्तरतो वामनस्या-
- 5 [मि]⁶ . . सत्कावारी एवं [चतुराघाट(ट)विशुह]⁶ . . . [इहैव] पत्तनाह(ह)हिर्दक्षिणस्यां दिशि श्रीकञ्चनश्रीदेव्यायतनस्य इहैव श्रीमत्तानन्दपुरनिवासिनीवर्षिकवर्णिक्(म्ब)राजनेन भद्रमाउंकाभ्यां च सदा सन्मा-
(मा)र्जनोपलिपनकुमुमपुष्पधूपप्रदीपज्वालापनसिन्दूरखण्डस्तुटित-

¹ [The floral designs separating these documents, though seen on the plate, are omitted in the text.—Ed.]

² [The conjunct letter त् of the ligature goes with *sarvas* and the symbol for *srō* stands for hundred. So the correct reading would be *sarvasat* 100 × 2 (i.e., 200) etc.—Ed.]

³ Written below the line.

⁴ The usual form would be *प्रशस्तिरित्तुकीर्षा*, though the words in the original inscription might do, if some such word as *स्तुतिः*, *प्रशस्तिः* etc. were supplied by the reader.

⁵ Here two letters are missing.

⁶ Here three or four letters are missing.

- 6 [समरचनादिषु]¹ प्रतिपादिता । यतोऽथ
प्रभृति समस्तसौवर्षिकमहाज्ज(ज)नेन पुत्रपौत्रात्व(न्व)यसहितेन यथाभिलि-
खितपात्रनेयं कर्त्तव्येति ॥ [Document No. III] तथातीतसम्बत्सरशतद्वये
अष्टनवत्यधिके चैकमासशीतपक्ष अष्टम्यां सम्ब-
- 7 [त्सर २६८ चैत्र शु० ८ अस्यां सम्बत्सरमासदिवसपूर्वा]र्वायामिह श्रौतज्ञानन्द-
पुरे श्रीमदुत्त(त्त)रसभादेशादू(ह)तककलुवावचनात् लिखितमुक्तीर्षिता
च ॥ [Document No. IV] त[थ]स(था) अतीतसम्बत् ८४३ पौषव(व)दि
१३ अस्यां तिथाविह श्रीमदपापुरे का[र्या]भ्यागताः श्रौतज्ञानन्दपुरवास्त-
- 8 [व्य*] सुतनागः नागसुतमाधवः अस्य लघुभ्राता मधु-
सूदन[*] तथा सर्वससुतगोविन्दः अस्य सुत[*] केशवः तथा सर्वससुत-
देवनाग[*] चत्वारो ये ते [ए*]कमतीभूत्वा(य) श्रौतज्ञानन्दपुरे पूर्व-
हृदमध्यप्रदेशे श्रीमदार्यचातुर्वै-
- 9 द्य[स्तस्य] [सत्का गृहभूमि][*] अस्मदीयपितामहमंगल-
वर्म्म(म्)ण(णा) नवनवतिपक्षेण गृहीता स्वयंकारितपूर्वाभिमुखपक्षेष्टक-
मपवरकद्वयं⁴ विशालकस्तम्भसा(शा)लातलाई समस्तोच्छ्रयसमेतं पूर्वद्वा-
रमोग्यं अस्याघाटा(टा) यत्र भवन्ति पूर्वतः कुरथ्या दक्षिण-
- 10 तः विज[र]इसत्का गृहभूमि[*] पश्चिमतो भट्ट-इंद्रसत्का गृहभूमि[*]
उत्त(त्त)रतो वषिक्-उजुवाकगृहं एवं चतुराघाट(ट)विशुद्धं गृहं
सोमग्रहणे गंगादेव्यां स्नात्वा मातापितृरात्मनश्च पुण्ययशोभिः(भि)वृध्य-
(ह्य)र्षं प्रतिग्रहपक्षेण दस(श)विंशोपकामासप्रदेयभाट्ट(ट)कन्यासे-
- 11 न श्रीकनकशु(श्री)देव्याय(व्यै) प्रदत्तं अस्मदीयपुत्रपौत्रसंतत्यानुक्रमेण भाट्ट-
(ट)कमध्ये विंशोपका दश दत्वा(त्वा) भोक्तव्यमिति ॥ [Document
No. V] तथातीतसम्बत् २८० फाल्गुन व(व)दि ८ अस्यां तिथाविह
श्रौतज्ञानन्दपुरे प्रतिवसमानश्रीमदार्यचातुर्वैद्यसामान्यभट्ट(है)श्वर-
- 12 महादेवपुत्रशसैवसुतमहादेवमाताइयद्रासन्म(म्)तेन इहैव पत(त्त)नाभ्यंतरे पूर्व-
दक्षिणदिग्विभागे स्वकीयक्रयक्रोता उभयसप्ता(प्त)विंशतिहस्तप्रमाणा गृहभूम्यर्द्धं
दक्षिणपारश्वो(श्री)यं पश्चिमाभिमुखं पक्षेष्टकं गृहं दक्षिणाभिमुखा(खं)
आवारीद्वयं समस्तप्रपव-

¹ Here about 22 letters are missing.² [Possibly it stands for सित°.—Ed.]³ Read ° लिखित.⁴ I had originally read पक्षेष्टक(का)मपवरक. I am indebted to Mr. H. Sastri for the reading °मपवरक.

- 13 रकैः समस्तोच्छ्रयसमेतं अस्मिन् गृहावार्यराघाट्टा(टा) यत्न भवन्ति पूर्वतः भट्ट-
च्छितराकअमाकयो[*] मत्कगृहभूमि[*] दक्षिणतो वृ(वृ)हद्रथा पश्चिमतः
कुरथा उत्त(त्त)रतो(तः) सहलाकसत्कगृहभूम्यर्द्धं उत्त(त्त)रपारश्री(श्री)यं
एवं चतुराघाट्ट(ट)विशुद्धं गृहभूम्यर्द्धं गृहावारौदयसमेतं
- 14 श्रीकनकश्रीदेव्या द्रव्येण गो[ष्टि]भि[*]र्कै(क)यक्रीताः(तं) भट्ट(ई)श्वरादिभिः
नवनवतिपक्षेण विक्रीता(तं) सम्प्रदत्ता(त्त)श्च(श्च) ॥ [Document
No. VI] तथातीतसम्प्रत् २८७ मार्गशिर व(व)दि ११ अस्यां
तिथाविहृ श्रीतत्तानन्दपुरे प्रतिवसमानराजा क्षतु(क्षि)यान्वयः वणिक्सहाक
इच्छुकपुत्र इहैव
- 15 पत(त्त)नाभ्यंतरे पूर्वहट्टमध्यप्रदेशे स्वकीयक्रयक्रीता पश्चिमाभिमुखावारी
क्षि(त्रि)प्रकोष्ठा तलो(ला)र्द्धं तालकपट्टकसमस्तोच्छ्रयसमेतास्वावार्या [आ*]घाट्टा-
(ट) यत्न भवन्ति पूर्वतः वणिक्पाणैकसत्कगृहं दक्षिणतो(तः) श्रोगन्धश्रीदेव्या-
वारी पश्चिमतः हट्टमार्गः उत्त(त्त)रतो व-
- 16 णिकृजयंतिसुतसर्वदेवसत्कावारी एवं चतुराघाट्ट(ट)विशुद्धा पश्चिमाभिमुखा-
वारी श्रीकनकश्रीदेव्या द्रव्ये(व्ये)ण मौर्वर्षिकमहाजनैः क्रयक्रीता क्षतु(त्रि)-
यमाहाकेन नवनवतिवर्षाण्यां (णां) चावर्त्यतिर्कविश्रयपक्षेण^१ विक्रीता संप्रदत्ता-
(त्ता) च ॥ [Document No. VII] तथा संव-
- 17 ऋशत^२ २८६ भाद्रपद शुद्धि १४ अस्यां तिथाविहृ श्रीतत्तानन्दपुरे प्रतिव-
समाना[*] श्रीमदा[र्यं]क्षतुर्वैद्यमामान्याः शर्कराक्षिमगोक्षाः व(व)हुचम[त्र]क्ष-
चारिणा(णी) भट्टदिवाकरभट्टनारायणपुत्रतयासैवभट्टदौयाकपुत्रौ अच्युत-
शिवदामोदरशिवौ अस्य अच्युतशि-
- 18 व[स्य] पुत्रो(त्तः) आनन्दभट्टशिवो मातुभ(र्षी)ष्टिनोमहादेवोऽन्म(म्मा)तेन एकमतो-
भृत्वा(य) इहैव पत(त्त)नाभ्यंतरे पूर्वहट्टमध्यप्रदेशे पूर्वाभिमुखा पक्षेष्टका-
क्षि(त्रि)प्रकोष्ठा तलो(ला)र्द्धं तालकपट्टकसंयुक्तावारी समस्तोच्छ्रयसमेता
भट्टदौयाकेन स्वयमा(म)जिता क्रयेण अस्या वार्यारा(आ)-
- 19 घाट्टा(टा) यत्न भवन्ति पूर्वतः हट्टमार्गः[*] दक्षिणतो(तः) श्रीदशावतार-
देवसत्कावारी पश्चिमतः श्रीनन्दाभगवत्या[*] मत्कगृहं उत्त(त्त)रतोपि सुतुवा-
कवाट्टि(टि)कायां श्रीमर्द्धमंगलदेव्यायतर्(न)सत्कावारी एवं चतुराघाट्ट(ट)-
विशुद्धावारी श्रीकनकश्रीदेव्या[*] द्रव्येण मौर्वर्षिकमहा-

१ Read 'अन्यो'.

२ 'U' word इत is not certain.

३ Read 'चालुक्यकृष्णपक्षेण'.

28

- 20 ज्ज(ज)नेन क्रयक्रोताभट्टदोयाकादिभिः नवनवतिपक्षेण विक्रोता ॥
[Document No. VIII] सम्वत् २८८ ज्येष्ठ शुदि १३ अस्यां तिथाविह
श्रीतत्तानन्दपुरे श्रीमदुत्त(त्त)रसभाद्ये(दे)शादू(दू)तककविलाकवचनात् लिखितं
इहैव प्रतिवसमानो खटु(त्रि)यजातीयो कोकाकपद्मनाभौ म-
- 21 धुसूदनपुत्रौ तथा देवनागभायां लच्छिका तथा माधवभायां सम्पदाभ्यां
सन्म(म्)तेन उपरिलिखितमंगलवर्षीसुतसर्व्वसमत्कपुत्रपोक्षैश्च श्रीतकाले
दशविंशो(शो)पकनासप्रदेयभाट्ट(ट)कन्यासेन पूर्वाभिमुखं गृहं दत्ता(त्तमा)सीत्सां-
गतं कोकाकादिभिः सर्व्वभा-
- 22 इ(ट)केन नवनवतिपक्षेण श्रीकनकश्रीदेव्या द्रवे(व्ये)ण सीवर्षिकमहाजनेन
क्रयक्रोतं कोकाकादिभिः सर्व्वभाट्ट(ट)केन निवेदितमिति ॥ [Document
No. IX] तद्वातोतसम्बत् २६१ आषाढ व(व)दि ३ अस्यां तिथाविह
श्रीतत्तानन्दपुरे प्रतिवसमानगन्धिकमायुरजातीयवर्णक(ग्)माधव-
- 23 देवनागपुत्र इहैव पत(त्त)नाभ्यंतरे पूर्व्वहर्द्वे मध्यप्रदेशे स्वकीयक्रयक्रोतं
पश्चिमाभिमुखं पक्षेष्टन(कां) गृहं सर्व्वोच्छ्रयसमेतं अस्याघाटा(टा) यत्न
भवन्ति पूर्व्वेत[*] सवचन्द्राकमत्कावारो दक्षिणतोष्यसै(स्ये)वमाधवगृहं पश्चि-
मत(तो) खटु(त्रि)हद्व्या उत(त्त)रतो वणिक(ग्)मेचाकसत्कगृहं एवं च-
- 24 तुराघाट्ट(ट)विशुद्धं गृहं श्रीकञ्चण(न)श्रीदेव्या द्रव्येण सीवर्षिकमहाजनेन नव-
नवत्यात्यन्तिकविक्रयपक्षेण क्रोतं वणिक(ग्)माधवेन स्वहस्तपटु(त्रि)कायां
विक्रोतं सम्पदत्त(त्त)श्च ॥ [Document No. X] तथा सम्वत् २८८
भाद्रपद व(व)दि ५ अस्यां तिथाविह श्रीतत्तानन्दपुरे प्रतिवसमान-
- 25 श्रीमदार्यचातुर्व्व्यसामान्यभारहाजमगोचव(व)हृचसत्र(त्र)ह्वचारी भट्ट(ई)शानदत्त
(त्त) भट्टकेशवपुत्र इहैव पत(त्त)नाभ्यंतरे पूर्व्वोत्त(त्त)रदिग्विभागमध्यप्रदेशे पितु-
पितामहो(हा)यात्पितृव्यपितामहावगृहनायातभ्रातृभिः सह वण्टनपु(प)क्ष-
णायाता क्रयक्रोता उ-
- 26 भयसप्ता(प्त)विंश(श)तिहस्तप्रमाणा गृहभुम्भा(भ्य)र्द्वे उत(त्त)रपारखो(शी)यं पक्षेष्ट-
कावारो एकप्रकोष्ठद्वयं तथा द्विप्रकोष्ठा(ष्ट) वारोच(व)यं उत(त्त)राभिमुखा
तथा पश्चिमाभिमुखा द्विप्रकोष्ठमंशं एव(व)सावरो(यः) षट् आगमपत्तै[*]
सह सर्व्वोच्छ्रयसमेता श्रीतत्तानन्दपुरे

- 27 श्री(रीषा) रा(भा)घाटा(टा) यच्च भवति पूर्वतः कमलानकभट्टहरदत्त(त्त)-
पुत्राणां गृहं दक्षिणतः अस्वैव भूमे(र)दक्षिणपारश्वी(र्षी)यं भट्टतत्त्व
वंद(ट)नावातं पश्चिमती(तः) कुर्या उत(त्त)रतोपि वृ(वृ)हद्रथा एवं चतु-
राघाट(ट)विभु(भु)र्गृहभूमर्ष पक्षेष्टका(क)मावारी(र्यः) षट् ओक्कनकम्(ओ)
देव्या[:*] द्र-
- 28 व्येण सौवर्षिकमहाजनेन भट्ट(ई)सा(शा)नदत्त(त्त)हस्ते नवनवतिपत्रेण क्रीता
इ(ई)सा(शा)नदत्ते(त्ते)न विक्रीता[:*] सम्पदता(त्ता)श्च ॥ एतेषां स्थाव-
राणां भाट(ट)कं यत्तुत्प(त्तुत्प)यते तत्सर्व्व [गीष्टिभिः] कुंकुमधूपपुष्प(ष्य)दीपक-
ध्वजाधवलापनखण्डस्फुटि(टि)तसमरचनादिषु धर्मीपयोग्यं कर्त्तव्यं ॥

No. 8.—JEJURI PLATES OF VINAYĀDITYA : ŚAKA-SAMVAT 609.

By Prof. D. R. Bhandarkar, M.A.; CALCUTTA.

These plates, which belong to the early Chalukya dynasty, came from a village called Jējūri in the Poona District. In September, 1917, Mr. P. B. Gothoskar of the Bombay Asiatic Society was good enough to send them to me for inspection. But, as my hands were then too full with other matters and I had not enough leisure, I had to be content with merely publishing a short notice of the inscription, for the information of scholars, in the *Annual Progress Report of the Archaeological Survey of India, Western Circle*, for the year ending 31st March, 1917. I have since then been able to prepare the necessary transcript and am now in a position to edit the plates.

These are three plates, each of them measuring about 9½" by 4". The first and the third plates are inscribed on one side only, while the second is on both the sides. The letters, on the whole, are in an excellent state of preservation, and have been neatly incised. The language is Sanskrit. Excepting the invocatory verse at the beginning and the benedictive and imprecatory verses at the end, the inscription is throughout in prose. In point of phraseology, it resembles other published records of the early Chalukya family, especially the Sorab and Harihar grants which also belong, like the present one, to the Chalukya king Vinayāditya.

The characters belong to the Southern class of alphabets prevailing in the 7th century A.D. In respect of orthography, the letters *ṛ*, *ḍ*, *ṇ* and *v* are doubled after *r* as in *arṇṇavam* (l. 1); *Sēnānīr-ddaitya-balam* (l. 16); *smābhīr-nnavōllara* (l. 21) and *nirvviśēshaṁ* (l. 30). *Ri* is employed instead of *ri* only once in *krimih* (l. 35). In many places the *anusvāra* is wrongly omitted.

The inscription refers itself to the 9th year of the reign of Vinayāditya and is dated in Śaka era 609 (expired) corresponding to A.D. 687. The object of the inscription is to record the gift of a village called Vira situated between Kalahatthāna, Parāñchika and Hariṇayiga, on the north bank of the river Nirā, in the Sātimāla-bhōga, in the Paḷayaṭṭhāna-riṣhaya. The name of the donee is Allasārman, son of Pāñchālasarman and grandson of Durgasārman, of the Kaupḍinya-gōtra. The gift was made when the king was encamped at the village of Bhāḍali near Paḷayaṭṭhāna.

Most of the localities mentioned in the record can be easily identified. Paḷayaṭṭhāna is the same as the modern Phaltan (North Lat. 18°, E. Long. 74° 30'), the chief town of the lower Nirā Valley and capital of the Native State of the same name. Bhāḍali, from where the grant is issued,

is undoubtedly the present Budleebudruk (Atlas Sheet No. 39), five miles south-east of Phaltan. Vira, the village granted, is certainly the modern Veer of the Atlas Sheet (N. Lat. 18° 9', E. Long. 74° 9'), from which the surname Vīrkar among Dēśastha Brāhmaṇas is derived. It is about 1½ miles to the north of the river Nirā, which again is identical with the river of the same name mentioned in this grant. The village of Kalahaṭṭhāna cannot be identified at present. Parāñchika is obviously Param̐chi (or Porinche) and Harinayiga is the same as the modern Harṇī, about 3 and 2½ miles north and north-east of Vira, respectively.¹

Before the discovery of these plates, eight records² of the reign of Vinayāditya were known. Of these, one, namely, the Lakshmēśvara inscription, which professes to bear the earliest date (Śaka 608) among the dated records of Vinayāditya, has been proved to be spurious³ by the late Dr. Fleet. So the Jējūrī inscription, which bears the Śaka date 609, is to be regarded as the earliest of the dated records of that prince.

This record is not altogether without some importance. One eminent scholar has said that Vinayāditya subdued the Pallavas, Kalabhras and others and made them his faithful vassals between his eleventh and fourteenth years.⁴ He was led to this view, because this fact "is not mentioned in the grant of the eleventh year of his reign (*Ind. Ant.*, Vol. VI, p. 89), while it does occur in that of the fourteenth year (p. 92) and in those of his successors."⁵ But we can now say that the event certainly took place at least in the ninth year of his reign as it is found mentioned in this inscription.

TEXT.⁶

First Plate.

Svasti [*] Jayaty-āvishkṛita[m*] Vishṇōr-vvārāhaṁ kshōbhīt-ārṇavaṁ [*] dakṣiṇ-
ōnna-ta-daṁshṭr-āgra-viśrānta-bhuvanaṁ vapuḥ [||*] Śrī-

matām sakala-bhuvana-saṁstūyamāna-Mānavya-sagōtraṇām⁷ Hārītī⁸-putrāṇām sapta-
lōka-māṭribhi-

s=sapta-māṭribhir-abhivarddhitānām Kārttikēya-parirakṣhaṇa-prāpta-kalyāṇa-param-
parāṇām Bhagavan-Nā-

4 rāyaṇa-prasāda-samāsādita-varāha-lāñchhan-ēkṣhaṇa-kṣhaṇa - vaśīkṛit - āśēsha - mahībhi-
tām Chali-

5 kyānām kulam=alaṅkarishṇōr-aśvamēdh-āvabhṛitha-snāna-pavitrikṛita-gātrasya śrī-
Pulakēśi-vallabha-

6 mahārājasya sūnuḥ parākram-ākra[m*]ta⁹-Vanavāsy-ādi-para-nṛpati-maṇḍala-praṇi-
baddha-[vi-]

7 śuddha-kīrttiḥ śrī-Kīrttivarmma-prithivivallabha-mahārājas-tasy-ātmajas=samara-
saṁsakta-sakal-Ōttarāpa-

8 th-ēśvara-śrī-Harshavarddhana-parājay-ōpalabdhā - paramēśvar - āpara - nāmadhēyas-
Satyāśraya-śrī-prithiviva-

¹ Annual Progress Report of the Archl. Surv. of India, Western Circle, 1917, p. 49.

² Fleet, *Dynasties of the Kanarese Districts*, Bom. Gaz., Vol. I, Part II, pp. 368-70; D. R. Bhandarkar, *Ind. Ant.*, Vol. XL, p. 240.

³ *Dynasties of the Kanarese Districts*, p. 368, note 8.

⁴ *Early History of the Dekkan*, Second Edition, Bom. Gaz., Vol. I, Part II, pp. 188-89.

⁵ *Ibid.*, p. 189, note 1.

⁶ Read "sagōtrāṇām."

⁷ From the original plates.

⁸ Read Hārītī.

⁹ Read ākrānta.

- 9 llabha-mahārājādhirāja-paramēśvaras=tat-priya-sutasya **Vikramāditya-paramēśvara-**
bhaṭṭārakasya
10 pavi-sahāyāi-sāhasa-mātra-samadhiṭata²-niṣa-vamśa-samuchita-chita - rājya - vibhavasya
vividha-rasi-

Second Plate ; First Side.

- 11 ta-sīta-samara-mukha-gata-ripu-narapati-vijaya-samupalabdha-kīrtti - patāk - āvabhāsita-
dig-a-
12 ntarasya himakara-kara-vimala-kula-paribhava-vīlaya-hētu-Pallava - pati - parājaya-
ānanta-
13 ra-parigrihīta-Kāñchī-purasya prabhāva-kulīsa-dalita-Pāṇḍya-Chōḷa-Kēraḷa-dhara-
ṇidhara-trāyamā-
14 ³na-māna-śrīṅgasya ananya-samavanata-Kāñchī-pati-makuta-kaṭa⁴-kiraṇa-salil-ābhi-
shikta-chara-
15 ṇa-kamalasya tri-samudra-maddhyavartti-bhuvana-maṇḍal-ādhiśvarasya sūnuḥ pitur-
ājñā[yā]
16 Bāl-ēndu-śēkharasy-ēva Sēnānīr=ddaitya-balam=atisamuddhataṁ trairājya-Kāñ-
chī-pa-
17 ti-balam=avashṭabhya samasta-vishaya-prasamanād=vihita-tan-manō-nurañjanaḥ at-
yanta-vatsalatvād=Yu-
18 dhishṭhira iva śrī-Rāmatvād=Vāsudēva iva nṛip-āmkuṣatvāt=Paraśurāma iva rājāśra-
yatvād=Bha[rata i]-
19 va Pallava-Kalabhra-Kēraḷa-Haihaya-Viḷa-Maḷava-Chōḷa-Pāṇḍy-ādyāḥ yēn-
Āḷuva⁵-Garṅg-ādyai-
20 r=mmalaḥ=sama-bhṛityatān-nitāḥ **Vinayāditya-Satyāśraya-śrī-Prithivīvallabha-**
mahārā-

Second Plate ; Second Side.

- 21 jādhirāja-paramēśvara-bhaṭṭārakasya [!]* Viditam=astu vō-smābhīr=nnav-ōttara-
shaṭ-chhatēshu Śaka-
22 [va]rshēshv=atitēshu śaka-varshēshv=atitēshu⁶ pravarddhamāna-vijaya-rājya-
sariṇvatsarē navamē vartta-
23 mānē Paḷayaṭṭhāṇa-pratyāsauna-Bhāḍali-grāmam=adhivasavi vijaya-skandhāvārē
Āshā-
24 ḍa⁷-Paurṇamāsyām Bhammaṇa-rāja-vijñāpanayā Kauṇḍinya-gōtrasya Dugga-
śarmmaṇaḥ putrāya
25 Pāñchāśarmmaṇaḥ putrāya Allaśarmmaṇē Paḷayaṭṭhāṇa-vishayē Sā(?)-
26 timāḷa-bhōgē Nīrā-nady-uttara-taṭasthaḥ Kalahatṭhāṇa-Parañchika-Hari-
ṇayiga-
27 grāmayōr=mmadhyasthaḥ Vīra-nāmā grāmas=sabhōgas=sarvva-parihār ēpētō dattaḥ
[!]*

¹ Read *mati-sahāya*°.² Read *trāyamāna*°.³ [The plate seems to have *pa*.—Ed.]⁴ Evidently this has been repeated through oversight.⁵ [Better omit *gōr=ma*° or read *grāmānām*.—Ed.]⁶ Read *°samadhigata*°.⁷ Read *°Kūḷa*°.⁸ Read *Āḷuva*°.

i.

1
2
3
4
5
6
7
8
9
10

Handwritten text in Devanagari script, likely a Sanskrit inscription. The text is arranged in ten lines, with some lines starting with a small circular symbol. The script is dense and appears to be a formal record or decree.

ii a.

12
14
16
18
20

Handwritten text in Devanagari script, likely a Sanskrit inscription. The text is arranged in eight lines, with some lines starting with a small circular symbol. The script is dense and appears to be a formal record or decree.

28 Tad-āgāmibhir=asmad-varṇasyair=ayaiś=cha rājabbhir=ayur-aiśvaryy-ādinām vilasita-

Third Plate.

29 m = achirāmsu - chaṁchalam = avagachchhadbhīr = ā - chandr-ārka - dhar - ārṇava - sthiti-sama-kāla[m*]

30 yaśaś=chichishubhis=sva-datti-nirvviśēṣam paripālanīyam [*] ¹Prōktañ=cha Bha-gava-

31 tā vēda-vyāsēna Vyāsēna [*] Bahubhir=vvasudhā bhuktā rājabbhis=Sagar-ādibhir=yyasya-²

32 yasya yadā bhūmīs=taśyatasya tadā phalam [*] Svan=dātum=sumahach=chhakyaṁ

33 duḥkham=anyasya pālanam [*] dāna[m*] vā pālanam v=ēti dānāch=chhrēyō=nupāla-

34 nam [*] Sva-dattā[m*] para-dattā[m*] vā yō harēta vasundharā[m*] shasṭi-varsha-sahasrāṇi viśṭhāyām jāya-

35 tē kri[m]iḥ [*] Mahā-sāndhivigrahika-śrī-Rāmapuṇyavallabhēna likhitam=idam śāsanam [*] Om

No. 9.—SEVEN INSCRIPTIONS FROM MATHURA.

By DAYA RAM SAHNI, M.A., RAI BAHADUR.

The seven inscriptions edited in this paper are some of those brought to light in recent years by Rai Bahadur Pandit Radha Krishna, Honorary Curator of the Museum of Archæology at Mathurā. Some of these have been found in excavations carried out by him on behalf of the Director General of Archæology in India, while others have been acquired from private possession. All the seven inscriptions discussed in this note are comparatively short dedicatory records which register the installation of images or other objects on which they are inscribed. With the exception of inscription No. V, all the others are in a more or less damaged condition. Like most of the other Brāhmī inscriptions of the Kushāna period, the documents edited here are composed in the *mixed dialect*, consisting partly of Prākṛit and partly of Sanskrit words and forms. Peculiarities of this dialect have been fully discussed by Bühler³ and it is not necessary to make any further remarks here. Six of the objects on which the inscriptions are engraved belong to the Buddhist faith, while document No. IV is engraved on the pedestal of an image of the Jaina Tirthaṅkara Vardhamāna. Only one of the inscriptions, viz., No. II, contains the name of the ruler of the time, namely, **Huvishka**. No. I, which is **dated in the year 22**, must have been installed in the reign of **Kanishka**,⁴ while No. IV **dated in the year 84** would belong to the reign of **Vāsudēva**. A point of interest in these documents is the mention of the names of four monasteries which existed at Mathurā in the Kushāna period. These are the **Prāvārika-vihāra** or the monastery of the cloak-makers (No. I), the **Śiri-vihāra** (No. V), the **Suvarṇakara-vihāra** or the monastery of the goldsmiths (No. VI) and the **Chutaka-vihāra** or **Chūtaka-vihāra**, i.e., the mango monastery (No. VII). None of these edifices appears to be referred to in any of the previously known inscriptions.

¹ [The original has *paripālanīyam=uktañ=cha*.—Ed.] ² Read *-ādibhiḥ* [*] *yasya*. ³ *Ante*, Vol. I, p. 373.

⁴ *Vide* my paper on "Three Mathurā Inscriptions and their bearing on the Kushāna dynasty" in the *Journal of the Royal Asiatic Society* for 1924.

No. I.—Buddha image inscription of the year 22.

This inscription, which consists of two lines, is engraved on the lower rim of the base of a headless image of Buddha (height 2' 1"; w. 1' 6½") which was found in the city of Mathurā and acquired for the Museum in 1918. The first line is in a good state of preservation but only one or two *aksharas* have survived in the second.

TEXT.

1. Ōm Siddhañ Sa[m*] 20 2 gri 2 di 30 asyām pūrvvāyām Prāvārika-vihārē
Buddha-pratimā pratishṭ(ṭh)āpitā
2. [saṁdhi]

TRANSLATION.

“ Ōm Success! On the 30th day of the 2nd [month] of summer, in the year 22, on this occasion as specified, (*this*) image of Buddha was installed in the Prāvārika-vihāra”

No. II.—Bōdhisattva image inscription of the year 39.¹

TEXT.

1. [Mahārājasa dē*]vaputrasa Huv[i]shkasya sañ 30 9 va 3 di 5 ētasyaṁ
purvayam bhikhuṇiyē Puśahathiniyē sa-
2. bhikhuṇiyē Budhadēvāyē Bōdhisattvō pratithāpitō sahā mātāpitihi sarva-satva-
hita-sukha[yē*]

TRANSLATION.

“(In the reign) of the Mahārāja, the Dēvaputra, Huvishka, on the 5th day of the 3rd [month] of the rainy season in the year 39, on this date as specified above, (*this*) Bōdhisattva was set up by a nun named Puśahathini, together with the nun Budhadēvā, together with (her) parents, for the welfare and happiness of all sentient beings.”

No. III.—Bōdhisattva image inscription.²

TEXT.

1. Mahārājasa Dēva[putrasa] sa sa . . . hē . . . di 10 9
[asyām] purvāyām s[ā]rthavahāsa bha-
2. vaśa . . . [ni]sa kuṭubiniyē Dha[ṇya]bhavayē [dānaṁ Bōdhisa]chō [ya]-
d=attra p[u]-ṇya[m] ta[d=bhavatu]

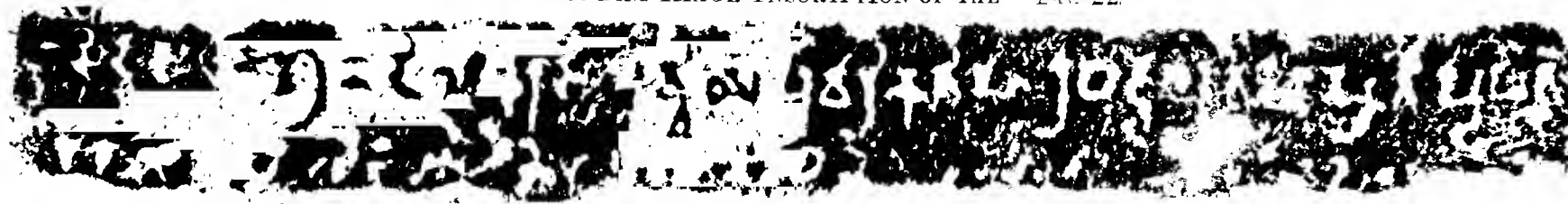
TRANSLATION.

“ On the 19th day of the . . . month of the cold weather in the . . . year of the reign of the Mahārāja, the Dēvaputra . . . this Bōdhisattva is the gift of Dha[ṇya]bhavā, the wife of . . . , the caravan merchant. Whatever merit there is in it, may it be”

¹ The image in question is described in the *A. S. R.* for the year 1916-17, Pt. I, p. 13, and illustrated in Pl. VII, fig. C. See also the *Annual Progress Report of the Superintendent, Archaeological Survey, Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March 1917*, p. 8.

² *Ib. d.*, p. 9.

No. I. BUDDHA IMAGE INSCRIPTION OF THE YEAR 22.



No. II. BODHISATTVA IMAGE INSCRIPTION OF THE YEAR 39. FIRST LINE.



No. II. BODHISATTVA IMAGE INSCRIPTION OF THE YEAR 39. SECOND LINE.



No. III. BODHISATTVA IMAGE INSCRIPTION.



No. IV. VARDHAMĀNA IMAGE PEDESTAL INSCRIPTION OF THE YEAR 84. LINES ONE AND TWO.



No. IV. VARDHAMĀNA IMAGE PEDESTAL INSCRIPTION OF THE YEAR 84. LINE THREE.



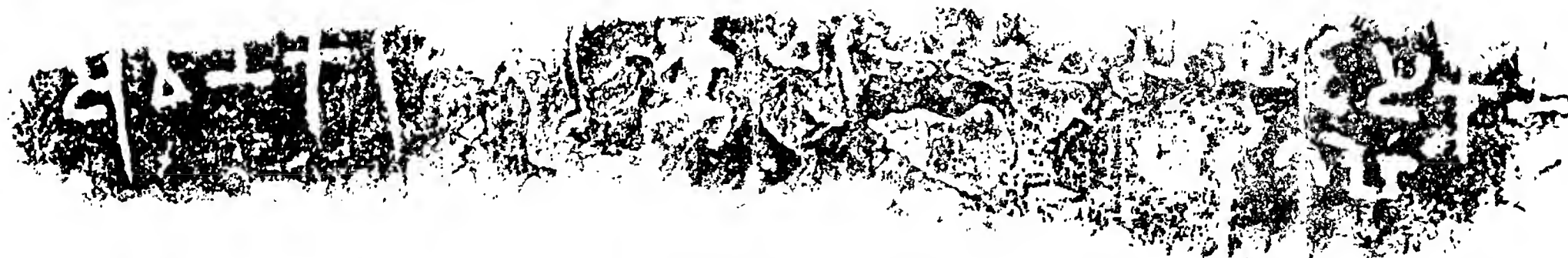
No. V. STONE SLAB INSCRIPTION.



No. VI. STONE BOWL INSCRIPTION. LEFT HALF OF FIRST LINE.



No. VI. STONE BOWL INSCRIPTION. RIGHT HALF OF FIRST LINE AND SECOND LINE.



No. VII. STONE CHANNEL INSCRIPTION.



No. IV.—Vardhamāna image pedestal inscription of the year 84.¹**TEXT.**

1. Ōm Siddha[m] sa[m] 80 4 va 3 di 20 5 ētasmi purvvaya[m] Damitrasya
dhit[u] Ōkha-
2. rikāyē kuṭubīṇiyē Datāyē dānam Vardhamāna-pratimā pratithapitā
3. gaṇatō Kōṭṭiyatō [ba] s[ya] Satyasēna[ya] . . .
dharavṛddhisya ni[rvartana*]

TRANSLATION.

“ Ōm Success! On the 25th day of the 3rd (month) of the rainy season in the year 84, on this occasion as specified, (*this*) image of Vardhamāna, a gift of Ōkharikā,² the daughter of Damitra, and Datā (Sanskrit Dattā), the wife of a householder,³ was set up under the advice of Satyasēna and . . . dharavṛddhi, of the Kōṭṭiya-gaṇa.”

No. V.—Stone slab inscription.

This inscription is engraved on a stone slab, measuring 2' 11" in length, 11" in width and 2½" in thickness, which was reclaimed from the Gau-Ghāt well in the city of Mathurā. It is roughly dressed on three sides. The fourth side contains an inscription of three lines, each measuring 1' 2½" in length. The inscription is in a perfect state of preservation.

Neither the date nor the name of the ruling king is mentioned. The inscription records the installation of an image of a Bōdhisattva, and the slab on which it is engraved must have been exhibited by the side of the statue.

TEXT.

1. Bōdhisattvō sahā mātā-pitrihi sahā upajhāyēna Dharmakēna
2. sahā ātēvāsikēhi sahā ātēvāsinihi Śiri-vihārē
3. āchariyāna Samitiyāna parigrahē sarva-Budha-pujāyē

TRANSLATION.

“(This) Bōdhisattva (was dedicated by somebody, whose name is not mentioned), together with parents, together with the preceptor, Dharmaka, together with male pupils, together with female pupils, at the Śiri-vihāra for the acceptance of the Samitiya teachers, for the glorification of all the Buddhas.”

No. VI.—Stone bowl inscription.

This inscription is engraved round the outer upper edge of a hemispherical stone bowl supported on the broken head of a male figure (ht. 1' 8"). The fragment was lying in the Jamnā Bāgh on the right bank of the Jamnā river just outside the Mathurā city and was being used for watering cattle. Rai Bahadur Pandit Radha Krishna acquired it for the Museum by substituting a little masonry reservoir for the aforesaid purpose. The head of the statue is

¹ Vide Annual Progress Report of the Superintendent, Archaeological Survey, Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March 1917, p. 10.

² This name also occurs in a Mathurā inscription of the year 299 (*Ind. Ant.*, Vol XXXVII, p. 33 and Pl. facing p. 66).

³ In the translation of the epigraph, I have interpreted the word *kuṭubīṇi* (Sanskrit *kuṭumbīnī*) in its generic sense as the wife of a householder. It might equally well be a proper name. If this suggestion were correct, it would be possible to identify the three female figures to the right of the wheel in the centre of the base of the image with the three ladies who donated the image, and the three male figures on the opposite side with the three men who suggested the pious act.

much defaced and the features of the face and the ears are damaged. The turban is interlaced with a flower garland and we notice, above the forehead, a large round knot encircled with a garland and leaves. The inscription consists of two lines measuring $3' 7\frac{1}{2}"$ and $3\frac{1}{2}"$ respectively. The first line which begins immediately above the level of the right ear of the statue is preceded by a blank space of two inches to mark the commencement of the document. The inscription records that the bowl, on which it is engraved, was presented by **Ayala, the son of Im̐drasama** or **Idrasama**, at the hospice of the goldsmiths in honour of all the Buddhas for the acceptance of the *āchāryas*, who were great preachers. The name Im̐drasama may be construed as "equal to Indra" or it may stand for the Sanskrit Im̐draśarman. Another bowl similarly mounted on a well-preserved female figure is now kept in the Fyzabad Museum. The bowl being described was presumably used for worship. Fa-Hian informs us that in his time the Buddha's bowl was worshipped in a monastery at Purushapura (modern Peshawar).¹ There are in the Mathurā Museum two or three other bowls of stone one of which (ht. $1' 11"$, diameter $2' 1"$) is labelled a *Mahāpātra*² and must have been used for veneration as an imitation of the Buddha's alms-bowl. It is, however, noteworthy that a stone bowl unearthed by Sir John Marshall at Sāñchī bears a short inscription to the effect that the bowl in question was used for the storage of the food, which, having first been presented to the deity, was afterwards distributed among the pilgrims.³

TEXT.

1. Im̐drasama [or Idrasama]-pūṭasa Ayalasa dana sava-Būḍhanam pūjāya
Suvanakara-[vihārē] āchariyana [ma]hōpad[ē]sakana
2. parigahē

TRANSLATION.

"(This bowl is) the gift of Ayala, the son of Im̐drasama (or Idrasama) in the monastery of the goldsmiths for the adoration of all the Buddhas (and) for the acceptance of the teachers who were great preachers."

No. VII.—Stone channel inscription.

This inscription is incised on one side of a stone fragment (length $11"$) which probably formed part of a stone channel for carrying off water. The fragment was found in the debris of a house which fell down in 1917 in the Mātā Galī lane of Mathurā city and was acquired for the Museum in August of the same year.

The inscription is complete at the top and at the bottom but broken off at both ends. A continuous translation of the document is not practicable. It is, however, manifest that it records the erection of something, possibly the channel itself, on a piece of which it is engraved, in a monastery designated **Chutaka-vihāra** which may possibly be interpreted as **Chūtaka-vihāra**, i.e., the mango monastery. The last line contains the year 91 which presumably is the date of the inscription. It should probably be referred to the **Kushāna era**. The pious act mentioned in the epigraph was executed for the increase of the religious piety and strength of the [Ma]hāsāṅghikas, one of the eighteen schools into which the Buddhist church was split up early in the history of that religion. Two *aksharas* at the end of the first line which may be read as *vyāstā* cannot at present be explained, though I am inclined to think that the word intended was *vāstavya*.

¹ *Travels of Fa-Hian*, translated by Legge, p. 34.

² *Annual Report of the Superintendent, Archaeological Survey of Hindu and Buddhist Monuments, Northern Circle, for the year ending 31st March 1917*, p. 8.

³ See Sir John Marshall's *Guide to Sanchi*, p. 104, and *Catalogue of the Museum of Archaeology at Sanchi*, p. 37, No. B. 1.

TEXT.

1. pitō Chutaka-vihārē vyāstā
2. . . . [Ma]h[ā]sāṅghikana dharmā-va(ba)la-[vṛiddhyartham*]
3. . . . [va]rshaṇā 90 1 kārūṇika

TRANSLATION.

“ was erected for the increase of the religious merit and strength of the [Ma]hāsāṅghikas (residing) at the Chutaka-vihāra ninety-one years ”

No. 10.—THE KALVAN PLATES OF YASOVARMMAN.

BY R. D. BANERJI, M.A., CALCUTTA.

The inscription edited below was discovered in a village near **Kalvan** in the north-western part of the Nāsik district of the Bombay Presidency. It was brought to the notice of Mr. A. H. A. Simcox, I.C.S., then Collector of the Nāsik district, by Mr. Gajanan Gopal Joshi, a teacher of a school at Kalvan, who also read portions of the inscription. In the first instance, only the first two plates were recovered from a Bhil, but on a reward being announced the third plate also was found at the same place. The plates were purchased for the Prince of Wales Museum of Bombay through Mr. A. H. A. Simcox, I.C.S., who spared no pains to obtain them for that institution.

The inscription is incised on three plates of copper each measuring 10" × 5½". There is a hole in the upper part of each of these plates proving that they were attached together at one time by a ring. The ring as well as the seal, that must have been attached to it, are missing. The first and third plates are inscribed on one side only, the second plate being inscribed on both the sides. The language of the inscription is Sanskrit and, with the exception of the imprecatory verses, the entire record is in prose. The inscription abounds with mistakes. *sa* is generally substituted for *śa* : cf. *yasa* for *yaśaḥ* (ll. 2, 4, 7, 8, 14), *sira* for *śiraḥ* (l. 3), *asīti* for *aśīti* (ll. 8-9), *subha* for *śubha* (l. 11), and *Kalakalēśvara* for *Kalakalēśvara* (l. 12). So also we find *sa* for *śa* in *sahaśra* instead of *śahasra* in ll. 8, 33 and 37. *Vakaigala* (l. 21), *paṁchavīsa* (l. 20 f.), *tēlaghāṇaka* (l. 22 f.), *jin-ālaḥ* (l. 25), *chāurika* and *daṇḍavāsika* (l. 27) are instances of Prakṛitism.

The alphabet of the inscription is Nāgarī of the Northern variety of the eleventh century A.D. and may be very well compared with that of the Banswara¹ and the Ujjain² plates of Bhōjadēva. The *ai* symbol is represented by the two usual strokes at the top of the consonant or by a single stroke and a vertical line placed before the letter. Long initial *ī* is distinguished from the short by a rectangular stroke placed over the latter (l. 16). A peculiar final form of *n* is to be found in *ādīn* in l. 28. The letter *ya* in l. 2 (Siyaka) is not closed at the top as is generally done. *ṇa* has two forms (see ll. 23 and 24).

The inscription is **not dated** but refers itself to the reign of a subordinate chief named **Yasōvarmman**. Even the genealogy of this prince, in whose territory the land was granted, is omitted. He is simply introduced as having obtained one-half of the town of **Sēlluka** from the illustrious **Bhōjadēva (I)** and as being in the enjoyment of 1,500 villages. This **Bhōjadēva** is said

¹ *Above*, Vol. XI, plate opposite p. 182.

² *Indian Antiquary*, Vol. VI, pp. 53-54.

to have defeated the kings of the **Karṇāṭa**, **Lāṭa** and **Gurjara** countries as well as the lords of **Chēḍī** and **Komkaṇa** and to have meditated on the feet of the illustrious **Sindhurājadēva**, who cleansed the earth from the mountains to the sea by his wide fame and meditated on the feet of the illustrious **Vākpatirājadēva** (II), who meditated on the feet of the illustrious **Siyakadēva** (II) of the **Paramvāra** (**Paramāra**) family of **Dhārā**. The reference is very clearly to Bhōja I of the Paramāra dynasty of Dhārā, who was the son of Sindhurāja, the brother's son of Vākpatirāja II and the grandson of Siyaka II. The very fact that an ordinary feudatory chief dares to make a grant of land without referring the matter to his suzerain shows that the power of the Paramāras of Mālava had weakened considerably at the time of the issue of the grant. It is known from the other inscriptions of the Paramāras of Mālava as well as the Haihayas of Tripurī that Bhōja I, the conqueror of the Komkaṇa and the great patron of literature, had suffered a crushing defeat and had most probably fallen on the battle-field while trying to stem the tide of a combined invasion on the kingdom of Mālava by Karṇa, the king of Tripurī, and Bhīma I of Gujarat. Though the successor of Bhōja I was on its throne in V. S. 1112 (=1055 A.D.), yet history shows that the kingdom of Mālava lost its independence for a short time about that period. It regained its independence under Udayāditya, a kinsman of Bhōja I, and continued to be a divided kingdom up to the twelfth century. It was during these troublesome times that the grant was issued by a subordinate chief Yaśōvarmman, who, apparently, gave the genealogy of Bhōja I, by way of custom only. The **Śvētapāda** country, which is the same as the northern part of the modern district of Nāsik, was once conquered by the Haihaya king **Lakshmanarāja**¹ and again by Vapullaka, a general of Karṇa, the king of Tripurī, some time before the Kalachuri Chēḍī year 812 (=1061 A.D.). When he (i.e., Vapullaka) erected a temple of Śiva, in the inscription recording its construction he enumerated some of the famous battles in which he had fought for his king. Therein he also mentions his having defeated a king of Southern Gujarat named **Trilōchana**, who is known from the Surat plates of Śaka 972 (=1051 A.D.), and a Jain ascetic named **Vijjala**. The conquest of Śvētapāda, which is adjacent to Surat, must have taken place after 1051 A.D. and before 1061 A.D., i.e., about the time of the fall of Bhōja I. We know from the *Nāgpur prāśasti* of the rulers of Mālava that "Bhōjadēva's end was unfortunate, and that during the troubles which then had befallen the realm, Bhōjadēva's relative Udayāditya became king, whose great achievement was that he freed the land from the dominion of (the Chēḍī) Karṇa who, joined by the Karṇāṭas, had swept over the earth like a mighty ocean."² The same fact is referred to in v. 21 of the *Udaipur prāśasti* of the rulers of Mālava.³

The grant under notice differs from the regular land grants of the Paramāra kings of Mālava in the following details :—(1) The absence of the **Garuḍa** and snake seal or the emblem of the Paramāras. (2) The absence of the date and of the mention of the reigning king as *kuśalī*. (3) The absence of the customary verse at the beginning in praise of Śiva. It is, therefore, almost certain that this subordinate chief Yaśōvarmman had issued this grant during the period of anarchy which followed the fall of Bhōja I and the occupation of Mālava proper by Karṇa, the king of Tripurī, the anarchical state of things lasting up to the time of the defeat of Karṇa by Udayāditya. The **Śvētapāda** country whose location is now fixed by the mention of the temple of **Kālākālōśvara**, which still exists at a distance of ten miles from Kalvan, was not included in Mālava proper, but formed a part of the country that lay within the sphere of influence of the Paramāra rulers at the time of their ascendancy.

¹ *Ante*, Vol. VII, p. 86 and note 3, 89, l. 6.

² *Ante*, Vol. II, p. 181.

³ *Ante*, Vol. I, pp. 236, 233.

The inscription belongs to the **Śvētāmbara** sect of the Jaina religion and is, therefore, important, for very few Jaina grants have come down to us. Herein we are informed that the **Rāṇaka Amma**, who was a chief of the **Gaṅga** family, while in the village of **Muktāpali**, in the district of **Āudrahādi** which consisted of eighty-four rent-free villages (*Mānyakapaṭṭa*), after hearing the exposition of *Dharma* and *Adharma* from the mouth of the illustrious **Āchārya Ammadēva** of the **Śvētāmbara** sect and having been made to understand by his teaching that the principal *Jaina-dharma* gives more auspicious results than other *dharma*s in this world as well as in the next, gave certain pieces of land at **Mahishabuddhikā** in the holy **tīrtha** of **Kālākālēśvara**, on the occasion of a **solar eclipse**, on the new-moon day of **Chaitra**. The grant consisted of several pieces of land, the first of which measured 40 *nivartanas* and the second 25 *nivartanas*. The latter, however, appears to have been once given by a prince named **Kakkapairāja**. The third measured 35 *nivartanas* while the fourth measured two *nivartanas* and consisted of a flower garden. In addition to these pieces of land two oil mills (*taila-ghāṇakas*), 14 Baniya shops (*Vanik-haṭṭāḥ*), and 14 *drammas* were also given to the illustrious **Muni Suvratadēva** in the temple of the Jina in the country of **Śvētapāda** which was completely repaired (*lupta-jīrṇnōddhāraṁ*). The land, the oil mills and the shops were given to defray the expenses of worship, which are enumerated in detail (*pūjā*, *abhiślēka*, *naivēdya* and *Chaitra-pavitrika*), as well as for the maintenance of the Jaina monks, who are called **Rishis**. The officers mentioned are *Dēsilaka*, *Grāmaṭaka*, *Gōkulika*, *Chāurika* (*Chaurika*), *Saulkika* (*Śaulkika*), *Daṁḍavāsika* (*Daṇḍapāśika*), *Prātirājyika* and *Mahattama*. There are eight imprecatory verses at the end of the grant, which are numbered. The deed was written by the illustrious **Sāmdhivigrahika Yōgēśvara** of the twice-born race.

Among the places mentioned, **Dhārā** is the modern city of Dhar, which is the capital of the native state of the same name in the Mālwa Agency of Central India. **Kālākālēśvara**, spelt **Kālkalēśvara**, is, as has been stated above, a temple of **Śiva**, ten miles to the west of Kalvan, in the Nāsik district of the Bombay Presideney. I am unable to identify the village of **Mahishabuddhikā**, where the **Rāṇaka Amma** resided, and also the district of **Āudrahādi**.

TEXT.

First Plate.

- 1 Svasti [!]* Śrīmām(n)¹-**Dhārāyām** Mēru-mahā-giri-tuṅga-śrīm-g-ōpamē Pravāmr²-ānvayē anēka-samara-saṁghaṭṭa-[sā]-
- 2 dhita-śatru-paksha-vistṛita-yasa(śō)-dhavalita-dig-aṁtarālah³ · śrī - **Siṃyadēva**-pād-ānu-dhyātaḥ Sara[sva]-
- 3 tī-mukha-tilaka-bhūta(ḥ) kṛita-kāvya-mukta-sāyaka-ghūrmāyita⁴-si(śi)rah-kavi-jana-śatta(tru)-paksha-
- 4 śrī-**Vākpatirājadēva**-pād-ānudhyātaḥ anēka-mah-āhava-vijit-āri-jana-prathita-yasa(śō)-nirmmalī-
- 5 kṛita-sakala-dharādhara-dharā-jaladhi - sīmā - śrī - **Sēm(Sim)**dhurājadēva - pād-[ā*]nu-dhyātaḥ mahā-va(ba)la-prachamḍa-ri-
- 6 pu-paksha-nirddārīta-**Karṇpāṭa-Lāṭa-Gūrjjara-Chēdy-ā(a)dhīpa - Kōṁkaṇēsa(śa) -**prabhṛiti-ripu-vargga-nirddārīta-

¹ [If it goes with **Dhārā**, we should expect *Śrīmatyām* instead.—Ed.]

² Read *Paramār*.

³ Cancel the *visarga* [or the case-ending here as well as in some of the following attributions.—Ed.]

⁴ Read *-ghūrmāyita*.

- 7 janita-trāsa-yasa(śō)-dhavalita-bhuvana-trayaḥ śrī-Bhōjadēva-prasād¹-āvāpta-nagara-
Sō[lluk-ārdha]-
8 s-ārdha-sahaśra(sra)-grāmāṇāṁ bhōktāraḥ² śrī-Yasō(śō)varmmaḥ³ | Tasmin-
vishayē Mukta[pa]lyām chatur-āsi(śi)-
9 ti-Mānyaka-paṭṭa-Audrahādi-vishayē sāmāntō Garbga-kula-tilaka-bhūtaḥ śrī-
A[mma]rā-
10 pakēna | Svē(Śvē)tāmva(ba)ra-śrī-Ammadēv-āchārya-mukh-ākhyāta-dharmm-ādharmm-
āgama-vākya-pravō(bō)dhita-
11 chih⁴[a*]ēna mukkhā(khya⁵)-Jina-dharmmam-anyē(nyad)-dharmmā[d*]-iha para-lōka-
su(śu)bha-phala-dāna[m=*] iti vichim-

Second Plate ; First Side.

- 12 [tya] jāta-manasā Mahishav(b)uddhikāyām | śrī-Kalakalēśva(śva)rē puṇya-
ti[rthē Chai]-
13 tra-mās-āmā[vā]syā[yā*]m sūryya-grahan[ē] sāgara-taraṅga-chaṁchala-jīvalō.
[ka]chchhā-
14 yā-samā Lakshmī phēn-ōpamaṁ jīvitamaṁ(tam)-avadhārya mātā-pitrōr-ātmanasya⁶
puṇya-yasa(śaḥ)-
15 śrī-vṛddhayē sōpavitēna pāṇinā puṇy-ōttama-tīrtthē amvum(bu) grīhītvā supūrṇē.
[na] ka-
16 maṇḍalunā Chālvvy⁷-ānvaya-prasūta-dharmmapatnī śrī-Chachchāi-rājñi-kara-grīhīta-
[nikshipta]-
17 jalēna pāḍau prakshālya bhūmir-iyam dattā Mukta[pa]lyā uttarēṇa Māhūdalā-
grām-ōttara-
18 disā(śā)yām bhūmī(mi)-nivarttanāni chatvāriṁs(ś)-āśya⁸ sīmā pūrvvē nadī dakṣiṇē
Hathāvāḍa-grā-
19 ma-sīmā Kakaḍaḥ paśchimē garttā uttarē parvvataṁ(taḥ) ēvaṁ chatur-āghāṭa-
visu(śu)ddhā bhūmī(mi)[r-i*]yam ta-
20 thā Kumāristana-dōṁgarikā-ubhaya-taṭē śrī-Kakkapai-rāja-datta-bhū-niva[r*]tta-
nāni [pa]mcha-
21 viśa⁹ tathā śrī-Vakaigala-prabhṛiti-nagarēṇa Saṁgāma-nagara-sīmā-pārvē Chāḍai-
22 livatē niva[r]ttanāni paṁcha:ri(tri)mśa[t*] puṣpa¹⁰-vāṭikā-bhūmi-nivarttana-dvayaṁ
taila [ghā]-

Second Plate ; Second Side.

- 23 naka-dvaya[m] vaṇika(k)haṭṭās=chaturddaśa drammā ēva shātra¹¹ chaturddaśam
dadāti [I*] Aṭṭaṇi¹².
24 kāyām vōli[kām¹³] pratipatrāṇi paṁchāsa(śa)¹⁴ity-asē(śē)śam lupta-jīrṇōddhāram
kṛitam āchamdr-ā-
25 rkka-kālam yā[vat] Svē(Śvē)tapada-Jin-ālaē(yē) śrī-Muni-Suvratadēvāya niv[e*]
ditā | Pūj-ābhishē-

¹ [This would indicate that Yasō varmma was a Sāmanta or rather some subordinate officer of Bhōja.—Ed.]

² Cancel the syllable raḥ.

³ Read varmma.

⁴ [Doubtful ; °chihē(iti)na would be more likely.—Ed.]

⁵ [The reading seems to be muktvā-Jina-dharmmam-anyē dharmmā ihaparalīkē su(śu)bha-phaladā na iti.—Ed.]

⁶ Read ātmanascha.

⁷ Read Chāluky-.

⁸ [The reading should be °nsad-a-ya.—Ed.]

⁹ Read paṁchavīṁsat.

¹⁰ Read puṣpa.

¹¹ Read śāstra=A-ātra.

¹² [It seems to be aṭṭāli[ti]kā.—Ed.]

¹³ [Doubtful.—Ed.]

¹⁴ [Better read °sa(śa)[d*]-ity.—Ed.]

i.

2
4
6
8
10

सुप्रसिद्धा नारायणसमस्तानि विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 २ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 ४ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 ६ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 ८ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 १० विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्

ii.

12
14
16
18
20
22

विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 १२ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 १४ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 १६ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 १८ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 २० विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्
 २२ विष्णुसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम् पुरातनं यमं नारायणसंज्ञानाम्

[illegible]

24

15)

2

51

2

iii

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 ३६
 १०
 ४२
 ४४

34

'6

55

40

42

44

- 26 ka-naivēdya-chaitra-pavitraka-grās-āchchhādām(da)nēshu ri(ri)shīpām=upayōgyā [*]
asmin=vishasa(ya)-vāsi(i)
- 27 [dē]silaka-grāma[ta]ka - gōkulika - chāū(au)rika - sau(śau)lkika - dāmḍā(ḍa)vā(pā)si(śi)ka-
prātirāji-
- 28 ka-mahattama-kuṭumv(b)inō=nyāms=cha tan-nivāsinō janapad-ādīn v(b)ōdhayaty=asya
(astu) vō
- 29 viditam mayā dattam | mad-vamśajair=anyair=vv=āgāmi-nṛpati-bhōgapatibhir-iyam=
asmad-dā-
- 30 yō=numamṭavyaḥ pālayitavyas=cha | yō v=ājñāna-timira=pa[ta]l-āvṛita-matir-āchchhi-
mḍy[ā]-
- 31 d-āchchhimḍyamānaḥ saḥ pañchabhir=mmahā-pātakair=upapātakaiḥ samyukta[ḥ*]
syād=iti | U-
- 32 ktaṁ va(cha) bhagavatā Vyāsēna | Dēva-dravyam gurōr=dravyam dravyam ch=aiva
Jinēsva(śva)rē [*] tṛi(tri)vidham pata-
- 33 nam dṛiṣṭam dāna-bhakṣaṇa-lamghanē | 1 | Shashṭir=vvarsha²-sahasrā(srā)ṇi svarggē
tishṭhā(ṭha)-

Third Plate.

- 34 ti bhūmidah [*] āchchhēttā ch=ānumamṭā cha³ tāny=eṅva narakē vasēt | 2 |
- 35 Sam(Śam)kham bhadṛāsanam chchha[tra]m [⁴ var-āsvā(śvā)vara-vāhanāḥ [*] bhūmi-
dānasya chihṇāni
- 36 dṛisya(śya)[ntē] tāni Bhārata | 3 | Sapta-janū-āmtarēṇ=a(ai)va yat=punyam pūrvva-
samchitam | arddh-āṅgu-
- 37 lēna simāyā haraṇēna praṇasya(śya)ti | [⁴] | Agniṣṭōma-sahasra(sra)s=cha [⁴
Vājapēya-śata(tē)-
- 38 shu cha | gavām kōṭi-pradānēna [⁴ bhūmi-harttā na su(śu)dhyati | [⁵] | Kim sūryaḥ-
(s)=tīvra-tāpō daha-
- 39 ti śasi(śi)-kalā[m*] pāvako=ti jvalamṭē [⁴ nō rūḍham bhūmi-sasyam [⁴ na vasati
vishayē [⁴ mā
- 40 dhavaś=ch=ālpa-vṛiṣṭiḥ | kim gōshu kshiram=alpaṁ śushati sarisarā(ō) jīvalōkē na
vṛiddhiḥ
- 41 yatr=āyam bhūmi-harttā vasati parijanē tasya chihṇāni=māni(tāni) | 6 | Ya[smi]nu(n)
kulē jāyati
- 42 bhūmi-dātā [⁴ sa mōdatē putra-kalatra-dhānyaiḥ | sustham prajānām vasatē cha
yatra s[au]khyam śri(śri)yā-
- 43 namdati bhūmipālā(laḥ) | 7 | Va(Ba)habhir=vvasudhā bhuktā rājābhiḥ⁵ Sagar-
ādibhiḥ | yasya yasya ya-
- 44 dā bhūmīm(miḥ) tasya tasya tadā phalam | 8 | Likhitam=idam Dvij-ānvayē
[sā]adhivigrahika-śrī-Jōga(gō)sva(śva)-
- 45 rēṇ=ēti [⁴

TRANSLATION.

(Lines 1—8). Hail ! In the illustrious (city of) Dhārā, in the Paramāra family, which was as sublime as the high peaks of the great mountain of Mēru, (was born) the illustrious Bhōjadēva

¹ [Note the symbol here.—Ed.]² Read °shīp varsha.³ [There seems to be a superfluous cha here.—Ed.]⁴ [Dāmḍa is unnecessary.—Ed.]⁵ Read rājābhīḥ.

who had caused the three worlds to be whitened by his fame (won by) causing fear and by destroying his enemies such as the lords of **Komkaṇa**, **Chēdi**, **Gūjara**, **Lāṭa** and **Karpāṭa** and who had destroyed the hosts of his fierce enemies by his great army, (and) who meditated on the feet of the illustrious **Sindhurājadēva**, whose fame had become extensive by his defeating the enemies in many great battles, (and) who had purified the entire earth up to its boundaries of mountains and seas, (and) who meditated on the feet of the illustrious **Vākpatirājadēva** who was, (as it were), the mark on the forehead of the goddess of learning, (and) who had caused the heads of poets and his enemies to be turned by his poems and arrows (respectively), (and) who meditated on the feet of the illustrious **Siyakadēva** who had caused the cardinal points to be whitened by his wide fame (won) by his defeating the enemies in many battles and engagements. Through his (i.e., Bhōja's) pleasure, the illustrious **Yasō-varmman** had obtained one half of the town of **Selluka** and was enjoying 1,500 villages.

(Ll. 8—17). In that province, in the (village) **Muktāpālī**, in the **Āṇḍrahāḍi-vishaya** (with its) 84 rent-free (villages), the *sāmanta*, the illustrious **Rāṇaka Amma**, who was the mark on the forehead of the **Gaṅga family**, having heard *dharma* and *adharmma* from the illustrious **Śvātāmbara Ammadēva-Achārya** (and) being made to understand by him, by words as well as by signs,¹ that this particular *Jina-dharma* is superior to other *dharmmas*, in this world as well as in the next, in producing good results; (and) having thought so and having made up his mind, this land was given by him at **Mahishabuddhikā**, at the holy and illustrious *tīrtha* of **K[ā]lak[ā]lāsvara**, on the occasion of a solar eclipse and the *amāvāsya* day of the month of **Chaitra**, having ascertained that fortune is (as fleeting) as a shade (and) the world is as transient as the (moving) waves of the sea (and) the life (as worthless) as foam, for the increase of the merit, fame and fortune of his own self as well as of his parents, having taken water in this most holy *tīrtha* with (his) sacred thread in his hand in a well-filled *kamaṇḍalu* and having washed the feet (of the Jina ?) with water thrown from the hands of his legal wife (*dharma-patnī*) the illustrious **Queen Chachchāi**, (who) was born in the **Chālukya** family.

(Ll. 17—31). This land which is to the north of **Muktāpālī**, on the northern side of the village of **Māhuḍalā**, (measures) forty *nivarttanās*. Its boundaries (are) :—on the east, the river, on the south, the boundary of the village **Hathāvāḍa**, and the *Kakaḍa* (?), on the west, the water-courses, (and) on the north, the mountain. This land is thus defined with its four boundaries. Again, the twenty-five *nivarttanās* of land given by the illustrious king **Kakkapai** on both slopes of the hill known as 'the breasts of the virgin'; also thirty-five *nivarttanās* (of land) by the **Vakaigala** and others of the town, by the side of the town of **Saṅgama** at **Chadailivāṭa**; (as well as) two *nivarttanās* of flower gardens; 2 oil-mills; 14 shops of merchants; as well as 14 *dramma* coins, and in market² places (and) village streets, per leaf (?) fifty. Having caused endless repairs and restorations to be made, to last as long as the Sun and the Moon endure, in the temple of Jina in the **Śvātapada** country, are dedicated to the illustrious **Muni Suvratadēva** for the purpose of worship, *abhishēka*, *naivēdya*, *chaitra-pavittraka*, for food and clothing of Rishis. (The following officers) and inhabitants of this *vishaya* :—**Dēśilaka**, **Grāmaṭaka**, **Gōkulika**, **Chaurika**, **Śaulkika**, **Damḍapāsika**, **Prātirāṅyika**, **Mahattama**, householders and others, the inhabitants of towns, are informed: "Let it be known to you, that this (land) given by me, is to be recognized as a gift, by my descendants as well as other future kings and enjoyers and protected, and whoever, with his mind being covered with the dense darkness of ignorance, violates this or causes this to be violated, will be connected with (i.e., afflicted with) the five great *pātakas* as well as *upapātakas*."

¹ [See footnote on text line 11 above.—Ed.]

² [See footnote on text line 23 above.—Ed.]

(Ll. 32—44). It has been said by the venerable Vyāsa [here follow eight of the usual imprecatory verses]. Written by the illustrious *Sāndhivigrahika Jōgēśvara* of the twice-born race.

No. 11.—AMODA PLATES OF THE HAIHAYA KING PRITHVIDEVA I :
CHEDI SAMVAT 831.

BY RAI BAHADUR HIRALAL, B.A. (RETIRED DEPUTY COMMISSIONER, CENTRAL PROVINCES).

These copper-plates were found in a field in *Amodā* village, about a foot below the surface. *Amodā* is about 10 miles from *Jānjgir*, the headquarters of a *tahsīl* of the same name in the *Bilāspur* District of the Central Provinces. These are two plates, each measuring 11" × 7½", the total weight of both being 107 tolas. Each has a hole, the first at the bottom and the second at the top, for being strung with a seal which is lost. They are inscribed on one side only, the first containing 20 and the second 21 lines. The plates when found about May 1924 were deposited in the Nagpur Museum, whence I obtained them for deciphering. The accompanying facsimile copy was prepared from impressions taken by Mr. Abdus Suboor, Coin Expert of the same museum.

The writing is in a fairly good state of preservation, except where the metal has been corroded. The size of the letters averages ¼" except in the last 5 lines in which it is reduced to ⅓". The characters are *Dēvanāgarī* of the *Kalachuri* type with the usual peculiarities found in the records of the kings of *Tripuri* and *Ratanpur*. No difference has been made between *ba* and *va*, both being expressed by the sign for *va*. The dental sibilant has been usually employed for the palatal and *vice versa*, for which the text may be read, where the correct sibilant has been put in brackets, just opposite the incorrect one. In many words the dental *n* has been used for the *anusvāra*, e.g., in line 5 *vansa* stands for *vaṁśa* and in l. 8 *sinhāḥ* for *sinhāḥ*. The letters *ta*, *ra* and *na* have been so formed that they are easily mistaken one for the other, and so is the case with *pa* and *ya*, and also with *va*, *cha* and *dha*. The letters *a*, *i*, *kha*, *ṇa*, *dha*, *bha*, *ra* and *śa* bear antique forms. The record is composed in *Sanskrit* verse and prose, there being altogether 22 verses of which 14 at the commencement are devoted to the eulogy of the donor and his ancestors and the remaining at the end to imprecation, benediction, and mention of officials like the minister for peace and war, under whom the department of gifts was usually placed, and the writer and engraver of the charter. Between these two sets of verses is placed the business portion in prose. The salutation to the deity in the beginning and the year at the end are also given in prose.

The proper object of the charter is to record the grant of a village named *Vasahā* or *Basahā* of the *Yayapara-maṇḍala* to a *Brāhmaṇa* named *Kēśava*, son of *Chāṭṭa* and grandson of *Thirāicha* (who had come from a place named *Hastiyāmaṭha*), on Sunday, the 7th tithi of the dark half of *Phālguna* in the *Chēdi* year 831, on the occasion of the dedication of a *Chatushkikā* or hall resting on 4 pillars to the god *Vaṅkēśvara* at *Tumāpaka*, by *Prithvidēva I*, son of *Ratnadēva*, and queen *Nōnnalā*, daughter of *Vajuvārman*, prince of *Kōmō-maṇḍala*. The genealogy is traced to *Kārtavīrya*, who imprisoned *Rāvaṇa*, violently shaken to and fro by the waters of the great *Rēvā*. In his family were born the *Haihaya* kings, in whose line *Kōkkala* became the lord of *Chēdi* and other countries. He raided the treasures of the *Karpāṭa*, *Vaṅga*, *Gurjara*, *Koṅkaṇa*, and *Śākambhari* kings and also of those born of the *Turnahka* and *Raghu* families. He had 18 sons of whom the eldest became the king of *Tripuri*, while the others were made feudatory chiefs near about. To one of the younger

brothers was born **Kaliṅgarāja**, whose son was **Kamalarāja**. The latter defeated an **Utkala** king and endeavoured to equal **Gāṅgēyadēva** in prosperity. To him was born **Ratnarāja** or **Ratnadēva**, the father of the donor of this gift.

Prithvidēva is described as the master of twenty thousand, the lord of the whole of **Kōsala**, a *mahāmaṇḍalēśvara*, and sprung from the Kalachuri family. These facts are important as showing that in spite of being a lord of a very big country like **Kōsala** extending west to east from **Berār** to **Orissa** and north to south from the **Amaraṅṭaka** to the **Godāvāri**, he continued to owe allegiance to the parental house at **Tripurī** near **Jubbulpore**. It is somewhat difficult to say what the 'master of 20-thousand' means, but it appears to be a measure of importance belonging to the class in which the Southern kings usually indulged. Some writers construed the figures against place-names referring to their revenue capacity, the value of the produce or the quantity of seed required for the cultivation of the tract, but **Dr. Fleet** in his note on *Ancient territorial divisions of India* contributed to the *Royal Asiatic Society's Journal* of 1912 has clearly shown that the numerical figures refer to the number of cities, towns and villages assigned to each territorial division. In certain cases like **Raṭṭapāḍi** 7,50,000, **Kavadivīpa** 1,25,000, **Gaṅgavāḍi** 96,000, **Nolambavāḍi** 32,000, the figures look enormous, but these he explains as conventional or traditional or at any rate greatly exaggerated. In the light of these, our figure of 20,000 for the lord of the whole of **Kōsala** country is apparently very modest. In a record found in the **Madras Presidency**, referring to a gift made by the Kalachuri king of **Tripurī**, to **Sadbhāva-Śambhu**, the head of **Gōlakimaṭha**, the following occurs:—तस्मै निखुइचेतसे कलचुरिचापालचूडामणिः । ग्रामाणां युवराजदेवदत्तः स्रजं तिलचं ददौ ॥ i.e., to him the Kalachuri king **Yuvarājadēva** gifted 3 lakhs of villages. The same record assigns 9 lakhs of villages to the **Dāhala** country, lying between the **Jumna** and the **Narmadā**, which **Yuvarājadēva** held. For our donor, therefore, to hold 20 thousand villages as a *Mahāmaṇḍalēśvara* of **Tripurī**, looks to be a normal affair. In those days the units must have been very small, as they are still found in backward places like the **Bastar State**.

The importance of our charter lies in the fact that it is the oldest dated record of the **Haihayas of Mahākōsala**. Up till now **Prithvidēva's** son's record of the year 1114 was the oldest.¹ Of all the dated records of the Kalachuri kings, the one under notice stands second, the first being that of **Karṇadēva** of the year 1042 A.D.² **Karṇa** was the son of **Gāṅgēyadēva**,³ who finds a mention in our record as a king to be imitated for augmenting one's prosperity. He had died in 1041 A.D., or 38 years before the charter under notice was issued. The date of our record regularly corresponds to **Sunday, the 27th January 1079 A.D.** In this charter the **Sainvat** is given as *Chēḍisasya* (of the lord of **Chēḍi**), and not as **Chēḍi** or **Kalachuri Sainvat**, as found in other records. This seems to support the hypothesis formulated by me about 15 years ago that **Chhattisgarh** owed its origin to **Chēḍisagadha**, meaning the forts or districts of the lord of **Chēḍi**, and not to the numerical word *chhattis* meaning 36. There is no proof of the *gaḍhas* or forts having been limited to 36. On the other hand the account books of the kings of **Ratanpur** which were seen by the **Settlement Officer** of the **Bilāspur District** about 60 years ago showed the names of 48 *gaḍhas* instead of 36. In no inscription has the name **Chhattisgarh** been used for **Kōsala** or **Mahākōsala**. The **Bilāspur District** or at any rate a portion of it formed part of the **Chēḍi** country under the sway of the **Tripurī** kings and the rulers of **Mahākōsala** were the scions of the same family and remained subordinate to that paramount power. It was, therefore, natural to call all the new forts which formed units of power as belonging to the **Chēḍiśa** or **Lord of Chēḍi**.

¹ See **Jājalladēva's** **Ratanpur** inscription in *Ep. Ind.*, Vol. I, pp. 32 ff.

² *Ep. Ind.*, Vol. VI, pp. 297 ff.

³ One record of this king is also found with a doubtful date corresponding to 1038 A.D.

The geographical names mentioned in the record include the Rēvā river, which is an alternative name of the Narmadā, the sacred river on whose banks Tripurī, the present Tēwar, 8 miles from Juhulpore, lay, and of whose sanctity the *Sārōddharinī* speaks as follows:—"The Ganges is very sacred at Kanakhala, the Sarasvatī at Kurukshētra, but the Narmadā is sacred everywhere, in any village or forest."¹ I have already spoken about the extent of the Kōsala country in which Tumāṇaka or Tummāṇa, the present Tumān, is situate. It is 45 miles north of Ratanpur, which in its turn is 16 miles north of Bilāspur, the headquarters of the district of the same name. The district is formed of many old *maṇḍalas* of which Kōmō-*maṇḍala*, whence the donor's mother hailed, is still identifiable with the Peṇḍra zamindārī, in which there is still a village named Kōmō. The Yayapara-*maṇḍala*, in which the village Vasahā or Basahā lay, must have been the tract lying about the present village Jaijaipur, 10 miles from Amodā. Basahā apparently exist with its name unchanged in the Bilāspur *tahsil*, a part of which must have been included in the Jaijaipur-*maṇḍala* of ancient days. Among the countries mentioned as raided by Kōkkala, Karṇāṭa, the present Karnāṭak, lies far away in the south. Close to it is Koṅkaṇa, still retaining the same name. Further up one meets Gurjara, the present Gujarāt, to the east of which in Rājputāna lies the country of Śākambharī, the tutelary goddess of the Chauhāns. Vaṅga is (Eastern) Bengal, but it is not clear what country the Turushkas and Raghus then occupied. Apparently, the latter's dominions had no specific name. Kamalarāja is stated to have vanquished an Utkala or Orissa king, but the personal names of the conquered have been left out in every case.

The temple of Vaṅkēśvara, as is clear from the record, was situated in Tumāṇa, where a superb temple, now in ruins, still exists. For further details I may refer the reader to my article on a visit to Tumāna published in the *Indian Antiquary* of 1924. The temple of this god has also been mentioned in a stone inscription of Jājalladēva of the year 1114 A.D.² But I cannot find a god of this name in the recognised Hindu pantheon. Apparently he was an aboriginal local deity, believed to exercise the greatest influence and was, therefore, adopted by the Kalachuris as their tutelary god in order to prevent him from doing any harm to the newcomers, unless it is another name for Śiva, of whom the Kalachuris were the great worshippers. In fact they styled themselves as *Parāma-Māhēśvras*, as has been done in this charter also. They belonged to a sect which is known as Pāsupata-pantha, now believed to practise a degraded form of Śiva worship. Vaṅkēśvara means the 'lord of vagabonds', a title equally applicable to an aboriginal god or to Śiva, as the latter is always accompanied by an army of vagabonds. Prior to the advent of the Kalachuris in the Bilāspur District, the country was inhabited mostly by aborigines, as it is so even now in the portion where Tumāna is situated. It is, therefore, very likely that Vaṅkēśvara was adopted from their pantheon, otherwise we should have temples dedicated to that deity in the Dāhala country, at least in the capital at Tripurī, but we find no trace of him there.

It is curious that, barring the names of kings, other names even of high officials like ministers of peace and war sound non-Aryan. The minister was named Dhōdhāka or Dhōdhā in plain language. Although the donee was named as Kēśava and was given the high title of Rishi, yet his father was named Chātṭa and his grandfather Thirācha, both being out and out non-Aryan names. Even the prince of Kōinō-*maṇḍala* was named Vaju, which cannot be considered to be flattering. His daughter who was married to Ratnadēva bore the name of Nōnnalā, more correctly Nōnallā as found in other records of the same family. This seems to be an inflation

¹ गङ्गा कनखले पुण्या कुरुक्षेत्रे सरस्वती ।

नामि वा यदिवारणे पुण्या सर्वत्र नर्मदा ॥

² *Ep. Ind.*, Vol I, pp. 25 ff.

of Nōni which in the Chhattisgarhī dialect of Hindī means 'a maiden,' as it does in Oriya and Bengali. The ladies of rank apparently had the termination "allā" added to their names, as we find other queens of the same family bearing names like Āvallā, Lāchhallā, Rājallā, Rambhallā, Jāsallā, Sōmallā and Triallā.

In noticing these few points which the charter brings to prominent notice, I have been actuated by the idea that the time has come when a broader view of the manner of studying these records might well be taken, than has been hitherto the case. Up to this time attention was chiefly concentrated on kings, dates and places, but these unusual finds reveal a lot of unusual ethnographical and other data, which is well worth collection.

TEXT.

[Metres : Vv. 1, 4, 10, 11, 12, 17-23, *Anushtubh* ; v. 2, *Upēndravajrā* ; v. 3, *Sragdharā* ; vv. 5, 6, 8, 9, 14, *Vasantilakā* ; vv. 7, 15, 16, *Upajāti* ; v. 13, *Śikharinī*.]

First Plate.

- 1 ओम् ॥ ओम्^१ नमो ब्र(ह्म)ह्मणे ॥ निर्गुणं व्यापकं नित्यं शि । १^२वं
परमकारणं । भावग्राह्यं परं ज्योतिस्तस्यै स-
- 2 इ(ह्)ह्मणे नमः ॥[१॥*] यदेतद्वेसरमस्व(स्व)रस्य ज्यो । १^२तिः स पूषा
पुरुषः पुराणः । अथास्य पुत्रो मनु-
- 3 रादिराजस्तदन्वयेभृङ्गुवि क[१]र्त्तव्यैः ॥[२ ॥*] देवः श्रीकार्त्त-
वैर्यः क्षितिपतिरभवद्भूषणं भूतधाया ह-
- 4 लोत्सिप्ताद्वि(वि)भ्यत्तुहिनगिरिसुता[स्त्रे]सन्तोषितेशम् । दोर्दण्डाक(का)स्त्रसेतु-
प्रतिगमितम्-
- 5 हावारिरेवाप्रवाह^३व्याधूतश्चपूजागुरुजनितरुषं रावणं यो वव(वव)न्व^३ ॥[३॥*]
तद्वन्स(वंश)प्रभवा भूपा व(व)-
- 6 भूतुर्भुवि ह्येयाः । तेषां वन्स(वंशे) च चेद्यादिक्षितोः(शः) कोकलो-
भवत् ॥ [४ ॥*] कार्ष्ण्ट(कृष्ण्ट)वङ्गपतिगूर्जरको-
- 7 ह्मणेशसा(शा)कंभरोपतितु[रुष्कर]चूडवानाम् । आ[द]ाय को[श]हरिदन्त(न्ति)-
चयं हठेन स्तंभो जय-
- 8 स्य विहितो भुवि येन राज्ञा ॥[५ ॥*] अष्टादशारिकरिकुंभविभङ्गसिन्हाः
(सिन्हाः) पुत्रा वभूवरतिसौ(शौ)र्य-
- 9 पराश तस्य । तत्रायजो नृपवरस्त्रिपुरोश् आसीत्पा^४र्त्त(र्त्त) च मण्डलपतो-
न्स चकार व(व)न्वून् ॥[६॥*] तेषा-

^१ Represented by two different signs. [The first symbol possibly stands for सिद्धिरस्तु ; see above, Vol. XVII, p. 352.—Ed.]

^२ [The *daṇḍas* are unnecessary.—Ed.] Here the space enclosed by the two vertical lines and just below it in the second line was reserved for making a hole for stringing the first plate with the second plate, but the hole was finally made at the bottom instead of at the top.

^३ Compare with the 3rd *śloka* of the Benares copper-plate inscription of Karnaḍeva (*Ep. Ind.*, Vol. II, p. 305).

^४ Elsewhere this reads as वृष य (see *Ep. Ind.*, Vol. I, p. 34, *śloka* 5).

i.

[The page contains dense handwritten text in Devanagari script, which is largely illegible due to extreme fading and bleed-through from the reverse side.]

[illegible]

- 10 मनु^१जस्य कलिङ्गराजः प्रतापवर्द्धिचपितारिराजः । जातोन्वये द्विष्टरिपु-
प्रवीरप्रियान-
- 11 नान्मोरुहपाव्वेन्दुः ॥७ ॥*] तस्मादपि प्रततनिर्मलकीर्तिकान्तो जातः
पु(सु)तः क[म*]लराज इति
- 12 प्रसिद्धः । यस्य प्रतापतरणावुदित(ते) रजन्यां जातानि पङ्कजवनानि
विकासभाजि(भाञ्जि) ॥८ ॥*] क्षीणो-
- 13 दपु(सु)त्कलन्टपं परिमथ्य धीरो गाद्रे(ङ्गे)यदेवविभवे स(श)मदाच्छ्रियं यः ।
उच्चैस्स्थिरप्रण[धरन्]प-
- 14 रत्नदानसंतोषितासुरसुरः स हि मन्दराभः ॥९ ॥*] महीभर्तृविभूषाय^२.
पपो(यो)धिरिव [कौस्तु]-
- 15 भं । जितसू(शू)रप्रतापं हि रत्नराजमसूत सः ॥१० ॥*] दृष्ट[वि]द्विष्ट-
सामन्तध्वान्त[ध्वं]सनभास्करं ।
- 16 यस्य प्रतापतरयेव सै(शै)त्याया(धि)श्रिता द्विषः ॥११ ॥*] नोदलाख्या प्रिया
तस्य सू(शू)रस्येव हि
- 17 सू(शू)रता । कीमोमण्डलनाथस्य सुता या वज्रवर्मणः ॥१२ ॥*] तत[.*]
पृथ्वोदेवः सकलधरणी-
- 18 भूषणमणिः समुत्पन्नः श्रीम[हु]धजनमनोभोजतरणिः । प्रतापाम्गौ यस्य
ज्व-
- 19 लति सततोत्तमद्वयेर्विलीनं सामात्यैर्जडकृतस(श)रीरैरिव परैः ॥ [१३ ॥*]
यस्मिन्मही-
- 20 [म*]वति नीतिविचारस(सा)रे वातोप्यवर्त्मनि पदं न करोति कोन्यः ।
धर्मे[१*]ध्वनि[ष्टि]तमतौ च न

Second Plate.

- 21 दैवत्वेचन^३ दैवतोपि लोकेषु(षु) नूनमुपघातलवोदयोस्ति ॥१४ ॥*] अनेन
समस्तप्रति-
- 22 पत्तिसमूहससु(सु)पेतश(स)र्वालङ्कारविभूषितेन सं(शं)खयुग्मध्वनिपूरितजगत्प-
(य)श्वर^४।
- 23 रवचासितारातिक्रेण समधिगताशेषपंच(पञ्च)महाशब्दे(ब्दे)न श्रीमहद्वेस्त्र(श्च)र-
वरलब्ध(ब्ध)प्रसा-

^१ न should be short, but apparently it has been made long for the sake of metre, with a view to make it a pāda of *Indravajrā*, like the third pāda of the same *śloka*, the second and fourth being those of *Upēndravajrā*.

^२ Elsewhere it reads विभूषाय which appears to be better (see *Ep. Ind.*, Vol. I, p. 35, *śloka* 9).

^३ Delete the first five letters as superfluous.

^४ [These two letters seem to be unnecessary. The reading is not certain. Mr. Hiralal conjecturally suggests °अगरुशेखर—Ed.]

- 24 दैकविन्ध(विंश)तिश(स)हये(सै)कनायमप(हा)प्रचण्डसकलकोससाधिपतिना पर-
ममाह्वेक्ष(श्व)रेण कल-
- 25 चुरिवन्धो(वंशो)हवे[ने*]त्यादि समस्तराजावलोविराजमानमहामण्डलेश्वरेण हस्ति-
यामठिनि-
- 26 म्रंताय । आङ्गिरसगोत्राया(य) उचि(च)व्यगोतमवसिष्ठेति चिः(चि)प्रम(व)-
राप(य) व(व)ह्वसा(शा)खिने [य]सो(शो)दे-
- 27 वप्रचवे(व)उपाध्यायथिराश्चनमु चा[हसु]ता[य] रिसि(ऋषि) वेस(श)रास्म(वाय)-
स्र(फा)लानकण्यसप्तम्यां रविदि-
- 28 ने तुमाचवे देवश्रीवडेक्ष(श्व)रचतु[ष्पिकाप्र]तिहायां श्रीमहडेक्ष(श्वर)[पश्चा]वि-
श्वमन्दो(हौ) पादौ प्रघा-
- 29 ख कुसा(शा)चतहिरण्यसमन्वितवारितुण्डकमाप्तयपरमंडल(मण्डले) वसहा-
ग्रामचतुःसीमा-
- 30 विमु(श)हो मातायि(पि)त्रोरात्मनश् पुण्ययसो(शो)भित्तये [ह]स्त्री-
दक[सा](शा)सनतया . प्र[द]त्तस्तदयं
- 31 चंद्रदिवाकरचितिपाथोधिपवनाम्ब(म्ब)राणि यावत् म(भ)विह्विभुत्तयाकाम-
[भाम]करमं[ग]लह-
- 32 रसवती¹ दम(समा)ह्वत्य(त्या)भ्यन्तरसियां(ध्यां) भ्रजेनेतपुत्रपोचादिभिश्च
भोक्तव्यः ॥ विपूर्वको विक्र-
- 33 मराजघेयः सो(शो)र्याङ्गुतो विक्रमराजनामा । तथार्जुनो वीरवरो
जित्तारिरेभिः प्रद-
- 34 आः(ताः) खलु श(स)त्यवाचः ॥[१५ ॥*] ण(त)य [या] सधे(संधि)विप्रह-
राजमंज्री श्रेष्ठी यसो(शो)रद्वपुरप्रधा[न]ः । घोघा-
- 35 क आद्यहिज्जेस(श)[वाय ददौ] ध[रां संवि]तसत्यधर्मः ॥[१६² ॥*]
व(व)हुमिर्वसुधा व(वु)क्ता राज-
- 36 मिः सगरादिभिः । यस्ययस्य यदा भूमिस्तस्य[तस्य*] तदा फलम् ॥[१७ ॥*]
भूमिं यः प्रतिगृह्णा(क्ता)ति य-
- 37 च भूमिं प्रयच्छति । उभौ [तौ पुण्यकर्मा]भौ नियतं स्वर्गगामिनौ ॥
[१८ ॥*] सं(श)खं भद्रासन(नं) ह्वं वरस्त्रा(रात्रा) वरवारणाः ।
- 38 भूमिदानस्य चिह्नानि फलमेत[त्पु]रन्दर ॥[१९ ॥*] [हरते हार]यते यो
मन्दु(वु)हिस्रमोहतः । स प(व)हो वाह्वैः पासै(शै)स्तिर्यम्भो-

* [Reading uncertain.—Ed.]

* Metre : Upejāti. Apparently the intention was to write in Indrasajrī metre. But through the fault of the engraver or otherwise it has become irregular.

- 39 निं च गच्छति ॥[२० ॥*] न विषं विषमित्याहुर्न(र्न)अस्त्रं विषमुद्ध(च)ते ।
विषमेकाकिनं ह[न्ति] व्व(न्न)अस्त्र(स्त्रं) पुनपौचि(न्न,कं ॥[२१ ॥*] गर्भस्त्र-
(श्व)रः सुज-
40 विरहण ईशभक्तस्तान्ने(स्त्रे) चक्र(को)रनयनां(नो) लिखितं सुधाक्षिः । योदास
(श)लः सकलसि(श)ल्यनिधिः सुवु(वु)दिकुलीर्ण(ण)वा-
41 न्न भु(य)भप(प)त्ति सव(द)क्षरं च ॥[२२* ॥]१॥ य ॥ या यां[य] ।
चेदीस(य)स्त्र सं ८३१

No. 12.—TAKKOLAM INSCRIPTION OF RAJAKESARIVARMAN (ADITYA I).

By K. V. SUBRAHMANYA AYYAR, B.A., M.B.A.S., OOTACAMUND.

Takkōlam, which is now a petty village in the North Arcot District¹ and a flag station on the Arkonam-Chingleput line of the South Indian Railway, was an important place in ancient times. It occurs under the name Tiruvūral in the *Dēvāram*, and is stated to have been situated in Tonḍai-nāḍu.² It is celebrated for its Śiva temple, referred to in the hymns of the Tamil Śaiva saint Tirujñānasambandar,³ who flourished in the middle of the seventh century A.D. Even at the present day, its Śiva temple is an old structure of the Chōla times, referable to the 9th century A.D., to judge from the inscriptions⁴ engraved on the walls of the central shrine. Besides being a place of pilgrimage, it is historically important as one of the ancient battle-fields of South India. In the middle of the 10th century A.D., it witnessed a sanguinary encounter⁵ that took place between the Chōlas on the one side, and the Rāshtrakūṭas allied with the Gaṅgas on the other, the bone of contention being Tonḍai-maṇḍalam,—the plum of the Pallava dominions,—which had been snatched away by the Chōlas from the Pallavas⁶ in the third quarter of the 9th century A.D. The Chōlas were under the banner of the great Parāntaka I, the general being the valiant Chōla prince Rājāditya, while the contending Rāshtrakūṭa was the famous Kṛishṇa III,⁷ allied with the Gaṅga Būtuga II.⁸ In the encounter, Būtuga managed to get into the *howdah* of the

¹ Regarding the situation of Takkōlam, see *Ep. Ind.*, Vol. V, p. 167.

² Tiruvūral is included in the first *Tirumūṟai* and is stated to be a place in Tonḍai-nāḍu.

³ Of the eleven verses composed by this saint verses 6 and 7 are lost and the rest are preserved in the *Dēvāram*.

⁴ The inscriptions of Takkōlam are registered as Nos. 1 to 19 of the Madras Epigraphical collection for 1897 and Nos. 243 to 277 of the same collection for 1921. The kings represented in them are Rājakesarivarman (No. 5 of 1897 and Nos. 255 and 260 of 1921), Parāntaka I (Nos. 8 to 12 of 1897 and Nos. 245, 246, 248, 249, 251 to 254 and 261 of 1921), Kaṇṇarādēva (No. 2 of 1897), Parakēsarivarman (No. 6 of 1897 and No. 250 of 1921), Pārthivēndravarmān (Nos. 4, 7, 13 and 14 of 1897), Rājārāja I (No. 3 of 1897 and Nos. 247, 257, 258 and 259 of 1921), Rājēndra-Chōla I (No. 15 of 1897 and 256 of 1921), Vimalāditya (No. 1 of 1897), Rājakesarivarman Vijayarājēndradēva (No. 262 of 1921), Rājakesarivarman Virarājēndra (No. 19 of 1897), Kulōttuṅga I (No. 18 of 1897 and Nos. 243, 263 and 268 of 1921), Tribhuvanachakravartin Kulōttuṅga (Nos. 16 and 17 of 1897), Tribhuvanachakravartin Rājārāja (Nos. 265 and 266 of 1921), Vijayagaṇḍagōpāla (Nos. 264 and 267 of 1921), Rājanārāyaṇa-Sambuvārāya (No. 271 of 1921), Dēvarāya (No. 270 of 1921) and Sadāśiva (Nos. 269 and 272 of 1921). One bears no king (No. 273 of 1921).

⁵ This battle is mentioned in the Ātakūr stone inscription (see *Ep. Ind.*, Vol. VI, p. 55).

⁶ This fact was first surmised by Mr. Venkayya in editing the Tirukkaḷukkuṇṇam inscription of Rājakesarivarman, dated in the 27th year of reign (*Ep. Ind.*, Vol. III, p. 279), and subsequently proved to be correct by a statement in the Tiruvālaṅkāḍu plates (*S. I. I.*, Vol. III, p. 419, v. 49).

⁷ Kṛishṇa III is invariably referred to in Tamil inscriptions by the appellation "*Kachchiyūm Tanjāiyum-kōṇḍa Kaṇṇarādēva*," (Kaṇṇarādēva, the capturer of Conjeeveram and Tanjore). The Doddāśivaram inscription (No. 112 of 1899) refers to his having been encamped at Mēlpāḍi in the North Arcot district.

⁸ *Ep. Ind.*, Vol. VI, pp. 55 and 57.

elephant on which Rājāditya rode, engaged him in a hand-to-hand fight and put him to death, thus securing victory to his overlord.¹ Soon after, Kṛishṇa III is said to have marched through Tondai-maṇḍalam.²

To fix the date when the Rāshtrakūṭa invasion of the Chōḷa country took place,³ we may briefly state here the events of the period :—

- (1) A number of stone inscriptions of Parāntaka I have been found dated in years 40 and later and of these the latest known so far is one belonging to the 46th year of reign.⁴ His accession being in A.D. 907, the last date takes us to A.D. 953. In the face of the existence of this record which has been recently examined and found to be clearly of the 46th year and of another dated in the 45th year, we cannot place Parāntaka's death before A.D. 952-3.
- (2) The Kanyākumari inscription states that Parāntaka I himself fought with Kṛishṇarāja and defeated him earning thereby the title Vīra-Chōḷa, though it does not state when and where the encounter took place.⁵ If the success attributed to Parāntaka I is to be taken seriously, we must regard this event as having happened before A.D. 944 when, as will be shown in (3) below, Kṛishṇarāja was occupying Tondai-maṇḍalam.
- (3) The Rāshtrakūṭa king Kṛishṇa III occupied Tondai-maṇḍalam in at least A.D. 944, for there is a clear record of his at Siddhalingamaṇḍam in the South Arcot District dated in the 5th year of his reign mentioning his conquest of Kachohi and Tañjai.⁶ Records of Kṛishṇa III show that he reigned for 28 years⁷ and one of them states in unmistakable terms that he died in A.D. 967.⁸ Therefore, it is certain that his reign lasted from A.D. 940 to 967 and that his fifth year fell in A.D. 944.⁹
- (4) A few years after his occupation of Tondai-maṇḍalam, Kṛishṇa III had to fight against the Chōḷas at Takkōlam. We have definite information in contemporary records as to when this happened and the whole course of events that followed. The Śōḷapuran record is dated in A.D. 949, which is stated to be two years after Kṛishṇa III had fought with Rājāditya and entered Tondai-maṇḍalam.¹⁰ Who it was that killed Rājāditya in the battle and what kind of entry is referred to here are clearly learnt from the Ātakūr stone inscription. It states¹¹ that at the time when Kṛishṇa III was fighting against the Chōḷa, Būtuga II (the Gaṅga ally of the

¹ *Ep. Carn.*, Vol. III, Md. 41 and *J. R. A. S.* for 1909, p. 413.

² *Ep. Ind.*, Vol. VII, p. 195.

³ *Ep. Ind.*, Vol. XV, p. 52. Some of the statements therein made fall self-condemned.

⁴ Madras Epigraphical collection Nos. 384 of 1903, 232 of 1894, 82 of 1896, 520 of 1905, 310 of 1906, 225 of 1915, 345 and 353 of 1918 belong to the 40th year; No. 88 of 1892, 419 of 1903, 184 and 313 of 1906 and 149 of 1916 belong to the 41st year; No. 465 of 1918 belong to the 45th year and No. 15 of 1895 to the 46th year.

⁵ *Trav. Arch. Series*, Vol. III, p. 143, v. 48.

⁶ No. 375 of the Madras Epigraphical collection for 1909.

⁷ Quite a large number of inscriptions of the 28th year of this king have been found: see Nos. 125 of 1906 and 334 of 1902 of the Madras Epigraphical collection.

⁸ No. 236 of the Madras Epigraphical collection for 1913 from Kolagalla is dated in Śaka 334 Kṛishṇa, Phālguna, Śu. di. 6, Sunday, and states that Kṛishṇa III died in this year and Kōṭṭiga succeeded him. The date equivalent is Sunday, February 17th, A.D. 967.

⁹ Since the Deola grant of Kṛishṇa III is dated in 940 A.D. and does not mention his conquest of the Chōḷas, that event should have happened after this date and most probably in A.D. 944.

¹⁰ *Ep. Ind.*, Vol. VII, p. 195. The actual words used are "Śaṁśi Śrī gāṇḍa īrṇḍa Śaṁśi varṣam aṇṇiṇṇe e'ipāṭṭu-ōṇṇu chakravartī Kannuradēva-vallabhan Rājādittarī eṇṇḍu Tondai-maṇḍalam pigadai-āṇḍu."

¹¹ *Ep. Ind.*, Vol. VI, p. 57, l. 20 and *J. R. A. S.* 1909, p. 415.

Rāshtrakūṭa king) made the *howdah* of the elephant on which Rājāditya was mounted the battle-field, fought with Rājāditya, stabbed him with a dagger and killed him. In token of appreciation, Kṛishṇa III gave Būtuga the Banavase 12,000, Belvoia 300, Pūrigere 300, Kisukād 70 and Bāgenād 370. The same record further informs¹ us that Kṛishṇa III having attacked Mummaḍi-Chōḷa Rājāditya and having fought and killed him at Takkōlam was going in triumph. Thus, it is clear that this entry into Tonḍai-maṇḍalam which took place a few years after the Rāshtrakūṭa occupation of that part of the Chōḷa dominions was the final triumphant march or state procession in the conquered territory when all obstacles had been overcome. It will be noted that Rājāditya died long before his father's death. Accordingly, we see that the Tiruvāṅgāḍu plates do not state that he became king while they do say so with regard to his brothers.²

- (5) Twelve years after Kṛishṇa III had his state entry into Tonḍai-maṇḍalam, i.e., on the 9th day of March 959 A.D., he was encamped with his victorious army at Mēlpāḍi in the Chittoor district when he established his followers in the southern provinces, took possession of the estates of the provincial chiefs and began to construct temples to Kālapriya, Gaṇḍamārtanḍa, Kṛishṇēśvara, etc.³

The events of the period, in the order of occurrence, may be given thus :—

1. Before A.D. 944 . . . Parāntaka I fought with the Rāshtrakūṭa king Kṛishṇa III and gained victory.
2. A.D. 944 . . . Kṛishṇa III occupied Tonḍai-maṇḍalam.
3. A.D. 947 . . . Battle of Takkōlam: Rājāditya killed by Būtuga and the triumphant march of Kṛishṇa III into Tonḍai-maṇḍalam.
4. A.D. 953 . . . Last year of Parāntaka's reign known so far.
5. A.D. 959 . . . Kṛishṇa III's encampment at Mēlpāḍi and the establishment of Rāshtrakūṭa subordinates in the several provinces of Tonḍai-maṇḍalam.
6. A.D. 967 . . . Death of Kṛishṇa III.

The subjoined inscription is engraved on the west wall of the central shrine in the Jalaṇāthēśvara temple at Takkōlam.⁴ It is written in the Tamiḷ and Grantha characters of the ninth century and is in the Tamiḷ language. The record is in a good state of preservation. The Grantha letters used are *svasthi śrī* (l. 1), *sūryya graha* (l. 5) and *māhēśvarakṣhai* (l. 11). The *vū* in *Tiruvūṇal* (l. 6) is shaped as in Grantha. A careful comparison of the characters employed in this record with those of Parāntaka I found in the same place, shows that this inscription must belong to a slightly earlier period. It is worthy of note that while the Parāntaka inscriptions in this place do not use the *puḷḷi* or *virāma*, it is invariably marked by a small vertical line over the letters⁵ throughout this inscription, wherever necessary. The characteristic Tamiḷ letters that

¹ *Ibid.*, p. 55, l. 2.

² *South-Ind. Insers.*, Vol. III, p. 419, v. 54.

³ *Ep. Ind.*, Vol. IV, p. 281. It is stated in this inscription that Kṛishṇa III erected a high column of victory at Rāmēśvaram after making the Chēra, Chōḷa, and Pāṇḍya his tributaries (V. 35 of the Karḥad plates).

⁴ No. 5 of the Madras Epigraphical collection for 1897.

⁵ It is also marked in the Tirukkālukkunṅam inscription of the same king (*Ep. Ind.*, Vol. III, plate facing page 284).

show an earlier type are *śa*, *ma* and *ta*. The marking of the secondary *i*-symbol from right to left like a circle over the letter is another archaic feature that is worthy of note. The etymology and orthography of the record do not call for any remarks.

The inscription is dated in the 24th year of the reign of Rājakēsarivarman without any distinguishing epithets and registers the grant of a silver water-vessel with a spout, made to the temple of Tiruvūṛal-Mahādēva by Piridipadiyār, son of Māramaraiyar, on the occasion of a solar eclipse which occurred on the first day of the bright fortnight in the month of Āṇi. The donor Piridipadiyār is no doubt identical with the Gaṅga Prithvīpati II, son of Mārasimha, who is referred to by the name of Māramaraiyar here.¹ It was on this Gaṅga chief that the Chōḷa king Parāntaka I (A.D. 907 to 953) conferred later on the Bāṇa kingdom which he had obtained by defeating the then reigning Bāṇa chief, along with the feudatory title Śembiyaṇ Māvali-Vāṇarāyaṇ.² Since before Parāntaka I the only Chōḷa king that bore the title Rājakēsarivarman was Āditya I, this inscription must belong to him. Palaeographical considerations and the fact that Prithvīpati II figures as donor in this record point to the same conclusion.

The importance of this inscription consists in the fact that it can, with certainty, be ascribed to the Chōḷa Āditya I; that it enables us to fix the date of his accession to the throne which has not hitherto been done; besides, it also reveals the fact that the Gaṅgas under Prithvīpati II assumed a subordinate position under, or were at least friendly towards, the Chōḷas even during the reign of Āditya I, as they certainly were in the time of Parāntaka I.

It is reported in the Udayēndiram grant that the Gaṅga king Prithvīpati I, grandfather of the donor of our record, fought on the side of the Pallava Aparājita against the Pāṇḍya king Varaguna in the battle at Śrīpurambiyam and secured victory for his ally, though he himself lost his life in the strife.³ The Pāṇḍya king Varaguna, who was defeated in this battle, is no doubt Vatrakṛṣṇavarman, the eldest son of Śrīmāra Parachakrakōlāhala.⁴ Of his reign an inscription had been found at Aivarmalai⁵ in the Madura district dated in the 8th year and Śaka 792, from which it is learnt that he ascended the throne in A.D. 862. It is clear that the battle of Śrīpurambiyam must, therefore, have been fought some time after that date, perhaps in about A.D. 870. The victor in this battle, i.e., the Pallava king Aparājita, continued his rule for some time⁶ when he had to encounter a more formidable foe in the Chōḷa Āditya I. The Tiruvālaṅgādu plates state that Āditya I defeated the Pallava Aparājita, gained victory and took possession of his dominions.⁷ This must have happened in about A.D. 870.

The statement made in this inscription that in the 24th year of the king's reign there was a solar eclipse in the month of Āṇi is of the utmost importance, for it enables us to fix the year of his accession to the throne as will be shown presently. Keeping A.D. 907, the year of accession of Parāntaka I, as the last year of the reign of Āditya I, we have to look for the date meant in the

¹ Prithvīpati I, having died in the battle of Śrīpurambiyam, it is impossible that he might be meant in this record though Māramaraiyar may be equated with Śivamāra or Mārasimha.

² See *S. I. I.*, Vol. II, page 384. See also Sholingur inscription of Parāntaka I (*Ep. Ind.*, Vol. IV, page 224), where the following words अलभत पटनयं प्रसादं बन्धुविराजपदलंभनसचन are used with reference to the title obtained by Prithvīpati II from Parāntaka I.

³ See *S. I. I.*, Vol. II, p. 384, v. 18, and *Ep. Ind.*, Vol. IX, p. 87.

⁴ *A. R. on Epigraphy* for 1907, Pt. II, page 66 f.

⁵ No. 705 of the Madras Epigraphical collection for 1905.

⁶ The inscriptions of Aparājita range in date from the 3rd to the 18th year of reign (see No. 435 of the Madras Epigraphical collection for 1905 and No. 351 of the same collection for 1908).

⁷ *S. I. I.* Vol. III, p. 419, v. 49.

inscription. From Mr. L. D. Swamikkannu Pillai's *Indian Ephemeris*, it is seen that before A.D. 907 the following are the dates when solar eclipses occurred in the month of Āṇi :—

1. Saturday, 5th June 829 A.D.
2. Thursday, 5th June 848 A.D.
3. Saturday, 16th June 866 A.D.
4. Friday, 6th June 867 A.D.
5. Saturday, 27th May 876 A.D.
6. Wednesday, 16th June 885 A.D.
7. Friday, 7th June 894 A.D.
8. Wednesday, 28th May 895 A.D.

It may be noted at the start that as Parāntaka I had had a long reign extending to 46 years, Āditya I, his father, could not have reigned as long. And if the fact that the Pallava king Aparā-jita and his Gaṅga ally Prithvīpati I fought at Śrīpurambiyam in the Tanjore district not far from the new capital of the Chōlas, without the Chōlas taking any part in it, against the Pāṇḍya king Varaguṇa,—which event must have taken place after A.D. 862, the year of accession of Varaguṇa and somewhere about 870,—could suggest anything, it is that the Chōlas had not formed themselves into a power to count for much. For these reasons, we cannot place the date of accession of Āditya I, prior to A.D. 862. As such, we can safely leave out of consideration the first six probable date-equivalents of the details given in our record, since they give an accession date earlier than A.D. 862. Thus, the only two probable equivalents of the day of the solar eclipse in Āṇi given in this inscription are 7th June 894 A.D. and 28th May 895 A.D. which would place the accession of Āditya I in A.D. 870 or 871 and give him a rule of 36 or 37 years. The only other equivalent that is worthy of consideration is 16th June A.D. 885. This would place Āditya's accession in A.D. 861 and give him a long reign of 46 years. In the absence of any evidence to show that Āditya I was a mere boy at the time of his coronation, one would rather hesitate to adopt this as a probable date for the reason that the reigns of Āditya and his son Parāntaka I would cover a period of 92 years.¹ Sometime after his accession to the throne Āditya I should have thought it opportune to try issues with the Pallava victor of Śrīpurambiyam, i.e., Aparājita. While the Tiruvālaṅgāḷu plates state that Āditya fought with the Pallava Aparājita and defeated him,² the Kanyākumāri inscription goes further and explicitly declares that he killed him and got possession of the territory.³ It is very likely that Aparājita, after having reigned for 18 years, lost his life and his kingdom in the encounter with the Chōla Āditya I.

Here it becomes necessary to consider certain inscriptions of Rājakesarivarman which have been thought, perhaps on palæographical grounds, to be of an earlier date than A.D. 907 and consequently as belonging to Āditya I, noticed on page 96, para. 20 of Part II of the *Annual Report on Epigraphy* for 1915 and for which 5 possible equivalents are noted on page 72 of the same report. Of these equivalents, the only one that agrees with one of the equivalents of the present record is the first which places the accession in A.D. 861 and which also we consider as highly improbable. I think these inscriptions of Rājakesarivarman should belong to some sovereign in the Chōla line who came after Parāntaka I and not to one that preceded him. My reasons for thinking

¹ South Indian history affords an odd example where the reigns of two consecutive sovereigns together lasted for more than a century. This is the case of Nandivarman Pallavamalla and his son Dantivarman; but in this case we are assured that Nandivarman Pallavamalla was crowned king while he had not reached the teens.

² *S. I. I.*, Vol. III, p. 419, v. 49.

³ *Trav. Arch. Series*, Vol. III, p. 155, v. 55, where it is stated that Āditya, called also Kōḍaṇḍarāma, pounced upon and killed in battle the Pallava king who was seated on a rutting elephant.

that they are later than the time of Parāntaka are (1) that in two of these records,¹ which palaeographically indicate the same period, there occurs a village called Uttamaśīli-chaturvēdimāṅgalam which should have been so termed after Uttamaśīli, one of the sons of Parāntaka I as we know it from his inscriptions; and (2) that these two inscriptions mention a chief named Vēlāṇ Viranārāyaṇa *alias* Śembiyaṇ Vēdi-Vēlāṇ, who must have been so called after Viranārāyaṇa, one of the surnames of Parāntaka I. The only two Rājakesarivarmanas to whom they could be assigned in my opinion, are Sundara-Chōla and Rājarāja I, both of whom coming after Parāntaka I bore the title Rājakesarivarman. The equivalents of the details of dates given in these records for either of these two kings are noted below :—

No. and year.	Details of date.	Equivalent for Sundara-Chōla.	Equivalent for Rājarāja I.
74 of 1914	5th yr. Makara, Friday, Punarvasu.	4th Jan. 964 A.D.	2nd Jan. 991 A.D.
101 of 1914	7th „ Makara, Tuesday, Ārdra.	27th Dec. 964 „	19th Jan. 992 „
104 of 1914	7th „ Makara, Thursday, Māh.	14th Jan. 964 „	11th Jan. 994 „
105 of 1914	7th „ Simha, Saturday, Rōhini.	15th Aug. 963 „	12th Aug. 993 „
127 of 1914	6th „ Makara, Tuesday, Svāti.	23rd Dec. 962 „	17th Jan. 993 „
130 of 1914	6th „ Makara, Tuesday, Ārdra.	27th Dec. 964 „	19th Jan. 992 „
133 of 1914	5th „ Mithuna, Wednesday, Svāti.	4th Jan. 961 „	27th May 991 „

The part played by the Gaṅgas in the political affairs of the Tamil country calls for some remarks. In the beginning of the 9th century A.D., the Western Gaṅgas of Talakkāḍ were hard pressed by the Rāshtrakūṭas who under Dhruva II raided the Gaṅga territory, actually took possession of a part of it and twice kept in prison Śivamāra II, the then reigning Gaṅga sovereign. Not long after Śivamāra II was set at liberty and reinstated on his throne by the Rāshtrakūṭa Gōvinda III he passed away, and the country became subject to the rule of Rājamalla Satyavākya I, who tried to regain possession of the territory lost under the late king, and when he was effecting this, he found a fierce opponent in Baṅkēśa, a general of the Rāshtrakūṭas.² Fortunately for the Gaṅga this general was recalled owing to certain internal dissensions in the Rāshtrakūṭa realm, thus affording the Gaṅgas a breathing time. Rājamalla's successor Nītimārga had to face the rising of the Bāṇas who took up the place of the Rāshtrakūṭas in causing disturbance to the Gaṅgas, and this he did effectively by gaining a victory over the Pallava army at Rājarāmaḍu and capturing from the Bāṇas Mahārājara-nāḍu called also the Mahārājavāḍi (in the Cuddapah district).³ We find Rājamalla occupying the North Arcot district which should have been previously held by the Bāṇas and where their inscriptions are actually found.⁴ While this was the case with the Gaṅgas, the country of Drāviḍa was not in a state of

¹ Nos. 104 and 105 of the Madras Epigraphical collection for 1914.

² *Ep. Ind.*, Vol. VI, p. 28.

³ *Ep. Carn.*, Kl. 90. Nj. 269, and Mb. 228.

⁴ *Ep. Ind.*, Vol. IV, page 140.



quiet. The successors of Nandivarman Pallavamalla could not command his strength or tact. A general like Udayachandra was also absent from the scene. The Pallava dominions were exposed to the rushing tide of the Pāṇḍya aggression which was ever threatening to sweep off at least the southern parts of it since the time of Arikēsari Māgarvarman.¹ Seeing that the Pallavas were becoming weaker, the Bāṇas also appear to have aimed at independence. The trouble caused to the Pallavas which is evidently manifested by the Pāṇḍya king Varaguna-Mahārāja marching as far north as Araiśūr on the banks of the river Pennai,² and the pressure that was brought to bear on the Gaṅgas by the Rāshṭrakūṭas and the Bāṇas, as we have seen already, appear to have brought about a union of the Pallavas and the Gaṅgas at this period. The Chōlas were then holding, be it noted, a subordinate official position under the Pallavas and this is in evidence in the Vēlūrpālaiyam plates which state that the Chōlamahārāja Kumārāṅkuśa was one of Nandivarman III's principal officers.³ The position of the several powers of South India at the time of which we are speaking is clearly brought out when the Śīrnamānūr plates state that Śrīmāra Parachakrakōlāhala fought at Kuḍamūkkū, i.e., Kumbhakōṇam against the allied armies of the Gaṅga, Chōla, Pallava, Kālīṅga and others.* Not long after, we notice the Gaṅga Prithvīpati I, son of Śivamāra II, forming an alliance with the Pallava Aparājita and fighting against the latter's foe, i.e., the Pāṇḍya Varaguna.⁵ We can well imagine that friendly relations must have existed between the Gaṅgas and the Chōlas, the latter of whom held then a subordinate position under the Pallavas, while the former were their allies.⁶ This relationship should have continued even after the downfall of the Pallava power which was brought about by Āditya I: it is not unlikely that the Gaṅgas aided the Chōlas in the endeavour. The aim of the Gaṅgas must have been to secure help against the Bāṇas which they needed badly and which was fully obtained in the reign of Āditya's successor Parāntaka I. These circumstances clearly show the interest taken by the Gaṅgas in the affairs of the Tamiḷ country and account for Prithvīpati II figuring as donor in our record and the subsequent acquisition by him of the rule of the Bāṇa kingdom together with the title Śeṇbiyaṇ Mahāvali Vānarāyaṇ from the hands of Parāntaka I.

TEXT.

1. Svasthi(sti) śrī [||*] Kōv-Irāsakē.
2. śaripaṇṇma[r*]kku iyāṇḍu
3. irubattu-nālāvadu Ā-
4. pi-ttalai-ppiraiyāl
5. tiṇḍiṇa Sūryya-grahaṇat-

¹ The Pāṇḍya king Arikēsari Māgarvarman is said to have gained a victory over Pallavamalla. Varaguna-Mahārāja is reported to have advanced as far north as Araiśūr on the Pennar and to have encamped there. Śrīmāra Parachakrakōlāhala called also Pallavabhaṇjana is said to have fought the battle of Kuḍamūkkū against the Pallava and others.

² *Ep. Ind.*, Vol. IX, pp. 86 and 91.

³ *S. I. I.*, Vol. II, p. 512, v. 26 and the Tamiḷ portion which follows it. It is said of him that he was the heroic head-jewel of the Chōla race, that his glory was well known, that he had the liberality of Karna and that his conduct was upright.

⁴ *Annual Report on Epigraphy* for 1907, p. 68, para. 23.

⁵ *S. I. I.*, Vol. II, p. 384, v. 18 and *Ep. Ind.*, Vol. IX, page 87.

⁶ All the circumstances so far known seem to suggest that Vijayālaya, the first member of the revived Chōla line, could not have had any independence. There is no question of his valour or chivalry. At the same time there is nothing to suspect the statement of the Truvāṅgaḍu plates that he captured the town of Tanjāpuri. What looks probable is that he might have done it being under the employ of the Pallava. Perhaps, he was left to protect the Pallava interest in the southern portion of their dominions, i.e., the Tanjore district, which was exposed to attacks for years by the aggressive Pāṇḍyas.

6. ti-nāṇṇu Tiruvūṇal-Mādēva-
7. rkku Māramaraiyar magaṇṇār
8. Piridipadiyār kuḍutta ve-
9. ||i-kkeṇḍi nīrai muṇṇū-
10. ṛṇu-orubatt-eḷu kaḷaṇṇu
11. idu paṇ-Māhēśva[ra*]-rakshai [||*]

TRANSLATION.

Hail ! Prosperity ! On the day of the solar eclipse which occurred on the first moon in the month of Āṇi in the 24th year of (the reign of) king Rājakēśarivarman, Piridipadiyār (i.e., Prithvīpati), son of Māramaraiyar (i.e., Mārasirṇha), presented a silver can with a spout weighing three hundred and seventeen kaḷaṇṇu, to (the temple of the god) Mahādēva at Tiruvūṇal. This (gift shall be under) the protection of all Māhēśvaras.

No. 13.—A FURTHER NOTE ON THE BEZWADA PILLAR INSCRIPTION OF YUDDHAMALLA.

By J. RAMAYYA PANTULU, B.A., B.L.

Mr. C. R. Krishnamacharlu's note¹ on the inscription, named above, and his readings or interpretation of it cannot be accepted except in one case. He says that the word "bayanna" in the 3rd line of the 4th verse (l. 27 of the inscription) must be read as *mayanna* (*mba* does not scan well) and not as *maiynna* as proposed by me. Apart from the difficulties of construction, Mr. Krishnamacharlu's reading offends the law of prosody in a very important respect. It was shown in the original article that the verses of the inscription are in the Madhya-akkara metre. The scheme of this metre requires an *indra-gaṇa* at the place where *bayanna* stands. *Bayanna* is a *ja-gaṇa* and a *ja-gaṇa* cannot be an *indra-gaṇa*. The possible contention that *ja-gaṇa* may have been regarded as an *indra-gaṇa* at the period when the inscription was composed upsets the whole scheme of the metre adopted in the inscription. The emendation *maiynna* meets this difficulty and renders the passage quite natural and clear. Admitting that emendations should not be proposed where the original reading can possibly be adopted, it may be contended that this is a case in which the original wording of the inscription cannot be adopted and an emendation is necessary.

As for the contention that the verse should be so interpreted as to mean that it was king Yuddhamalla, and not the god Kumārasvāmi that went on a pilgrimage from Chēbrōlu to Bezwada, it must be admitted that this interpretation is literally possible, though the interpretation offered already is the more probable one. Chēbrōlu does not appear to have ever been a Chalukyan capital.

The second point in the note concerns the prose passage in lines 29-36. The restoration of the lost letters suggested herein is problematical and rests upon emendations in other parts of the passage.

The third point is in regard to the reading and interpretation of the word 'vēṛṇu' in lines 39 and 40. The exact reading is certainly vēṛṇu but the interpretation put upon it by Mr. Krishnamacharlu cannot be accepted. 'Eṇu' is unknown to Telugu. In Kanarese, it is a verb meaning 'to be complete', and it can hardly be used in Telugu as an adverb in the way suggested.

The fourth and last point is in regard to the reading and interpretation of the concluding portion of the inscription consisting of the last two letters of line 44 and lines 45 and 46. The deci-

¹ [See above, Vol. XV, p. 364 f.—Ed.]

phering of this passage is quite correct. Mr. Krishnamacharu takes the last two syllables *kunda* as a noun meaning 'a pillar', and interprets the passage *nripula kunda* as meaning 'pillar for kings (that recognize and maintain his charity).' The Kanarese word *kunda* is identical with the Telugu word *kundamu* and means the same thing, viz., 'a pile of bricks or tiles'. This is not exactly a pillar. *Nripula kunda* means *kunda* of *nripulu* (kings) but not *kunda* for *nripulu*. 'Pillar of kings' does not give any sense. Yuddhamalla, apparently, erected this pillar for the purpose of having the inscription engraved thereon and not to the honour of unnamed future kings whom he wants to maintain his charity. How does this pillar serve the latter purpose? Is there any other instance of such a pillar being erected?

The passage, so far as it goes, scans exactly to the *Madhya-akkara* metre and the last syllable *da* which, for purposes of *yati*, matches with *ta*, the initial syllable of the passage, certainly suggests that the passage is part of a verse line, and a glance at the estampage cannot fail to show that the engraving is abruptly left off at this point.

No. 14.—THE KANDUKURU PLATES OF VENKATAPATIDEVA I : SAKA 1535.

BY G. V. SRINIVASA RAO, B.A., MADRAS.

These five copper-plates were secured on loan from M. R. Ry. Uddi Narasimhacharya of Kandukūru, Madanapalle Taluk, Chittoor district, in 1921-22.¹ They have raised rims and curved tops with a ring-hole, about $\frac{1}{2}$ " in diameter, bored in the middle. They measure $9\frac{1}{2}$ " in height together with the projections and $7\frac{1}{2}$ " without them and are $6\frac{1}{2}$ " wide. To the ring, which is circular in shape with a diameter of $2\frac{1}{4}$ ", is attached, by a hole at the back of it, a sliding circular seal measuring $1\frac{1}{2}$ " in diameter. On this is represented in high relief a boar, advancing to the proper left, and a dagger pointing downwards, both cut upon a horizontal double line supported by a vertical line in the centre. Above the boar are the figures of the sun and the crescent. The plates with the ring and seal weigh 307 tolas. The ring had been cut when the plates were received in the office of the Assistant Archæological Superintendent for Epigraphy at Madras.

The inscription is engraved on the inner sides of the first and last plates and on both sides of the rest. The leaves are numbered in Telugu numerals incised to the left of the ring-hole on the first written side of each plate. The alphabet of the grant is Nandi-Nāgarī except the sign manual 'Śrī-Veṅkaṭāśa' at the end which is in Telugu, and the language is metrical Sanskrit. The portion in lines 148 to 152 is, however, in the Telugu language and is evidently an addition made after the original grant was completed.

The inscription shows the various orthographical peculiarities usually seen in the Vijayanagara grants, such as (1) the invariable use of *anusvāra* in place of the nasal and *vice versa*, (2) the treatment of the second letter as adjunct to the *rēpha* in conjunct consonants, (3) the omission of the *visarga* generally before the letters *śa* and *sa*, and also in a few other cases, (4) the omission of the first member in double consonants, (5) the superfluous use of an *anusvāra* before nasals, (6) the use of a stroke in addition to a hook after the vowel *i* to denote length as in consonants, (7) the occasional use of the letter *a* followed by *i* to denote *ai* sound in consonants, (8) the substitution of their mere vowels for the letters *ya* and *va* and *vice versa*.²

The grant was issued by Veṅkaṭapatidēva of the Karṇāṭa dynasty and is dated in Śaka 1535, Pīamāthin, Vaiśākha, śu. 12, which regularly corresponds to A.D. 1613, April 21,

¹ No. 9 of Appendix A to the *Madras Epigraphical Report* for 1921-22.

² See *Ep. Ind.*, Vol. III, p. 236, Vol. IV, p. 299, Vol. XI, p. 327 and Vol. XVI, p. 241.

Wednesday, and is, therefore, nearly three months earlier than the British Museum plates of the same king.¹ After the usual invocatory verses, the inscription begins with the genealogy of the king which agrees with that given in all the other grants of the dynasty up to Tirumala I. Like the Daḷavāy-Agrahāram plates² and the Viḷāpākkam grant,³ this record also mentions the two sons of Tirumala by Veṅgaḷāmbā, viz., Śrīraṅgarāya and Veṅkaṭapatidēva.

In the course of the narration of his ancestry and its panegyric, the document mentions **Bukka** as having firmly established **Sāluva-Nṛisirṅha** on the throne, and his son **Rāmarāya** as having put to flight Kāsappaḍaya and captured the hill-fortress Ādavani 'protected by Sapāda's army of 70,000 Sindh horse' as well as Kandanavōlu. Kāsappaḍaya has been surmised to be identical with Kāchapa-Nāyaka of Ādavani⁴ who figures as a subordinate of Sāluva Narasiṅgarāya in Śaka 1420.⁵ Possibly Kāchapa, for selfish ends, made common cause with the Mussalmans who invaded the Vijayanagara dominions in Śaka 1425,⁶ and Rāmarāya continued his allegiance to the political successors of the Sāluvas under king Krishṇarāya.⁷ Sapāda has been identified with Yūsuf Adil Shāhi of Bijāpūr who is said to have borne the name *Savace*.⁸ The next important member of the line was **Tirumala**, the brother of **Aḷiya Rāmarāya**, who was the first to adopt the title '*Samrāt*.' His successor was **Śrīraṅga** and after him came **Veṅkaṭa**, the donor of the grant and the last powerful king of the family. He was born about Śaka 1471 (A.D. 1549-50) if we can rely on the testimony of Barradas who says that he was 67 years⁹ at the time of his death which, according to Floris, took place in A.D. 1614.¹⁰ He figures as a subordinate of king Sadāśiva in A.D. 1567-68.¹¹ We learn from the *Vasucharitramu* and the *Chikkadēvarāya-vamśāvali* that during his father's time he was the Viceroy of the Chandragiri-rājya comprising the Tuṇḍīra, Chōḷa and Pāṇḍya countries, and had his capital at Chandragiri while his brother Śrīraṅga governed the Telugu districts from Penukoṇḍa. When the latter came to the throne, Veṅkaṭapati continued to be the Viceroy¹² and held the charge of the Telugu country also. This is gathered from No. 541 of 1909 which states¹³ that in Śaka 1502 (A.D. 1580) the Golkonda Sultān Hazrat Ibrāhīm Pādishāh acquired Uddagiri (i.e., Udayagiri) by driving out Veṅkaṭarāju and captured the regions around Vinikoṇḍa, etc., and Koṇḍaviḍu.¹⁴ In the same year Śrīraṅga was taken captive by the Sultān who, with the help of the Haṇḍe chiefs, gained effective possession of the territory lying to the north of Penukoṇḍa. This event is mentioned in No. 70 of 1915 dated Śaka 1506 (A.D. 1584) which states that Ahōbālam had been in the occupation of the Muhammadan chief Vībhurāmu and his Haṇḍe allies for about 7 years. Probably it is these reverses that account for a grant of land in A.D. 1579 to a temple at Mahābalipuram by Gōbūri Tirumalai-Nāyakkar for the merit

¹ *Ibid.*, Vol. XIII, p. 231 f.

² *Ibid.*, Vol. XII, pp. 159 ff.

³ *Ibid.*, Vol. IV, pp. 269 ff.

⁴ *Mad. Ep. Report* for 1920-21, Part II, paragraph 12.

⁵ No. 719 of the *Mad. Ep. Collection* for 1917.

⁶ Brigg's *Ferishta*, Vol. III, p. 348.

⁷ The *Krishṇarāya-vijayam* mentions Āravīṭi-Bukkarāju as one of the chiefs who attended the coronation of the king. (*Sources of Vij. Hist.*, p. 129).

⁸ *Ep. Ind.*, Vol. XVI, p. 243, footnote 6.

⁹ Sewell's *Forgotten Empire*, p. 224.

¹⁰ Sewell's *List of Antiquities*, Vol. II, p. 251.

¹¹ Nos. 240 of 1897 and 163 of 1905 of the *Mad. Ep. Collection*.

¹² In No. 383 of 1919 dated Śaka 1496 in Śrīraṅga's reign he confirms certain appointments made by Tātā-chārya.

¹³ *Mad. Ep. Report* for 1910, Part II, paragraph 64.

¹⁴ These, according to the copper-plate grant No. 23 of 1910-11, had been conquered by Śrīraṅga in Śaka 1498. *Ibid.* for 1911, Part II, paragraph 57.

of Veṅkaṭapati.¹ The Telugu work *Rāmarājīyam* states that Veṅkaṭa chased the Golkonda army back and defeating it on the banks of the Penner settled, with his vanquished and suppliant enemy, the river Krishna as the boundary line between their territories. His faithful feudatories who helped him on these and other occasions were the Maṭla chief Ananta who calls himself 'the right hand of the Kaṇṇāṭa emperor,'² and the Tanjore chief Achyutappa as well as his son Raghunātha who 'brought all the Kaṇṇāṭa territory once more under Veṅkaṭadēvarāya.'³ But he had his own internal enemies to contend against; for we hear of a revolt of the Nandyal chief Kṛishṇama having been quelled by Veṅkaṭa early in his reign⁴ and of Kṛishṇappa-Nāyaka of Gingee having been imprisoned by the emperor and subsequently set free.⁵ Virappa-Nāyaka of Madura also seems to have aimed at independence. The *Chikkadēvarāya-vamśāvali* informs us that shortly after his accession, Veṅkaṭa sent his nephew Tirumala against Madura, but the latter received bribes from the chief and retired with his army to Śrīraṅgaṭṭaṇa. In spite of this, Veṅkaṭapati should have asserted his authority over Virappa as evidenced by later grants.⁶ We get some interesting glimpses into the history of this period from certain Jesuit letters⁷ noticed by the Reverend Father Heras of Bombay. About A.D. 1607 Veṅkaṭa had removed his seat of government to Vēlūr⁸ though Chandragiri was still 'the royal city.' Towards the close of his reign Veṅkaṭa had to yield to the rising chief Rājā-Uḍaiyar of Mysore on whom he had to confer the viceroyalty of Śrīraṅgaṭṭaṇa, as his attentions were diverted again by the troublesome Golkonda chiefs who threatened his dominions in the north. It was on this occasion that Raghunātha-Nāyaka of Tanjore came to his rescue and saved the kingdom from the Muhammadan invasion. It is probable that Muttu-Virappa-Nāyaka of Madura was also trying to shake off the Vijayanagara sovereignty, and therefore espoused the cause of Jaggarāya in the war of succession after Veṅkaṭa's death.⁹

The object of the document is to record the grant of some garden lands and fields at **Chandragiri** and **Gollapalle** for the worship of the god and the goddess at Tirupati during certain festivals specified in it. The grant was made by Veṅkaṭapatidēva at the request of *Mahāmaṇḍalēśvara Gōbūri Śēshādrirāja*, the son of Veṅkaṭarāja and the grandson of Pāpa-Timmarāja of the Solar race and the Kāśyapa-gōtra. Very little is known of these Gōbūri chiefs so far except the names of some individual members of the family. They first figure in the reign of Kṛishṇarāya at the time of his expedition against Kaliṅga,¹⁰ but came into prominence during the rule of Sadāśiva and his successors and had frequent matrimonial alliances with the latter.¹¹ We meet with a certain

¹ *Mad. Ep. Rep.* for 1910, Part II, paragraph 56.

² *Ibid.* for 1916, Part II, paragraph 75.

³ *Sources of Vij. Hist.*, p. 285.

⁴ *Ibid.*, p. 243.

⁵ तद्व्यवहारी (तद्व्यवहारी) वार्तचरित्रादयः

रघुनाथो रघुनाथभूषः।

आराधितं कृष्णपनायकं तं

अभीष्टयुक्तं देवरायात् ।

(*Raghunāthābhyaṇḍayam* of Rāmabhadraṁbā, Canto VII, verse 73).

⁶ *Ep. Ind.*, Vol. XII, pp. 159 ff. Copper-plates Nos. 9 of 1905-06 and 9 of 1911-12 of the Madras Epigraphical collection.

⁷ *Mythic Society Journal*, Vol. XIV, pp. 130-140 and 312-317.

⁸ This is probably in consequence of the revolt of Liṅgama-Nāyaka whom, according to *Bahulāśvacharitam*, Chennai defeated on behalf of Veṅkaṭa.

⁹ Sewell's *Forgotten Empire*, p. 230.

¹⁰ *Sources of Vij. Hist.*, p. 131.

¹¹ According to the *Rāmarājīyam*, Koṇḍamma, one of the five queens of Veṅkaṭa I, was a daughter of Ōbarāja, while two more daughters of his, Narasiṅamma and Baṅgāramma, were respectively married to Rāma and Veṅkaṭa II, the grandsons of Aḷiya-Rāmarāja. Other members of the family who had marriage connections with the Aṇḍi chiefs were Gōbūri Veṅkaṭa, the father of a certain Pāpamma married to Śrīraṅga III, the adopted son of Gōpāla who was himself the son-in-law of (Gōbūri) Giriappa, and Yatirāju whose daughter Koṇḍamma was married to Rāma IV.

Maḥāmaṇḍalēśvara Gōbūri Ōhayadēva-Mahārāja as a subordinate of Sadāsiva in Śaka 1469 in an inscription at Ahōhalam,¹ though we cannot say for certain whether he is the same chief who is referred to as *Mahāmaṇḍalēśvara* Gōbūri Aubhalarājayya in No. 543 of the Epigraphical collection for 1915, dated in Śaka 1482, from the Bellary district. About this period some more chiefs of the family are brought to our notice, who were connected with the Kurnool, Cuddapah and Chingleput districts. For instance, we find a certain Koṇḍrāju in Śaka 1473 at Koilkuntla,² a Narasarāju in Śaka 1478 at Toṇḍūru,³ a Giryapparāju in Śaka 1529 at Dudyāla,⁴ a Gōbūri Tirumalai-Nāyaka in Śaka 1501,⁵ and a *Mahāmaṇḍalēśvara* Gōbūri Ōbarājyadēva-Mahārāja.⁶ Barradas⁷ mentions a certain Ōho Rāya as the brother-in-law of Veṅkaṭa and a Chinnaohraya (Chinna-Ōbala-Rāya) as a brother of the traitor Jaggarāya who also belonged to the Gōbūri family,⁸ and whose daughter Bāyamā was married to Veṅkaṭa. This Ōharājyadēva should evidently have been different from Ōhayadēva, the subordinate of Sadāsiva, and possibly his grandson. He has been surmised⁹ to be a son of Tirumalai-Nāyaka of the Kunnattūr inscription with whom again, if we may hazard a guess, Pāpa-Timmarāja, mentioned above, and Timma, who married Ōbāmhā, the sister of Tirumala I,¹⁰ and was the father of Narasa, might be identical. In that case Veṅkaṭarāja, the father of Śēshādrirāja of the present grant, Ōhurāja or Ōhalarāja and Narasa should have been brothers.

Of the places mentioned in the grant, Tirupati is called Śēshāchala and Phaṇīśvaragiri. Taṅgaṭūru is a village in the Proddutūr taluk of the Cuddapah district. Chandragiri is too well known to require identification. Veṅkaṭajammapēṭa seems to have been a part of Chandragiri itself. The name Toṇḍavāḍi-taṭāka seems to be connected with the modern Toṇḍavāḍa near Chandragiri and Gollapalli is a few miles further east. I am unable to identify Gōpidēvīpāḷya. Like the Maṅgalampāḍ charter of the same king¹¹ this grant was also composed by Chidambara-Kavi and incised by Kāmayaḥchārya.

TEXT.

[Metres : Verses 44-69 and 73-76, *Anuṣṭubh* ; vv. 70-72, *Āryā* ; v. 77, *Śalita*.]

Fourth Plate ; First Side.

111 * * * ¹²बाणशक्तिक-

112 ऋबेदुगणिते शकवत्सरे । प्रमाधीश¹³भिधे वर्षे मासि वै-

113 शाखनामनि ।[1४४*] पक्षे वक्रक्षे पुष्यर्क्षे पुष्यायां द्वादसी(शो)तिथौ । ओ-

114 धेकटेशपादाक्षसन्निधौ त्रैयसाक्षिधौ¹⁴ ।[1४५*] श्रीरामाक्ष

¹ No. 63 of the Mad. Ep. Collection for 1915.

² Rangacharya's *Madras Inscriptions*, Kl. 110.

³ *Ibid.*, Cd. 635.

⁴ *Ibid.*, Kl. 401.

⁵ No. 255 of the Mad. Ep. Collection for 1909. See *Ep. Rep.* for 1910, p. 105, para. 56.

⁶ No. 332 of Mad. Ep. Collection for 1909.

⁷ Sewell's *Forgotten Empire*, pp. 223 and 228.

⁸ *Sources of Vij. Hist.*, p. 263.

⁹ *Mad. Ep. Rep.* for 1910, Part II, para. 56.

¹⁰ *Sources of Vij. Hist.*, Genealogy on page XIV.

¹¹ *Nellore Inscriptions*, Part I, p. 26.

¹² In lines 1 to 111 the first forty verses of the Vijāpākkam grant (*Ep. Ind.*, Vol. IV, pp. 272-276) are reproduced with two other verses (Nos. 29 and 30) which occur in the Penagalūrṇ grant as vv. 31 and 32 (*Ep. Ind.*, Vol. XVI, p. 250).

¹³ Read प्रमादीश⁰ [The name of the year is Pramādin.—Ed.]

¹⁴ Read त्रैयसाक्षिधौ.

- 115 कस्तूरीचिह्न(ङ्ग)श्रीवत्सलक्षणे । पूषानुष्णांशुनेत्राय शेषाच-
 116 लकुटुबिने ।[18६*] स्वामिपुष्कर(रि)णीतीरधामनित्यविहारिणे ।
 117 इन्दिराया जगन्मातुर्मदिराह(यि)तवक्षसे ।[18७*] शयनालीनदु-
 118 ग्धाब्धिशैवाललतिकोपमां । वहते वारिजाक्षाय वक्षसा
 119 वनमालिकां ।[18८*] शंखं चक्रं च वहते शयाम्भामुज्वलं हवा ।
 120 दृशाकिति ज्ञापयते चंद्राकौ वामदक्षिणे ।[18९*] महनीय्य(य)तरं र-
 121 द्रमकुटं मूर्ध्नि(ध्वं) बिभ्रते । चक्षुर्भूतेदुमार्ताडजो(ज्यो)तिश्चक्रमि-
 122 वाश्रितं ।[1५०*] श्रीमहैकटनाथाय श्रीनिवासाय विष्णवे । श्री-
 123 (श्री)वैकटाचलेन्द्रस्य शिखराभरणाह(यि)ते ।[1५१*] प्राचीभागपरिष्का-
 124 रे शोणस्वल्पशिलोच्चयात् । नटलक्ष्मी[न*]रसणनायकोद्यान-
 125 दक्षिणे ।[1५२*] विशालरथवीथ्याश्च वायव्यं दिशमाश्रिते । शयस्कर-
 126 जोयगारितोटादुत्तरदिग्भवे ।[1५३*] श्रीमहोबूरिशेषाद्रिरा[जा]-
 127 रामे मनोरमे । दीपयंतं दिशो दीप्त्या महाधर्मणिमंत[पं] ।[1५४*]

Fourth Plate; Second Side.

- 128 २पतिमासं भूषयतः फणोश्चरगिरीशितुः । विविधा-
 129 पूषनेवेद्यधिभम्भो(वो)त्सादनाय च ।[1५५*] तत्रैव स्वामिनो ब्रं-
 130 ऋवसंतोत्सवयोरपि । नानागंधोपचाराय नैवेद्याय
 131 विशिष्य च ।[1५६*] 'सुकोटितोर्थनाञ्चारितेष्पदिष्योत्सवेषु च । शर-
 132 प्यर्थं च सततपुष्पदामार्पणाय च ।[1५७*] रमास्यदं चंद्रगिरि-
 133 राजधानीप्रसाधनं । गोपिदेवोपाख्यराजवोधीनिधिपथा-
 134 दपि ।[1५८*] श्रीवैकटाजंमपेटादपि प्राचीदिगाश्रयं । श्रीमन्नूउ(वु)ल-
 135 बंडाश्च दक्षिणस्यां दिशि स्थितं ।[1५९*] तौडवाट्रि(डि)तटाकांतसीमांता-
 136 दपि पश्चिमं । वु(उ)त्तरं श्रीगोपराजकाक्वाकेदारवैभवात् ।[1६०*] तंग-
 137 टूरि कौडुभट(ट्ट)मान्यकेदारकं विना । सूरपका[ऊवा]सुभगतोद्वे-
 138 चकदंबकं ।[1६१*] गोक्षपश्यासुक्कवडकास्वाकै(के)दारकाण्यपि । सर्वमा-
 139 न्यं चतुर्म्सी(स्त्री)मासहितं च समंत[त*]तः ।[1६२*] निधिनिक्षेपपाषाण-
 सिद्धसाध्य-
 140 जलान्वितं ।[*] च[क्षि*]ण्यागामिसयुक्तं^० देवभोज्यं सम्भूरुहं ।[1६३*]
 परोतः प्र-

^१ Perhaps a mistake for कराराय

^२ Read प्रति^०.

^३ Read ब्रह्म.

^४ सुकोटितोर्थ is the name of a tank at Tirupati. Almost every temple in South India has a tank or a well with a sacredness attached to it. The literal meaning of the first part of the word is 3 crores and the belief is that the tank has the collective virtue of so many sacred waters of the country. Compare the Kōṭi-tirtha at Rāmeśvaram and the Sarva-tirtha at Conjeeveram.

^५ Read दीपदी^०.

^६ Read सुयुक्तं.

- 141 यतै[:*] क्षिणैः प्ररोहितपुरोगमैः । विविधैर्विबुधै[:*] श्रौतपायकैर-
 142 धिकैर्गिरा ।[६४*] कास्व(श्य)पान्वयदीपस्य कास्व(श्य)पोकस्यशाखिनः । श्रो-
 143 सूर्यवंशरत्नस्य श्रौमतामप्रयादने ।[६५*] श्रौमन्महामंडलेश्वर-
 144 स्य सारस्य शालिनः । प्रतीतिमत्पापतिमराजपौत्रस्य रा-
 145 जतः ।[६६*] श्रौवेंकटमहीपालपुत्रस्यामित्रकशिपुः । श्रौमन्मही-
 146 रो(रि)शेषाद्रिराजस्य रवितेजसः ।[६७*] विशेषज्ञानभरितां विप्रसि-
 147 मनुपालयन् । श्रौवीरवेंकटपतिमहारायमहीपतिः ।[६८*] सहि-
 148 रण्यपयोधारापूर्वकं दत्तवान्मुदा^१ ॥ [६९*] श्रौवेंकटेश्वरस्वामिभ्यः क[६]-
 149 ङ श्रेयिनदि धर्मकर्त श्रे(से)नामोदलारि लक्ष्मणगारिकि^२ प्रतिसंवत्सरानकुञ्ज
 ग २४

150 वरहालु । तोटवाक(कि)ट चलिविद्रकुञ्ज

Fifth Plate.

- 151 तोट श्रेणैर्वालकु शासालुङ्ग ई कास्वरोस्वलोतु क-
 152 द्दु शायनवधरिचिनाङ्ग ॥ श्री ॥
 153 श्रौवेंकटपतिरायक्षितिपतिवर्यस्य कीर्त्तिधुर्यस्य^३ ॥
 154 शासनमिदं सुधोजनकुवलयचन्द्रस्य भूमहे(हे)द्रस्य(र) ॥ [७०*] श्रो-
 155 वेंकटपतिरायगिरा 'सिवसूर्यकवोद्रभागिनियत-
 156 या [१*] कलितोन्नतिचिदंबरकविरवदत्ताम्नशासनश्लोका-
 157 न् ।[७१*] श्रौवेंकटपतिरायस्मापतिदेशेन कामयाचार्यः ।
 158 गणपयतनय[:*] शासनमलिखदिदं वीरणानुजस्ताम् ।[७२*] दा-

LL 159-167 give five imprecatory stanzas *Dānapālanayōr*, etc. etc.

168 श्रौवेंकटेश्वर

ABRIDGED TRANSLATION.

(Vy. 44-69.) In the Śaka year computed by the arrows (5), Śakti (3), arrows (5) and moon (1)—(i.e., 1535)—in the (cyclic) year called *Pramādin*, in the month known as *Vaiśākha*, in the bright fortnight, in an auspicious asterism on the sacred *tīrth* of *Dvādaśī*, at the holy lotus-feet of (god) Śrī-Veṅkaṭeśa, the abode of all happiness,—to the (same) glorious Viṣṇu known as *Veṅkaṭanātha* and *Śrīnivāsa*, and living at *Śeṣhāchala*, ever sporting in his residence on the banks of the *Svāmi-Pushkarinī* (tank), whose chest is made the abode of *Indirā*, the mother of

^१ Read °याविमः.

^२ The second half of this verse is wanting though the sense is complete.

^३ This word is written below the line.

^४ Read कीर्त्तिधुर्यस्य.

^५ The letter seems to be a correction from न.

^६ Read शिवसूर्य.

^७ In Telugu characters.

all the worlds and is adorned with the Śrīvatsa (mark) bearing marks of musk from her breast, who bears on his chest the *Vanamālikā* (garland)¹ resembling the mossy creeper (growing) in the milky ocean clinging to his couch ; who holds in his hands the conch and the disc glowing with lustre, whose left and right eyes are the Moon and the Sun, who wears on his head the magnificent jewelled crown appearing (by its brilliance) as if it were the very halo of light of those dual luminaries settled (thereon), and who adorns like a crest-jewel the glorious Venkṭaṭa, the king of mountains, for various cake offerings and excellent unguents to this lord of Phanīśvaragiri (Śēshāchala) who adorns every month the jewelled *maṇṭapa* of great value illuminating with its splendour (all) the quarters, built in the pleasure-garden (founded by) the prosperous Gōbūri Śēshādrirāja, which is situated to the east of the Red Hillock, to the south of the fair garden² (called after) Narasaṇa-Nāyaka, to the north-west of the broad car-street and to the north of (the garden) Śayaskara-Jiyagāritōṭa ; for worship with sandal and various offerings (to the god) in the same place during the *Brahmōtsava* (grand annual festival) and *Vasantōtsava* (spring festival), and for the 'unintermittent offering of flower-garlands particularly during the floating festivals of the goddess (Nāchchāru) in the Mukkōṭi-tīrtha (tank) ; with due regard to the wise request (made for this purpose) by the illustrious *Mahāmaṇḍalēśvara* Gōbūri Śēshādrirāja possessed of great excellence and of splendour like that of the Sun, who was the grandson of the famous Pāpa-Timmarāja and the son of Venkṭaṭa-Mahipāla, the destroyer of his foes, who was the gem of the Solar race and the light, as it were, of the Kāśyapa-gōtra and was of the school of Kāśyapī-kalpa, and who was the foremost of the fortunate ; the glorious king *Vira-Venkṭaṭapati-Mahārāja*, being surrounded by pious and amiable priests and several wise and learned men following the path prescribed by the Vēdas, gave away with pleasure, to the accompaniment of libations of gold and water, excluding the small *mānya* field of Koṇḍu-Bhaṭṭa of Taṇḡaṭūru, the whole beautiful plot of garden-lands and fields called (after the canal) Sūrappa-kālvā which is the very abode of Ramā (Lakshmi) and the ornament of the capital city of Chandragiri and is situated to the east of the high-road to Gōpidēvipālya and of the happy Venkṭaṭajammappēṭa, to the south of (the rock) Nūvulabaṇḍa, to the west of the extreme border-line of the (tank) Toṇḍavāḍi-taṭāka and to the north of the field called (after the canal) Gōparāja-kālvā ; and also the group of fields (known as) Uḷvaḍa-kālvā in Gollapalli, together with the trees (growing on them) and (the other eight privileges such as) natural resources and deposited treasures, stones, realised and realisable (income), water, *akshiṇī* and *āgāmi*, as a *sarvamānya* with the four boundaries (marked out) on all sides to be enjoyed by the god (in perpetuity).

(Ll. 148-152.) (The god) Śrī-Venkṭaṭēśvarasvāmi ordained (the payment of) 24 *varāha*s every year to the Dharmakartā Sēnā-Modalāri Kṛishṇayagāru. For the watershed at the entrance of the garden and for the maintenance of the gardeners, (He) was (also) pleased to command (payment to be made) from the cash (income) from the above *kālvā*.

V. 70. [In praise of king Venkṭaṭapati.] (This is identical with verse 124 of the Kūniyūr plates of Venkṭa II.)

¹ *Vanamālikā* is thus defined :—

आलानुचंबिनी माला सर्वतुमुनीज्जला ।

मध्ये सुखकदम्बाद्या वनमालेति कीर्तिता ॥

Daśaratha is described as wearing a wreath or *vanamālā* on his crown while going out hunting. (*Raghuvamśa* IX, 51.)

² In the vernacular idiom any beautiful place is known as the favourite haunt of Lakshmi, the Goddess of Prosperity, who is supposed to dance there for sheer joy.

³ The meaning of the word *हरपय* occurring in the verse is not clear. Perhaps it is a Sanskrit rendering of the Tamil word *Śirappu* which means "offerings made on special occasions and distributed to the devotees then assembled." It is called *charupu* in Kanarese and Telugu.

(Vv. 71-72.) By the order of the king, Chidambara-Kavi, the sister's son of the poet Śiva-Sūrya, composed this edict and Kāmayāchārya engraved it on the plates.

(Vv. 73-77.) The usual imprecation and admonition.

(L. 168.) Śrī-Venkaṭeśa.

No. 15.—MATHURA PEDESTAL INSCRIPTION OF THE KUSHANA YEAR 14.

BY DAYA RAM SAHNI, M.A., RAI BAHADUR.

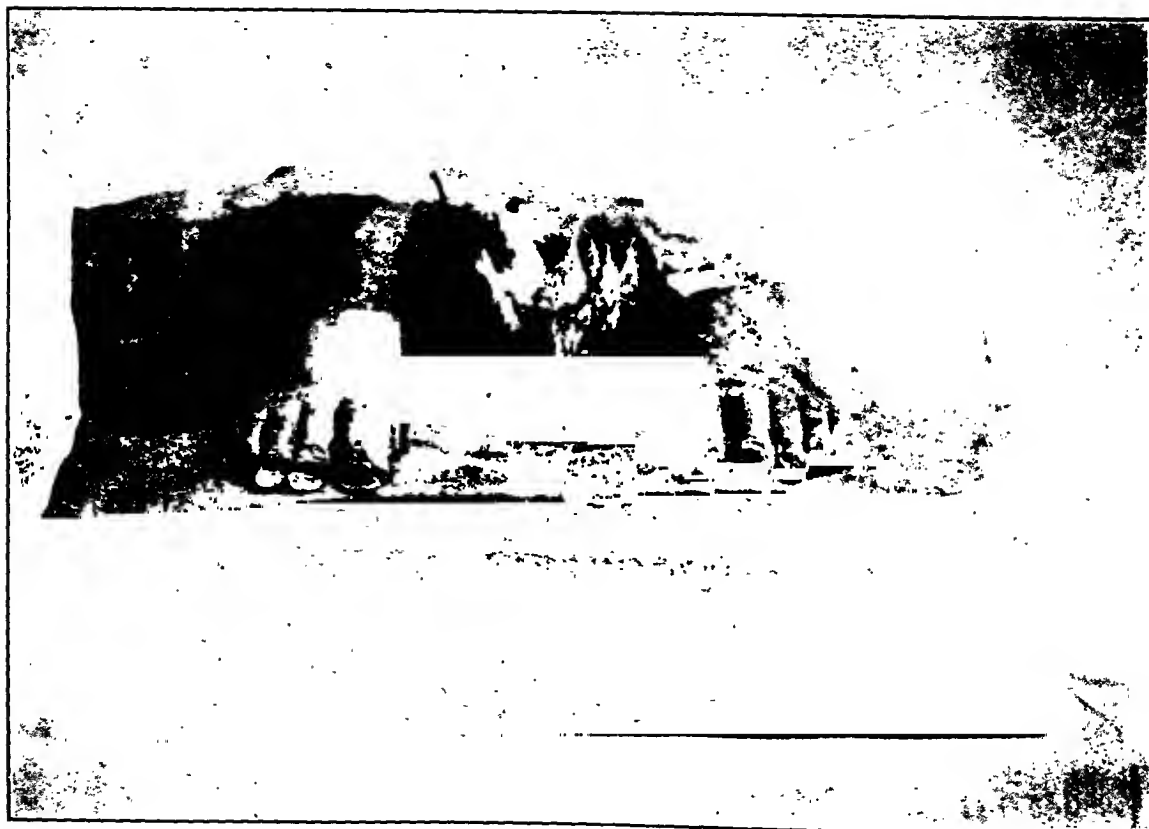
This inscription is an entirely new discovery, photographs and estampages of which have, with his characteristic promptitude, been supplied to me by Rai Bahadur Pandit Radha Krishna, the Honorary Curator of the Museum of Archæology at Mathurā. The stone image pedestal on which the epigraph is engraved was found in an elevated part of the Dalpat-ki-Khirki Mohalla in the city of Mathurā when an inhabitant of that town was digging foundations for his house. The excavation was not done with care with the result that the pedestal was broken into several pieces. Of the statue itself only the feet remain with the lower portion of a small standing figure at each side. There is thus nothing to show the exact nature of the central image, though from the tenor of the epigraph and other indications it must have been a standing image of Gautama Buddha.

The epigraph consists of three lines (measuring respectively 14½", 14½" and 4½") and is in a perfect state of preservation, except for the two *aksharas*, which have been partially cut away at the end of the first line. The characters used belong to the Brāhmī alphabet of the Kushāṇa period. It must, however, be noted that the *m* everywhere shows the advanced form of the Gupta period with a small knob attached to the left of the letter instead of the triangular base. Similarly the *akshara* 'h' assumes the form peculiar to the eastern variety of the Gupta script in which the horizontal base-stroke is completely suppressed, the hook of the *akshara* being turned sharply to the left. The *anusvāra* is throughout represented by a short horizontal stroke instead of the usual dot. The long medial *ā* is in some cases not distinctly defined. The inscription is composed in the usual mixed dialect, though the deviations from the Sanskritic mode of spelling, the rules of *sandhi* and declension, etc., are much fewer than are generally found in the inscriptions of the Kushāṇa period. The irregular forms met with in the inscription are :—*asmin divasē* in place of *asmin divasē* in l. 1; *bhagavatō pitāmahasya* in place of *bhagavataḥ pitāmahasya*, *saṃmya-sambuddhasya* in place of *samyak-sambuddhasya* in l. 2; and *dukkha* instead of *duḥkha* in l. 3.

The object of the epigraph is to record the fact that, on the 10th day of the month of Pausa in the year 14 of the Mahārāja, Dēvaputra Kanishka, a certain Saṃghilā, the wife of the Prāvarika Hasthi (?), installed, for the cessation of all misery, an image for the worship of her favourite deity, the Lord, the Pitāmaha, who is truly and perfectly enlightened. It will be noticed from the text given below that the name of Gautama Buddha is not mentioned in the inscription. The title *saṃmya-sambuddha* (Pāli, *sammā-sambuddhō*) is ordinarily applied in Buddhist texts to any supreme Buddha. The term is, however, often used as a proper noun, signifying Gautama Buddha himself, as for example in the sentence, *namō tassa arahatō sammā-sambuddhassa*, which is generally written in the beginning of Buddhist texts.¹ The substitution of the word *pitāmahasya* for *arahatō* in the inscription is inexplicable. Both in Buddhist and Brahmanical texts this word is commonly applied to the Hindu god Brahmā, and I am unable to say why it is used here as an appellation of the Buddha.

¹ Vide Kuchelāyana's *Pali Grammar* by Francis Mason (*Bibliotheca Indica*, No. 123), p. 162.

MATHURA PEDESTAL INSCRIPTION OF THE KUSHANA YEAR 14.



(FROM A PHOTOGRAPH).

HIRANANDA SASTRI.

SCALE ABOUT A THIRD

SURVEY OF INDIA, CALCUTTA.

The main interest of the inscription lies in the fact that it is the **first Brāhmī inscription of the Kushāṇa period which quotes the month of its date by its Hindu solar name** instead of by the season name, which is invariably the case in other Brāhmī inscriptions of this period. This remark, of course, does not apply to the Kharōshthī inscriptions, as several of them contain the solar names of months.¹ The inscription is also important for another reason. Hitherto we possessed no inscription dated between the years 11 and 22² of the Kushāṇa era which was definitely assignable to the reign of Kanishka. The present inscription is clearly dated in the year 14 of that king.

TEXT.

- 1 Mahārāja-Dēvaputrasya Kanishkasya sarhvatsarē 10 4 Pausha-māsa-divasē
10 asmīn divasē Prāvarika-Ha[sthisya]
- 2 bha(ā)ryyā Saṃghilā bhagavatō pitāmahasya Saṃmyasambuddhasya svamatasya
dēvasya pūjārttham pratima(ā)m pratishṭhā-
- 3 payati sarvva-dukkha-prahāṇārttham—[!]*

TRANSLATION.

On the 10th day of the month of Pausha in the year 14 of the Mahārāja Dēvaputra Kanishka, on this day, Saṃghilā, the wife of Prāvarika Hasthi (?), installs (*this*) image for the veneration of her favourite deity, the Bhagavat, the *pitāmaha*, Gautama Buddha (*lit.* who is truly and completely enlightened), for the cessation of all misery.

No. 16.—PATNA MUSEUM PLATES OF SOMESVARA II.

By R. D. BANERJI, M.A.

The inscription edited below is inscribed on a set of **three copper-plates** discovered in the **Baudh State** of Orissa by Mr. L. E. B. Cobden Ramsay, I.C.S., Political Agent, Orissa Feudatory States. The plates were sent to the late Dr. D. B. Spooner, B.A., Ph.D., then Superintendent, Archaeological Survey, Eastern Circle, who had them sent to Rao Bahadur H. Krishna Sastri, the then Government Epigraphist for India. A short note on the inscription was published in the *Annual Report of the Archaeological Survey, Eastern Circle*, for the year 1916-17.³ A set of impressions of the record was supplied to me by Dr. D. B. Spooner for publication. Later on, at my request, Sir Edward Gait, I.C.S., K.C.S.I., then Lieutenant-Governor of Bihār and Orissa, kindly lent the original plates to me for examination.

The plates are joined together by a thick ring of copper to which is attached the seal, bearing a lion couchant in relief but no inscription. The first and third plates are inscribed on one side only while the second plate is inscribed on both the sides. The characters used in the inscription are Oriyā of the fourteenth or fifteenth century A.D., and are much later than the Sonpur plates of Kumāra Sōmēśvara and the Mahada plates of Yōgēśvara-

¹ Cf. *Ind. Ant.*, Vol. XXXVII, p. 46.

² See my article on "Three Mathura Inscriptions, etc." in the *J. R. A. S.*, 1924, pp. 329ff.

Page 4, para. 5.

dēvavarman.¹ The beginnings of the cursive Oriyā script are to be found in the form of *q* in l. 25. The first eight lines contain three verses giving the genealogy of the donor. The first person mentioned is **Challamarāja** of the **Chōla** lineage (l. 2), whose son was **Jasarāja** (=Yaśōrāja) I, whose son was **Sōmēśvara I**. This prince was succeeded by his nephew (*bhrātrija*) **Jasarāja II**. The donor of the grant is the latter's son **Sōmēśvara II**. An additional name is furnished in the prose account of the genealogy in ll. 8-14, according to which **Sōmēśvara II** meditated on the feet of the *Paramamāhēśvara* **Jasarāja II**,² who meditated on the feet of the *Paramamāhēśvara* **Chandrādityadēva**.³ The last named person may be the younger brother of **Sōmēśvara I** and the father of **Jasarāja II**. **Sōmēśvara II** is styled the lord of the entire **Kōsala** (*sakala-Kōsal-ādhiśvara*), the devout worshipper both of Śiva and of Viṣṇu (*Paramamāhēśvara-Paramavaishṇava*), a *Mahāryūhapati*, *Rāja* and *Rāṇaka*. These titles indicate his subordinate position and, most probably, he was a subordinate chief under the Eastern Gaṅga kings of Kalinga. He is also called the bee on the lotus feet of **Vaidyanātha**. This **Vaidyanātha** is evidently the same as that mentioned in the *Mahada* plates of **Yōgēśvara-dēva** varman, and identified by Mr. B. C. Mazumdar with a temple of that name in the State of Sonpur.

The object of the inscription is to record the grant of the village of **Phullamuṭhi** together with **Dōhali** situated, probably, in the *vishaya* of **Chārōdā**. The grant is addressed to the people of another village named **Vaṇiyāvandha**, the connection of which with the two villages granted is not understood. The donees were **Utsavakara** and **Divākara**, the two Brāhmaṇas belonging to the *Gārggya-gōtra*, who followed the *Ṛig-vēda* and had studied the rites of the *Yajur-vēda*. The grant was made with the object of pleasing the Lord **Nārāyaṇa** (ll. 23-24), on the sixth day of the bright half of the month of **Jyaishtḥa** in the year 17, evidently of the reign of **Sōmēśvara II**. The inscription was written by **Paṇḍita Nārāyaṇa** and incised by **Lōkanātha**, a *Vijñāni* (?).

I am unable to identify any of the localities mentioned in this grant (*viz.*, **Chārōdā-vishaya**, **Vaṇiyāvandha**, **Phullamuṭhi** and **Dōhali**), except **Svarṇṇapura** (l. 14) which is the modern Sonpur in Orissa. I edit the inscription from the original platea.

TEXT.

First Plate.

- 1 Ōm⁴ [i*] Āsit kshatriya-sattamō Ravi-saṃutpannē=tra Chōl-ānvayē śrī.
- 2 mān **Challamarāja** ity=ari-vadhū-vaiddhavya-dikshā-guruḥ | tat-putrō
- 3 **Jasarājadēva** itī vikyātaḥ satā[m*] vallabhō jitvā vairi-va(ba)laṃ va(ba)-
- 4 bhūva na(nī)patir=dēmō(vaś)chiram **Kōsalē** || [i*]⁵ Tasmād=abhūd=aṇi-kulam⁶.
kshaya-dhūma-
- 5 hētuḥ **Sōmēśvarō** nṛpat[i*]r=apratima-pratāpaḥ | tad-bhrātrijas=tadan[u*] |'
- 6 nīti-vidā[m*] varishthaḥ śrīmān=abha(bhū)n=narapatir=**Jasarājadi(ē)vaḥ** || [2*]⁷
- 7 Tat-tanayō guṇasāli prasiddha-mad(h)imā jit-āri-vara-vargga[h*]

¹ [The script is not so late. See Mr. H. Krishna Sastri's remark in the note referred to in the preceding para.—Ed.]

² This chief is probably mentioned in the *Kaṅkālī* and *Kawardhā* inscriptions No. 235 of the *Descriptive Lists of Inscriptions in the Central Provinces and Berar*, by Rai Bahadur Hiralal, pp. 165-66.

³ Rao Bahadur Krishna Sastri is inclined to identify him with **Challamarāja**; see *Ann. Rep. of the Arch. Sur. of India, E. C.*, 1916-17, p. 4, para. 5. A chief of this name is mentioned in the *Bārsūr* inscription, *Descriptive Lists of Inscriptions in the C. P. and Berar*, pp. 144-45, No. 198, who also claims to be a **Chōla**.

⁴ Expressed by a symbol.

⁵ The metre is *Śārdūlavikrīḍita*.

⁷ Delete the *daṇḍa*

⁶ The *anuvāra* is superfluous.

⁷ The metre is *Vasantatilakā*.

i.

१ श्रीगुरुभिरुपसृष्टा विष्णु उवाच ॥ इत्युक्त्वा ॥ १ ॥
 २ ज्ञानवत्सलमराजकथं विवक्षितं ॥ २ ॥
 ३ ज्ञानराजकथं विवक्षितं ॥ ३ ॥
 ४ ज्ञानराजकथं विवक्षितं ॥ ४ ॥
 ५ ज्ञानराजकथं विवक्षितं ॥ ५ ॥
 ६ ज्ञानराजकथं विवक्षितं ॥ ६ ॥

iii

८ श्रीगुरुभिरुपसृष्टा विष्णु उवाच ॥ इत्युक्त्वा ॥ ८ ॥
 ९ ज्ञानवत्सलमराजकथं विवक्षितं ॥ ९ ॥
 १० ज्ञानराजकथं विवक्षितं ॥ १० ॥
 ११ ज्ञानराजकथं विवक्षितं ॥ ११ ॥
 १२ ज्ञानराजकथं विवक्षितं ॥ १२ ॥
 १३ ज्ञानराजकथं विवक्षितं ॥ १३ ॥
 १४ ज्ञानराजकथं विवक्षितं ॥ १४ ॥
 १५ ज्ञानराजकथं विवक्षितं ॥ १५ ॥
 १६ ज्ञानराजकथं विवक्षितं ॥ १६ ॥

18 गान्धर्वप्रसूतश्च उज्ज्वलानि श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि
 20 दिग्भ्रमश्चात्रादित्यनिकरवित्रयादिद्योतकतय उज्ज्वलानि । कुन्नीके त्रयिका
 22 धराश्यापिनायप्रदिष्टाः श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि
 24 वातानराश्च उज्ज्वलानि श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि
 26 दद्यानाः श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि

28 श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि
 30 धराश्यापिनायप्रदिष्टाः श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि
 32 धराश्यापिनायप्रदिष्टाः श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि
 34 धराश्यापिनायप्रदिष्टाः श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि
 36 धराश्यापिनायप्रदिष्टाः श्वद्वन्द्वध्वजप्रभञ्जकल्लोताविशालदि

Second Plate ; First Side.

- 8 dharmm-aika-vasatir=amalaḥ sa jayati **Sōmēśvarō** nṛipatiḥ || [3*]¹ Paramamāhēśvara-
 9 samasta-praśasty-alamkṛita-śrīmach-**Chandrāditya**dēva-pād-ānudhyāta-Paramamāhēśva-
 10 **rā**-samasta-praśasty-alamkṛita-śrīmaj-**Jasārāja**dēva-pād-ānudhyāta-Paramamāhēśvara-
 para-²
 11 **mavaishṇava**-samasta-praśasty-alamkṛita-dōrddāṇḍa-chaṇḍima-khaṇḍit-ārāti-kshatriya-
 kula-mahi-
 12 **mā**-Mahādēva-Chōla-kula-kamala-kalikā-vikāśa-bhāskara-Vaitya(dya)nātha-pa(pā)da-pa-
 13 nkaṁ(ūka)ja-bhramara-sakala-**Kōsal**-ādhiśvara-mahāvīyūhapati-Rāṇaka-śrīmad-rāja-
 14 **Sōmēśvarādēva**-pādāḥ kuśalinaḥ | **Svarṇṇapura**-samāvāsāt | **Chārōdā**-vi-
 15 shayīya-**Vanīyāvandha**-[grā]mō³ vrā(brā)hmaṇ-ādi-samasta-janapadān mānāyanti |
 16 vō(bō)dhayanti samādiśanti cha | viditam=astu bhavatā[m]⁴ grāmō-yaṁ **Phullamuṭhi**
 17 **Dōhali**-sahitaḥ chatuḥ-sīm-āvachchhinnaḥ sajala-sthalaḥ samatsyā-

Second Plate ; Second Side.

- 18 kachchhapah prastara-nikha(ā)ta-kṛita-sīmō⁵chaṭa(tṭa)-bhaṭṭa-praveśah sakala-vādhā-
 virōdh-ādi-ra-
 19 hitaḥ samasta-rāja-dēya-nikara-vijay-ādi yāvad-utpattimān⁶ | bhūmichchhidra-āpi(bhi)dhā-
 20 na-nyāyēna āchandr-ārka-kshiti-samakālān | Gārgya-sagōtrābhyām Try-ārsha(ē)ya-
 21 pravarābhyām | Rīg-vēdibhyām Yajur-vēda-vihit-ābhyāsābhyām | smṛiti-pur-
 22 rāṇ-ādi-śravāṇa-nihata-kalmashābhyām nitya-sad-anushṭhāna-pavitṛābhyām
 23 mahā-vrā(brā)hmaṇya-sōbbhitābhyām sādhu-**Utsava**kāra-**Divākarābhyām** Bhaga-⁷
 24 vatō Nārāyaṇa-bhaṭṭārakasya prītayē mātā-pitrōr=ātmanaś=cha puṇya-
 25 yaśō-bhividdhy-arthaṁ tāmra-śāsanikṛitya pradattō⁸smābhiḥ | ataḥ pra-
 26 bhṛiti ētayōr=adhīnibhūya vā[r*]shika-pratyāya-nikar-ādikaṁ
 27 dadānāḥ sukhāṁ prativasata karshata cha | asmad-anantara-

Third Plate.

- 28 bhāvibhiś=cha rājabhir=bhūmi-dā[na-pā]lana-puṇya-śravaṇāt haraṇā-
 29 n=naraka-pāta-bhayād=asmad-dattam=idam sva-dattam=iv=ānumōdya pari-⁷
 30 paripālaniyam | Bhavanti ch=ātra dharmm-ānusa(śa)msinaḥ ślōkāḥ | Bhūmim yah
 prati-
 31 grihṇāti yaś=cha bhūmim prayachchhati [*] ubhau tau puṇya-karmṇāpau niyataṁ
 sva-⁸
 32 rgga-gāminau ||⁹ [4*] Gām=ekām svarṇṇam=ekām cha bhūmēr=apy=arddham=
 aṅgum(gu)lam | haraṇ=na-
 33 rakam=āpnōti yāvad¹⁰=ābhūtisaṁplatra(va)m || [5*] Va(Ba)hubhir=vasudhā dattā
 rājabhiḥ Sa-
 34 gar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalam || Samvat
 35 17 Jyaishṭha sudi 6 [*] likhitam Paṇḍita-Nārāyaṇēna [*] ūtkīrṇam Vijñāni-Lō(Lō)
 kanā-
 36 **thēn**=ētē(ti) [||*]

¹ The metre is *Āryā*.² Cancel the *daṇḍa*.³ The letter *grā* was actually written *gyā*.⁴ The *anusvāra* mark is peculiar.⁵ *Avagraha* is used here⁶ [Hardly any distinction is made between *t* and *ta*, *n* and *na* and also *m* and *ma* in some cases.--Ed.]⁷ This word is superfluous.⁸ The *avagraha*-like sign after *sva* is superfluous.⁹ This and the two following verses are in the *Anushṭubh* metre.¹⁰ The letter *dā* is written over the line.

No. 17.—RITHAPUR PLATES OF BHAVATTAVARMMAN.

By Y. R. GUPTE, B.A., M.R.A.S.

These copper-plates were discovered at Rithapur (Riddhapur of the Mahānabhāvas) in the Morsi tāluks of the Amarāvati (Amraoti) district of the Central Provinces, along with a set of copper-plates of the Vākāṭaka queen Prabhāvatiguptā,¹ and were lent to the Bhārata-Itihāsa-samśōdhaka-Maṇḍala of Poona by Mahanta Dattarāja. The Secretaries of this Maṇḍala handed them over to me for decipherment, and with their kind permission I edit the interesting record incised on them in this Journal.

The grant² is engraved on three copper-plates, which measure $7\frac{1}{16}$ " long, $3\frac{1}{16}$ " to $3\frac{1}{2}$ " broad and $\frac{1}{16}$ " thick and weigh $87\frac{1}{2}$ tolas. The first plate has no writing on its outer side; the second and the third plates are engraved on both the sides. The letters are well-cut and well preserved, except a few on the back side of the third plate. Their average size is $\frac{1}{4}$ " to $\frac{1}{2}$ ". There is no seal attached to the plates though holes, 1" in diameter, apparently meant for the ring, are to be seen on the proper right margin of each plate.

The alphabet is of the box-headed type which was current in the Central Provinces about the 5th century A.D. The peculiarities are:—(1) the contraction of the breadth of letters, and (2) the conversion of the curves, seen in older forms, into rectangular strokes. Though the box-headed type of the alphabet used here is decidedly Southern,³ yet the influence of the Northern script is clear enough. The most marked Southern characteristics in the present record are:—(1) The retention of the ancient forms of *pa*, *sha*, and *sa* open at the top, of the old *ma* and the semi-tripartite *ya*; Cf. °*nṛipa-vamśa*-l. 2, *vishayābhūtāḥ* l. 11 and *sadaśa*-l. 16. (2) The right hand stroke of *la* is longer than the left; Cf. *lōbhāt*-l. 14. (3) The right-angled ornamental strokes to the left of the verticals of *a*, *ā*, *ka*, *na*, *ra*, of the subscript *ra*, and of the medial *u* and *ū*, which are evidently developed out of the curves. (4) The *ḍa* with two right angles, evidently an adaptation of the *ḍa* with the round back; Cf. *piṇḍaraka*-l. 19. (5) The medial *ṛi* with a curled curve to the right; Cf. °*nṛipa*-l. 2. (6) The form of *ṇa*; Cf. *hiraṇyādayaḥ* l. 11. The influence of the Northern script is observable in the following cases:—(1) *Ga* and *śa* with bends at the left downward strokes; Cf. °*giri-grāmē* l. 3 and *sadaśa*-l. 16. There are two forms of the letters *ga* and *śa* in this inscription, of which one is with a hook and the other has no hook. (2) *Na* with a loop and *ta* without a loop; Cf. *Nandivarddhanāt* l. 1 and *ānugṛhītēna* l. 24. (3) The occasional peculiar *mātrās* above the line, though the horizontal and the middle *mātrās* are most common as in the Southern script; Cf. *āsmākam*-l. 6 and *śamvai(ē)dyē* l. 5. The raised marks for the long *ā* are seen in the Southern alphabet also.⁴ (4) The turn of the medial *i* to the left; Cf. °*nivarttanikaḥ* l. 16. There are also some examples of the medial *i* turning to the left.⁴

The epigraphical peculiarities of the present record are:—(1) The loop on the left side of *ya* is complete in some cases while not so in others, thus shewing the transition from the tripartite form to the bipartite one: Cf. *yō* in *-Yamunayōs-* l. 5, *ya* in *Mātrāḍhyāryyāya* l. 7, and *yā* in *-tārīkayā* l. 12. (2) The *tha* with a peculiar transitional ringlet at the base as in the

¹ For a brief notice of the record see the *Quarterly Journal of the Bhār. Itih. Sam. Maṇḍala*, Vol. IV, pp. 115-116.

² *Vide ibid.*, Vol. III, Nos. II-IV, pp. 89-90; *Ind. Ant.*, 1924, p. 48, *J. R. A. S.*, 1924, pp. 94-96 and *J. B. A. S.*, pp. 53-62.

³ See Bühler's *Ind. Pal.*, Tafel VII, col. XIV.

⁴ *Ibid.*, col. X.

Western script : Cf. *ĕkāś=ētha* l. 20. (3) The form of *ba* is two-fold in this record : in *Brāhmaṇa* l. 3 where it is a correction from *pa*, and in *Bōppadēvēna* l. 26 where it is open on the left side : but in *Bakasāmalakam* l. 19 it is closed on this side. The initial *a* occurs in ll. 1, 13 and 16 ; *ā* in ll. 10, 12, 22, 23 and 24 ; *ē* in ll. 10, 12, 17 and 20. The final *t* and *m* are reduced in size and slightly different in shape when compared to their usual symbols : Cf. *t* in ll. 1, 15, 16 and 24 and *ma* in ll. 6, 7, 9, 10, 21 and 23. The letter *ma* is written in this record in three different forms :—(i) with the box-head attached to the left arm of the letter (ll. 1 to 5), (ii) with this head attached to the right arm of it (*grāmaḥ* in l. 12), *°maryyādā* (in l. 14, etc.), and (iii) with the head attached to both the arms (*Kumāra°* in l. 8, *°navamāga* and *Mātrā°* in l. 10). Similarly there are also two different forms of the subscript *m*, viz., one with one box-head (*°varmmā* and *Brāhmaṇa°* in l. 3, *°smābhīḥ* in l. 4), and the other without the box-head at all (*ātma* and *Brāhmaṇa°* in l. 10, *asmābhīḥ* in l. 16). The letter *su* is written in two different forms : one with the *u*-sign turned to the right as in l. 11 and the other with the sign turned to the left as in l. 13. The letter *su* is written differently from this letter in the box-headed type shown in Bühler's *Palaeographical Table* VII, Col. XI, where the *u*-sign is turned to the right of the letter and not to the left as in this record. On this account there is a very slight difference between the shapes of *a* and *sa* in our inscription. The medial *i* is shown by one curve but the *ī* is expressed by this curve supplemented by a smaller curve within it.

With regard to **orthography** we may note the doubling of consonants (with the exception of sibilants) following *r*, such as *Mātrāḍhyāryyāya* and *Dēvāryyasya* l. 7. In this process of doubling, if the letter is the 2nd or the 4th of its class, the first member is replaced by the 1st or the 3rd of its class, e.g., *Nandivarddhanāt* l. 1. The letter *va* is doubled when it comes after the *anusvāra* either in the same word or in the following ; see *samvaidyē* in l. 5 and *loṭum vā* in l. 15. The class nasals are generally used in this inscription : Cf. *°kuṭumbinaḥ* l. 4, *Gaṅgā°* (l. 5), etc. The rules of *sandhi* are often ignored :—*°vibhavaḥ Nalanṛipa-vaṁśa-prasūtaḥ tripatākā-* l. 2 ; *-asmābhīḥ Bhagavataḥ* l. 4 ; *ch=ēty=ēvam ātmanavamāya* ll. 9 and 10, etc. The *Upadhmaniya* occurs once (l. 23) and is used wrongly, being followed by *cha*.¹ It is likely that the engraver discovered his mistake and tried to change *ḥcha* to *mā*. The engraver seems to have misread the draft in the following cases :—For *samahattara* he has put in *sama-harttara°* l. 3 ; for *°m=avichālyam* he has engraved *ḥchavachālyam* l. 23.²

The **language** is Sanskrit prose, excepting the verse in the *Āryā* metre which gives the date and mentions the writer of the grant.

The inscription refers itself to *Mahārāja Bhaṭṭāraka-Artthapati Bhavattavarmman* of the **Nala** family. Artthapati, I understand, is only an epithet. It literally means 'the lord of riches', that is, 'a king'. But it is probably not used in its general sense in the present record. The Assistant Archæological Superintendent for Epigraphy, Southern Circle, Madras, copied sometime ago at Pōḍāgaḍḥ in the Jeypore Agency (Vizagapatam district), an epigraph of the 12th year of the son of king Bhavadatta, also of the Nala family. This document has been briefly noticed in the *Annual Report on Epigraphy for the year 1921-22*, where a facsimile of it is also given.³ The possibility that Bhavatta may be a prākṛitised form of Bhavadatta is not altogether precluded.³ But it is presumptuous at this stage to identify

¹ Vide f. n. 7 on p. 103 below.

² See p. 95 and plate II. [It was first noticed by the late Mr. Robert Sewell who in his *Lists of the Antiquarian Remains in the Madras Presidency*, p. 317, mentioned it as an inscription on the rock in Devanāgarī characters without giving its contents.—Ed.]

³ [It is interesting to observe here that another name, which in all probability was Durgga-datta, has been written (l. 9) as 'Durgattha', and that in 'Dēvadatta' *da* was added as a correction below the line.—Ed.]

Bhavadatta with Bhavattavarman. As very little was known so far about the Nalas,¹ these two records are of special value for they help us in determining the country over which they ruled.

The inscription records the grant of a village called Kadambagiri-grāma to Mātrādhyāryya and his eight sons, namely, Dēvāryya, Dēvadattāryya, Kumāradattāryya, Vi(Vi)radattāryya, Vasudattāryya, Gō(Gau)ridattāryya, Dhruvadattāryya and Durggatth-(datt)āryya of the Parāśara-gōtra. The grant was issued from Nandivarddhana but actually made at Prayāga or the confluence of the Ganges and the Jumna. However, it does not follow that Prayāga formed part of the dominions of Bhavattavarman, for grants of distant villages, we know, were often made at exceptionally holy places or *tīrthas* like it or Benares. The charter was written at the oral instructions (*of the king*) by Chulla, his confidential officer, and engraved by Bōppadēva, the grandson of Paddōpādhyāya.

The document is dated on the 7th day of the dark fortnight of Kārttika of the 11th (regnal) year of king Bhavattavarman. Palaeographically the record may be assigned to the latter half of the 5th or the first half of the 6th century A.D.

Of the localities mentioned, Nandivarddhana, from where Bhavattavarman issued the grant, deserves notice. Perhaps, it is different from the Nandivarddhana which has been identified by Rai Bahadur Hiralal with Nagardhana in the Nāgpur district, and is identical with Nandur in the Yeotmāl tāluka of the Central Provinces, which has a good camping ground. Kadambagiri-grāma is apparently Kalamba in the same district, without the appendage *giri-grāma*. Other villages I am unable to identify.

TEXT.²

First Plate.

- 1 सिद्ध[म्] ॥ स्वस्ति [!]* नन्दिवर्द्धनात् [!]* महेश्वरमहासेनातिष्ठ-
- 2 राज्यविभवः नलन्तपवंशप्रसूतः त्रिपताकाध्वजः श्रीमहाराज-
- 3 भवत्तवर्मा कदम्बगिरिग्रामे [ब्र]ह्मणपुरोगान् समहर्त्त(त्त)*र-
- 4 कुटुम्बी(म्ब)नः समान्नापयति यूयमस्माभिः भगवतः प्रजापतिः(तेः)
- 5 प्रसादसिद्धेने मङ्गायमुनयोस्वै(वे)द्ये प्रथमस्थितैरदक्षपूर्वकं

Second Plate ; First Side.

- 6 मम चाचपो(पि)⁵ भट्ट[र]िकायाश्च दम्प(दाम्प)त्यस्यास्माकमनुग्रहार्थम्
(त्यै) पराशरस-
- 7 गोत्राय मात्राव्याख्याय पुत्राणां चास्वाष्टानाम्(नां) यथा देवार्थस्य
- 8 देवदत्तार्थस्य कुमारदत्तार्थस्य वि(वी)रदत्तार्थस्य वसुद-
- 9 त्तार्थस्य गो(गौ)रिदत्तार्थस्य ध्रुवदत्तार्थस्य दुर्गाद्या(दत्ता)र्थस्य चेत्येवम्
- 10 आत्मनवमायमा चाव्याख्याय दत्ता(त्तो) यत एतेषाम् ब्राह्मण[ना*]म्(नां)
वि-

¹ See the *Dynasties of the Kanarese Districts* of the Bombay Presidency, p. 6, and the *Early History of the Deccan*, p. 49.

² From the original plates.

³ The letter व seems to be a correction from प.

⁴ [The plate reads समहर्त्त(त्त)र[र]न, न् being incised below र[र].—Ed.]

⁵ Superfluous. [Or perhaps अपिच is meant.—Ed.]

⁶ द is added below the line by way of interlineation. The two horizontal lines in the margin may be noticed

2
 4

2
 4

iii

6

8

10

6

8

10

iib

12

14

16

12

14

16

iii

18 18
20 20
22 22



iiib

24 24
26 26



Second Plate ; Second Side.

- 11 ष[यो]क्षिताः हिरण्य[र]दयः सर्वप्रत्यायाः दातव्याः शुश्रूषाच्च(च) कर्त्त-
 12 व्या = एष च ग्रामः आचन्द्रतारिकया स्थित्वा सर्वकरविसर्जितः
 आ(अ)भ-
 13 द्रप्रवेशः अवहः अशुल्कैः(ल्कः) सर्ववादपरी(रि)हीनः चिञ्चालप-
 14 लाशपद्रुकमर्थ्यादया न कि¹ञ्चिद्वक्तव्यः [॥*] यो वा कश्चिलो(लो)भाद्रागाहा
 कर-
 15 प्रवर्त्तनं भूमिलीप(पं) व्या(वा) कुर्यात् स पञ्चभिर्महापातकैः संयुक्तो भ-
 16 वेत् [॥*] अस्माभिश्च सदशनिवर्त्तनिकः सहलः सवाटकः

Third Plate ; First Side.

- 17 ग्रामोयम् दत्तः यत एतदर्थम्(र्थं) न क(के)नचित् किञ्चित् वक्तव्यः
 [॥*] सि(सी)मा चास्य
 18 ग्रामस्य उत्तरेण पर्वतः विषयसि(सी)मान्तिको कर्मन्तकेन सह मा-
 19 लुकविरकः मधुकलतिका² पिण्डिरकवृक्षेण वकसामलकम्(कं) चिमन्दर-
 20 ख विरकः राज्यसि(सी)मेति [॥*] ³याचै⁴कादशेय वर्षे कार्तिकमासस्य
 बहुल-
 21 सप्तम्याम् [॥*] स्वमुखाज्ञा(ज्ञ)या⁵भिलिखितः(ता) रहसि नियुक्तेण(न) चुक्तेन
 ॥ श्रीमहारा-
 22 जार्थपतिभट्टारकेण आत्मनः मातापित्रोः पुण्यकीर्तिवर्द्धनधर्मस्थान(नं)

Third Plate ; Second Side.

- 23 [पुत्राणां अष्टाणां][मा]चन्द्रार्कस्थितिका[लि]कक्षे⁶(म)[वि]वाच्यं भवत्विति
 आत्म-
 24 न[॥*] आर्यकपादप्रसादानुगृहीतेन ताम्र(स्य)शासनमेतत् कारितमि-
 25 ति [॥*] स्वस्ति गोब्राह्मणप्रजाभ्यः = सिद्धिरस्तुः(स्तु) ॥
 26 पद्मोप(पा)ध्यायपुत्रस्य पुत्रेण वीर्यदेवेण(न) क्षतमिद[॥*]॥

¹ कि is engraved below the line.² The का of लतिका is entered below the line.³ या is written above the line.⁴ Here follows a verse in the *Āryā* metre.⁵ [A letter like सा seems to be written below the symbol for *bhi*, apparently, as a correction.—Ed.]⁶ The reading पुत्राणां⁷ is not quite certain ; but the traces of the damaged letters favour the reading अष्टाणामा⁸ at any rate. [Then अष्टाणाम् would require correction. Cf. reading in l. 7 above.—Ed.]⁷ [The correct reading seems to be का[लि]कक्षे[वि]वाच्यं भवत्विति.—Ed.]⁸ The engraver seems to have inserted a द above ध्याय so as to make it इत्ययः.

TRANSLATION.

(Lines 1-21.) Perfection has been attained! Hail! From **Nandivarddhana**. The illustrious **Mahārāja Bhavattavarman**, whose banner bears the *Tripatākā* (hand with three fingers stretched out or whose banner consists of three pennons), who is born of the lineage of the **Nala** kings, upon whom has been bestowed the glory of royalty by Mahēśvara (Śiva) and Mahāsēna (Kārttikēya), orders the house-holders and great men headed by the Brāhmanas, residing in the village of **Kadambagiri**, as follows :—(*Know*) ye (*that*) by us while staying at **Prayāga**, the place blest by the favour of the Divine Prajāpati (Brahmā) at the confluence of the Ganges and the Jumna, (*this village*) is bestowed for blessing the matrimonial relationship of ours, *i.e.*, myself and (*my*) queen, with libations of water, on **Mātrāḍhyāryya** of the Parāśara-gōtra and his eight sons, namely, **Dēvāryya**, **Dēvadattāryya**, **Kumārādattāryya**, **Vi(Vi)radattāryya**, **Vasudattāryya**, **Gō(Gau)ridattāryya**, **Dhruvadattāryya** and **Durggath(datt)āryya**, he himself being the ninth (*recipient*).

To these Brāhmanas, therefore, all the taxes including gold duly accruing from the place (*mentioned below*) should be given and (*all customary*) services should be rendered. And this (*grant of the*) village is to endure with the moon and the sun (*i.e.*, for ever), free from all taxes. It is not to be entered by soldiers or horses.¹ It is to be free from tolls and customs duties and from disputes.

Nothing shall be said (*against this grant*) with (*reference to some*) tamarind or *palāśa* tree or any boundaries in the village. Whoever out of covetousness or passion, levies taxes or takes away the land (*granted*), shall incur the five great sins. This village, measuring in extent ten *nivarttanās*, is given together with (*the right of*) ploughing and the garden, for which nothing should be spoken (*against it*) by anybody. The boundaries of this village are : to the north is the mountain, the extreme limit of the *viśaya* (district), *Māluka-viraka*² with the cultivated ground, *Madhuka-latikā*,³ *Bakasāmalaka* with the pomegranate tree, *Trimandara-viraka*, and the boundary of the district (*rājya*)⁴; which (*royal grant*) has been written at our oral command by **Chulla**, the Confidential Officer,⁵ on the seventh day of the dark fortnight of **Kārttika** in the eleventh (*regnal*) year.

(Lines 21-26.) This copper-plate charter, which is the abode of the virtue of increasing the sacred fame of his father and mother, has been caused to be made by the illustrious **Mahārāja Artthapati**⁶ **Bhaṭṭāraka**, who has been favoured by the kindness of respectable people, so that it may last undisturbed (*in the possession*) of the (*said*) eight sons (*enduring*) with the sun and the moon. (*May there be*) prosperity to cows, Brāhmanas and subjects! May there be success! Engraved by **Bōppadēva**, the son's son of **Paddōpādhyāya**.

¹ बह्वः may either stand for a horse in particular or a conveyance in general.

² विरकः apparently stands here as well as below (l. 2) for a village or its suburb.

³ मधुकलिका, *कसामलकम् and विमन्दर विरकः are apparently the names of bordering villages or suburbs.

⁴ रज्यं does not mean a kingdom here. It is used for a division of a kingdom.

⁵ See f. n. 5 on p. 103 ante.—Ed.]

⁶ This is apparently, as suggested by Mr. K. N. Dikshit, M.A., an epithet of king Bhavattavarman. In construing these words as I have done, there will be, I must admit, the fault of *dūrāntaya*.

No. 18.—TWO INSCRIPTIONS OF THE PALLAVA KING RAJASIMHA-NARASIMHAVARMAN II.

By V. RANGACHARYA, M.A.

A.—THE MAHĀBALIPURAM INSCRIPTION.¹

This record is engraved on the plinths of two platforms in the western side of the second courtyard of the Shore Temple at Mahābalipuram (Māmallapuram), and was discovered by the Archaeological Department in 1912. The platforms have been surmised to be either the *balipīṭhas* of the two main shrines of that temple or the supports of their missing flagstaffs. One of the three Chōla inscriptions² of the Shore Temple, discovered in 1887, calls the god of the temple 'the Lord of Tirukkāḍalmallai.' Another calls the temple itself Jalaśayana, while the third mentions the shrines of Kshatriya-simha-Pallavēśvara-dēva, Rājasimha-Pallavēśvara-dēva and Paḷḷikoṇḍaruliya-dēva. Rao Saheb Krishna Sastri³ believes that the two platforms, above mentioned, and the monolithic *dhvajastambha* in the sea are the probable remnants of the three shrines referred to in the last of the Chōla epigraphs. The discovery of the inscription on the platforms is important for the fact that it throws light on the identity of the king who built these shrines, a question about which nothing definite has been known. It is true that the names Rājasimha and Kshatriyasimha, after which two of the deities were named, indicated a Pallava origin to the temple; but no direct or contemporary evidence had been available to prove it. The present inscription supplies it.

The inscription⁴ is written in the Pallava-Grantha character and consists of a single line running round the plinths. It is much damaged. The existing portion comprises six Sanskrit verses in the *Āryā*, *Vasantatilakā* and the *Anuṣṭubh* metres, besides the attributes [Bhaya]rahitah and Bahunayah after the first verse and the title *śrī-Udayachandrah* after the second verse, which are in prose. They contain the names, surnames and titles of a Pallava king who, as will be shown presently, has to be identified with Narasimhavarmā II. The first verse, which is wanting in the last three syllables, gives the king the epithets of Apratima, Avanibhūṣaṇa, Akalaṅka, Dharaṇichandra, Arimardana, Atulabala and Kulatilaka. The second verse gives him, among others, the titles of Atyantakāma, Aprājita, Chandrārḍhaśē-

¹ See my *Topographical List of Inscriptions*, Vol. I, pp. 327-329. The local inscriptions herein noted (Cg. 50-81 f.) do not include those taken from the Mack. Mss., which are 31 in number. Of the thirty-six included in the list twenty (Cg. 58-74 & 77-79) have been edited by Dr. Hultzsch in *S. I. I.*, Vol. I, pp. 1-16 and *Ep. Ind.*, Vol. X, pp. 1-11. Two inscriptions (Cg. 75 and 76) discovered by the late Mr. Venkayya in 1907 are edited in *Ep. Ind.*, Vol. X, p. 8, under Nos. 18 and 19. All these belong to the Pallava kings from Mahēndravarmā I onward. Of the remaining nine epigraphs five belong to the Chōla kings Rājārāja I, Rājēndradēva, Vira-Rājēndra and Kulōttunga-Chōla I; the details of two (Cg. 53 and 54) are not available; and one (Cg. 56) is dated in the reign of the Vijayanagara emperor Achyutarāya. The inscription which is edited above, forms No. 566 in that year's official list of epigraphs and Cg. 80 in my *Topographical List*.

² These are Nos. 1, 2 & 3 of 1887 and Cg. 50-52 in the *Topographical List*. They have been edited by the late Dr. Hultzsch in *S. I. I.*, Vol. I, under Nos. 42, 40 and 41 respectively.

³ *Madr. Epigr. Rep.*, 1913, p. 88, pars. 8. The Rao Saheb surmises that god Talaśayana whom Tirumāṅgai-Ālvār refers to was Viṣṇu and the Śaivite god, Kshatriyasimha-Pallavēśvara "who is directly facing the sea and being even washed by it, appears to have received the name Jalaśayana"—the one being on land, and the other on water. It seems to me that Jalaśayana is a later paurāṇic variant of Talaśayana and that both the terms can refer to Viṣṇu Paḷḷikoṇḍarṇiḍyadēva alone, as Śiva is not in the *śayana* posture. Moreover, *Talaśayana* is only a shorter form of *Kaḍalmallai-talaśayana* and, as such, need not be taken as a term of contrast to *jalaśayana*.

⁴ It may be pointed out that the analysis given in this paragraph is not based on the plate given in the *Madr. Epigr. Rep.*, 1913 (p. 88), but a revised one kindly prepared by the Government Epigraphist for the present edition. A comparison of the two plates will show that the order of the verses is changed.

sēkhara-sikhāmani and *Chandāsani*. The third verse is identical with the last verse of the inscription round the outside of the Rājasimhēśvara shrine in the Kailāsanātha temple at Kāñchi-puram.¹ Verses 4 and 5 give, among others, the *birudas* Śrī-kārmuka, Kālakala, Abhirāma, Raṇabhima, Guṇālaya, Śrī-Vallabha, Atimāna, Ūrjjita, Unnatarāga and Yuddhārjuna. The last verse, which is damaged in the beginning and which cannot be satisfactorily read, makes, however, clear mention of the expression *Narēndrasimha* in its latter part.

The identification of the king who bore the above titles is, as Mr. Krishna Sastri has pointed out, easy enough. First, it is obvious that he was the same as the builder of the Kailāsanātha temple at Kāñchi. Secondly, the identity of verse 3 in the present epigraph with the last verse of the Rājasimhēśvara epigraph at Kāñchi gives a clue to the eulogy of the same sovereign. The Kāñchipuram epigraph tells us that Rājasimha was the son of Ugradanḍa² or Paramēśvara, who was the destroyer of the city of Raṇarasika. Dr. Fleet has pointed³ out that Raṇarasika is an epithet of the Western Chālukya king Vikramāditya I (A.D. 655-680), that Ugradanḍa is identical with the Pallava king Paramēśvaravarman I who, the Kūraṁ⁴ Plates tell us, crossed arms with Vikramāditya, and that Rājasimha (*alias* Narasimhaviṣṇu) must be identified with Narasimhavarman II. Now, an inscription⁵ of Rājasimha Narasimhavarman II discovered at Vāyalūr in 1908 says that he had also the title of Kshattrasimha (Kshatriyasimha of other inscriptions). To quote the passage itself :—

श्रीपल्लवान्यकुलाचलराजसिंहो

यः चत्रसिंह इति विश्रुतपुण्यकीर्तिः ।

It is thus clear that the two Śiva shrines of the Shore Temple, Rājasimha-Pallavēśvara and Kshattrasimha-Pallavēśvara, were named after Narasimhavarman II and are, therefore, his works.

In his analysis of the scripts of the Mahābalipuram and Śāluvaṅkuppam inscriptions Dr. Hultzsch distinguishes four styles. Of these one is entirely northern and may be ignored for the present discussion. The remaining three, he attributes respectively to the epochs of Narasimhavarman I, Atyantakāma (whom he identifies with Paramēśvaravarman I) and Atirapachanḍa (whom he assigns to the age of Nandivarman Pallavamalla). The palaeography of our inscription closely resembles that of the Atyantakāma group. As will be seen from my note 12 at page 108 below, I believe that the attribution of the second set of inscriptions to Paramēśvaravarman I by Dr. Hultzsch is without sufficient basis and that it can be equally legitimately ascribed to his son Narasimhavarman II. I am also disposed to believe that Atirapachanḍa is Narasimhavarman II himself (see below, page 109, note 3). But this difference of opinion regarding the identity of the kings need not cause a doubt in regard to the relative times of the three sets of scripts, though even from this standpoint there can be no agreement in regard to the exact chronological gaps dividing them. A comparison of their scripts from the fine facsimile plates given above (see Vol. X, plates Nos. 1 to 6) shows clearly that the first of these is archaically simple, the second very florid and ornamented with elaborate flourishes, and the third much simpler though not so simple in formation as the first set.

¹ *S. I. I.*, Vol. I, p. 13, v. 12.

² *Ibid.*, verse 5. रणरसिकपुरीन्महानादुयदण्डासुब्रह्मण्यः कुमारो गुह्य इव परमादीश्वरादात्मजः ।

³ *Dyn. Mon. Distr.*, p. 329 f. In his *S. I. I.*, Vol. I, p. 11, Hultzsch identified Rājasimha with Narasimhavarman I, but in *Ep. Ind.*, Vol. X, he accepts the conclusion of Dr. Fleet.

⁴ See lines 40-41 : विक्रमादित्यं कर्पटमावपरिच्छदमेकाकिपलायितम् कृत[वान्*]. *S. I. I.*, Vol. I, p. 149, Text 149 f.

⁵ Cg. 1235 in my *Topo. List*. I am thankful to the Government Epigraphist for permission to consult and note from the office copy of this inscription.

A.



WEST SIDE.



SOUTH SIDE.

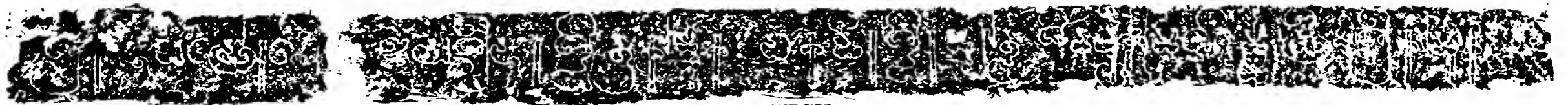


EAST SIDE.



NORTH SIDE.

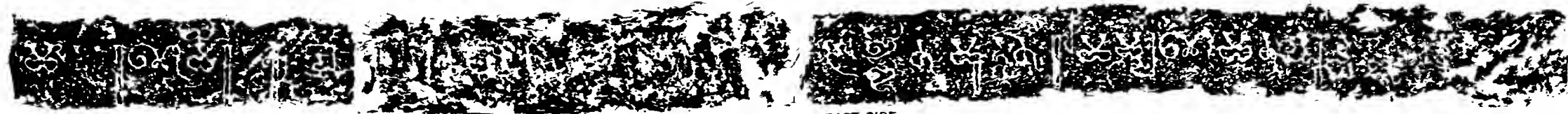
B.



WEST SIDE.



SOUTH SIDE.



EAST SIDE.



NORTH SIDE.

A close study of the palæography of the present epigraph shows that the Shore Temple inscription is later than the Atyantakāma and Kāñchipuram inscriptions and earlier than those of the Atirapachanda group. Incidentally it shows that to judge of the identity of kings from the palæography of their inscriptions alone, is dangerous in-as-much as at least three styles, namely, those of the Atyantakāma and Rājasimha group, the Shore Temple inscription and the Atirapachanda group, have to be attributed to the same king, *i.e.*, Narasimhavarman II. This question as well as the chronology of the epigraphs will be discussed in my paper B on the Panamalai inscription of the same king printed below.

TEXT.¹

Platform A.

West Side—

श्रीः [१*] अप्रतिममवनिभूषणमकलंकम्बरणिचन्द्रमवनीन्द्राः [१*] अरिमर्दनमतुल-

South Side—

²[ब]लं कुलतिलकं ये नमन्ति ते . . . ³[॥१*] . . . रहितो बहुनय-⁴

East Side—

॥ अत्यन्तकाममपराजितमेकराजचन्द्रार्द्धशेखरशिखामणिमञ्जुतं⁵ यम् [१*] चण्डाश-

North Side—

निं क्षितिधृताम्रहतामसह्यं सम्प्राप्य काममिव नन्दति जीवलोकः [॥२*] श्रीः(श्री)
उदयचन्द्रः M⁷

Platform B.

West Side—

श्रीराजसिंहो रणजयः[१*] श्रीभरश्चक्रार्मुकः[१*] एकवीरश्चिरम्पातु
शिवचूडा⁸मणिर्महीम् [॥३*] श्रीकार्मुकः

South Side—

कालकालः काला⁹ [१*][अ]भिरामो विजयते रणभीमो
गुणालयः M [४*] श्रीवल्लभमति-

¹ From the plate prepared by the Editor of this Journal. I must also thank him for his having permitted me to consult his transcript.

² The space available at the beginning of this line is more than necessary for the letter ब.

³ As the *pritta* of this verse is *Āryā*, four *mītras* are wanting in order to complete the verse. Adopting the above reading, the word चण्डा, will suit the purpose, वे and ते being appositional. सुखिनः would suit equally well.

⁴ Two syllables are wanting here. They may be मय or हल as in the 22nd and 9th niches respectively of the Rājasimhēśvara temple inscription. See S. I. I., Vol. I, pp. 15 and 16.

⁵ The *visarga* of this word is seen in the beginning of the east side.

⁶ The reading महीतोयं is also possible.

⁷ This symbol has been used as a punctuation mark.

⁸ छ्वा seems to be the more probable reading, in the opinion of the Government Epigraphist.

⁹ Six syllables are wanting to make up the *Anushtubh* metre. It might be restored by some such expression as नक्षत्रपदाक्षः.

East Side—

मानं रणवीरं कुल¹ [1*] ऊर्जितसुन्नतरामम्पुणमत युदा-
[ऊर्जुन]² [II ५*]

North Side—

. . पमर्त्य दृष्टो³ शततणम . म . म . . वनयनभक्त . . नरेन्द्रसिंहवमन्ति
नृपाः M [६*]

TRANSLATION.

(Verse 1.) Prosperity ! Those kings (are fortunate who) bow to (the king) who is unequalled,⁴ the ornament of the earth, the spotless,⁵ the moon of the earth,⁶ the conqueror of enemies,⁷ the matchless in strength,⁸ the ornament of (his) family.⁹

The fearful ss (or the guileless).¹⁰ The great statesman.¹¹

(V. 2.) The world of men, having obtained this (king) is happy, as if it has obtained (its) desire—the king whose desires are endless,¹² the invincible,¹³ the sole ruler,¹⁴ the wearer of Śiva as his crest-jewel,¹⁵ the wonderful,¹⁶ the fierce thunderbolt¹⁷ who is intolerable to great (hostile) kings.

¹ This space should have been filled by six or seven letters representing eight *mātras*. Such as प्रकाशकर or भजं जयिनं.

² As प्रणमत is Imperative, 2nd person, plural, we have to suppose that this is an address, and an expression like स्वराधीशः after युदाऊर्जुन may be understood. The letter ञ is found in smaller size after द्य and thus enables us to decipher the word युदाऊर्जुन, which is also found in *S. I. I.*, Vol. I, No. 25, niche 15.

³ This reading is tentative. As the space available is for 32 letters, the verse may be in the *Anuṣṭubh* metre; but the last portion does not agree with this, and suggests the *Aryā* metre. The Government Epigraphist would read the earlier portion thus : यमर्त्यदृष्टे शततणमम्भ. महामह[१०] वनयनभक्तं मित्रम्. The whole verse is so defaced that the reading given above is, as it is, meaningless. [In the Vāyalūr inscription also Mahāmalla occurs as a surname of Narasimhavarman II.—Ed.]

⁴ See niche 27 in *S. I. I.*, Vol. I, No. 25.

⁵ The same is found in niches 8 and 19 above in modified forms.

⁶ Cf. अवनिदिवाकर in niche 19 of the above.

⁷ *Ibid.*, niche 4. Compare also अरिनाशः in niche 44.

⁸ *Ibid.*, niche 26.

⁹ *Ibid.*, niche 4.

¹⁰ *Ibid.*, niche 9 where the expression कलरहित is found and niche 22 where the epithet मयरहित is given.

¹¹ The epithets श्रीवह्मजयः and नयानुसारी occur in the 3rd and 42nd niches of the above epigraph. Compare also विदितवह्मजयः in *S. I. I.*, Vol. I, No. 24, verse 5.

¹² This *biruda* is found in *S. I. I.*, Vol. I, No. 24, verse 5; *ibid.*, No. 25, niche 1; and the Vāyalūr and Tiruppōrūr inscriptions. *Atyantakāma* was also a *biruda* of Narasimhavarman I as is proved by No. 5 of the Dharmarājārātha inscriptions at Mahābalipuram. The late Dr. Hultzsch believed that it was also the title of Paramēśvaravarman I, to whom he attributed No. 17 of the Dharmarāja-rātha epigraphs and those in the Gaṇḍēśa temple (*S. I. I.*, Vol. I, p. 4, No. 18 and *Ep. Ind.*, Vol. X, p. 8, No. 20), the Dharmarāja-maṇḍapa (*ibid.*, No. 21) and Rāmānjan-maṇḍapa (*ibid.*, No. 22). The reason why he concluded thus is the mention of Paramēśvara. It seems to me to be, however, a mere pun and not a real name. The palaeography of the epigraph in which it occurs, moreover, is the same as that of Rājāsīnha in the Kailāsanātha temple. On these grounds I seriously doubt the correctness of identifying *Atyantakāma* with Paramēśvaravarman I and am disposed to think that all the *birudas* attributed by Hultzsch to this king must be attributed to Narasimhavarman II.

¹³ See *S. I. I.*, Vol. I, No. 25, niche 2.

¹⁴ *Ibid.*, niche 37.

¹⁵ Compare शिवचूडामणि in verse 3 and महेश्वरशिखामणिदोषमौलि in the Vāyalūr epigraph.

¹⁶ Compare niches 10 and 28 in *S. I. I.*, Vol. I, No. 25.

¹⁷ *Ibid.*, niche 10 which gives the expression अमित्राशनिः.

The glorious rising moon.¹

(V. 3.) [For the translation of this see *S. I. I.*, Vol. I, p. 14.]

(V. 4.) The blessed archer,² the death to Death³ the beautiful,⁴ the terrible in war,⁵ the abode of virtues,⁶—is victorious.

(V. 5.) (*O kings!*) bow (*to him*) who is the beloved of Śrī⁷ (Lakṣmī), who is highly proud,⁸ the hero in battle,⁹...the mighty,¹⁰ the exalted and lovely,¹¹ like Arjuna¹² in war.

(V. 6.) The lion¹³ among kings...all kings obeyed....

B.—THE PANAMALAI INSCRIPTION.

The subjoined inscription and the temple on which it has been engraved are mentioned in Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 209, and the *Gazetteer* of the district of South Arcot, p. 385. It was brought to the notice of the Assistant Archaeological Superintendent for Epigraphy, Madras, by Prof. J. Dubreuil of Pondicherry in 1915. The village of Panamalai is situated sixteen miles north of Villupuram. An inscription¹⁴ from this place consisting of one Sanskrit verse which is identical with the last verse of the Kailāsanātha inscription¹⁵ of Rājasiṃha and the third verse of the Shore Temple inscription¹⁶ of the same king at Mahābalipuram, has been published in *S. I. I.*, Vol. I, p. 24. Rao Sahib H. Krishna Sastri had the present inscription copied and registered as No. 616 of 1915 in his *Report* for 1916. A facsimile of the inscription is published, together with a summary of its contents, (p. 114, para. 5 and plate III opp. p. 114) in the same *Report*. Prof. Dubreuil also has published a photo of the epigraph in his *Pallava Antiquities* (Vol. I, Plate I), together with a tentative translation of it by Prof. S. Krishnaswami Aiyangar.

It is stated in the *Epigraphical Report* for 1916 that the beginning and the end of the inscription are covered by the paved floor of a *maṇḍapa* in front of the temple. The visible portion of the record consists of a single line in the Pallava-Grantha script cut over a

¹ *Ibid.*, niche 11.

² Compare चित्रकर्तृक in verse 3 and niche 13 in *S. I. I.*, No. 25 and भीमकर्तृक in *Ibid.*, No. 25, niche 16.

³ This title is proved by the Mahēndravarmēśvara temple inscription of queen Raṅgapatākā (*S. I. I.*, Vol. I, No. 29) to be the title of Narasiṃhavishṇu and so the latter should be Rājasiṃha-Narasiṃhavarmān II. It follows logically that the Mahēndravarmān of that epigraph is the third king of that name. As Kālakāla was also the title of Atiraṇachauḍa (see *Ep. Ind.*, Vol. X, p. 12) we have to conclude that the latter was identical with Narasiṃhavarmān II.

⁴ See *S. I. I.*, Vol. I, No. 25, niche 1.

⁵ Compare बाह्वली in niche 16, *Ibid.*

⁶ *Ibid.*, niche 32.

⁷ *Ibid.*, niche 15.

⁸ See *S. I. I.*, Vol. I, p. 3, No. 9.

⁹ *Ibid.*, No. 25, niche 24.

¹⁰ *Ibid.*, niche 2 and *Ibid.*, No. 26, niche 4.

¹¹ This *śrī* is seen in both the inscriptions referred to in the previous note. See the 6th and 9th niche respectively.

¹² See *S. I. I.*, Vol. I, niche 14 of No. 25.

¹³ This is only the variation of Rājasiṃha and gives a clue to the name of the king, Narasiṃhavarmān II. It occurs also in the Vāyalūr inscription.

¹⁴ This is No. 31 in *S. I. I.*, Vol. I. Prof. Dubreuil points out that the inscription is not, as it is generally described, in a temple cut in the rock, but "simply on an anfractuosity of the rock within which an image of Kūḥi (Mahiśāsuramardanī) has been placed." See his *Pallava Antiquities*, Vol. I, p. 11.

¹⁵ *S. I. I.*, Vol. I, No. 24.

¹⁶ See above, p. 107.

belt of granite running round the temple as in the case of the Kailāsanātha inscription of Rājasimha at Kāñchīpuram. It is a *praśasti* of king Rājasimha II and, like the one in the Shore Temple at Mahābalipuram, has no reference to his building of the shrine. The close resemblance, however, which the Panamalai temple bears to the Kailāsanātha temple in its style shows that the builder of the one must also have been the builder of the other.¹ The similarity of the contents of the two inscriptions, moreover, proves the identity of their subjects of praise. The Panamalai inscription consists of six verses in the *Sragdharā* and *Vasantatilakā* metres. It begins with the names of **Aśvatthāman** (Draupī) and his eponymous son **Pallava**, the founder of the dynasty (verses 1 and 2). It then gives a eulogy of the Pallavas and mentions the birth of **Rājasimha** to king **Ēkamalla Paramēśvara**,² which it compares with the birth of Guha (Subrahmaṇya) to Paramēśvara (Śiva). The next two verses describe the virtues of Rājasimha, his valour and his devotion to Śiva. The last verse is in the form of an assertion and mentions the revival, in his *régime*, of the tree of *dharma*, in spite of the cruel and scorching sun of the Kali age. The Conjeeveram epigraph gives the same details, often the same expressions. In its description of Rājasimha, for example, the latter uses the phrases गुह इव परमादीश्वरादात्तजन्मा (verse 5) and उद्भूतशत्रुपक्षरराजसिंहः

(verse 11), which are practically the same as those occurring in the present inscription in verses 3 and 4. The Kailāsanātha record, however, is more elaborate and adds the titles of *Atyantakāma*, *Śrībhara* and *Raṇajaya* to Rājasimha. It may be noted here that two other inscriptions in the same temple³ which give more than 200 titles to Rājasimha must be attributed to the same king.

This identification of the builders of the Kailāsanātha and Panamalai temples may be objected to on the ground of palæography, for a comparison of the Panamalai script with that of the Kāñchīpuram temple shows that the former is much simpler and therefore later in date. In fact it bears a very close resemblance to the Atiraṇachaṇḍa group of Mahābalipuram and the Śāluvankuppam epigraphs, and not the Atyantakāma group (which is similar to the Kailāsanātha epigraph). Compare the letters, for example, क, ग, ज, ष, ङ, भ and the signs for the secondary vowels आ, इ, and औ and the correctness of the contention will be immediately obvious. It can be incidentally inferred from this that the Mahābalipuram Shore Temple inscription of Rājasimha which I have proved to be later than the Atyantakāma and Kailāsanātha group, and earlier than the Atiraṇachaṇḍa group, was slightly earlier than the present inscription. Dr. Hultzsch,⁴ who believed that palæography alone could give a clue to the identity of the kings, was of opinion that the earlier Kailāsanātha script belonged to the age of Rājasimha or Narasimhavarman II and the Atiraṇachaṇḍa group to the time of Nandivarman Pallavamalla of the Kāśākuḍi plates. Regarding the last, he has said: "It resembles, though it is not identical with, the alphabet of the Kāśākuḍi plates of Nandivarman. The name or surname *Atiraṇachaṇḍa* is unknown from other sources. As the alphabet of stone inscriptions sometimes differs slightly from that of the contemporaneous records on copper, there would be no objection to assigning these records to the time of Nandivarman, the contemporary of the Western Chālukya king Vikramāditya II."

¹ In his *Pallava Antiquities* (Vol. I, pp. 19-20) Prof. Dubacuil, with characteristic insight, enumerates the various points of agreement, e.g., the possession of collateral niches always opening towards the east or west, the dedication to the prismatic (eight or sixteen-faced and not the cylindrical) type of the *linga*, the adornment of the sanctuary wall with the images of Sōmāśkanda, Brahmā and Viṣṇu, the roaring lion type of pillar-supports and 'the single-arched *tiruvāchis*.'

² The Vēlūrpālaiyam plates (*Madras Ep. Rep.*, 1911, p. 61) say that Narasimhavarman was the son's son (उदसुत) of Paramēśvara: but it is alone in this version and is not so authoritative as the contemporary records at Kāñchīpuram, Mahābalipuram and Panamalai.

³ *S. I. I.*, Vol. I, Nos. 25 and 26.

⁴ See *Ep. Ind.*, Vol. X, p. 3.

But I have endeavoured to show in my edition of the Shore Temple inscription of Mahābalipuram that the Kailāsanātha, the Atyantakāma¹ and the Atirapaṇaṇḍa groups should all be attributed to the same king, viz., Narasimhavarman II. The identification of Atyantakāma with him is proved by the Kāñchīpuram,² Vāyalūr,³ Tiruppōrūr⁴ and Shore Temple⁵ inscriptions and that of Atirapaṇaṇḍa with him by the Kāñchīpuram⁶ and Tiruppōrūr⁷ epigraphs (which were apparently not known to Dr. Hultzsch), while the epigraphs at Śālvankuppam show that Atyantakāma and Atirapaṇaṇḍa were the titles of the same king (see *S. I. I.*, No. 21, verses 1 and 5). The attribution of the Atirapaṇaṇḍa group to the age of Nandivarman II cannot thus stand. The palaeographical comparison of it with Kāśākūḍi plates, moreover, shows that the inference of contemporaneity which Dr. Hultzsch makes, cannot be maintained. In regard to letters ए, च, ण, न, ञ and secondary vowel इ, we find that the Kāśākūḍi plates are distinctly later and more modern than the corresponding letters in the Atirapaṇaṇḍa style. The same remarks apply to the present inscription which, as has been already mentioned, is exactly like that of Atirapaṇaṇḍa. This conclusion will naturally give rise to the question how an archaic style like that of the Kailāsanātha-Atyantakāma group could have co-existed with the more advanced styles of Śālvankuppam and Panamalai (as well as the style of the Mahābalipuram Shore Temple which comes midway between the two). This has been, in my opinion, satisfactorily answered by Prof. Dubreuil. He believes that the more archaic and florid alphabet was "perhaps devised by the predecessor of Rajasimha, fifty years earlier. As it was much embellished and little employed, it was handed down without any change, and the sculptors of the time of Rajasimha who wished to employ this alphabet were satisfied with copying the old models instead of embellishing the writing of their days."⁸ Amongst the peculiarities of the present epigraph may be noted the combination of the conjunct *ra* and medial च with a double curve (e.g., रु in verse 4 and ढ्र in verse 6), and the characterisation of the final न with a slanting stroke (as well as smaller size), like ण.

A few words may be mentioned here about Narasimhavarman II. He seems to have been a man of peace, devoted more to religious pursuits than war and conquest. His father Paramēśvaravarman I had gained the victory of Peruvaṇallūr⁹ over the Chālukya Vikramāditya I (655-680 A.D.) and saved the integrity of the Empire, though he had not apparently been equal to the task of dispossessing the Chālukyas of the district of Kurnool¹⁰ and possibly of Nellore¹¹ which they had seized. A clue to the date and site of the battle

¹ It may be mentioned that Prof. Dubreuil agrees with Dr. Hultzsch in identifying Atyantakāma with Paramēśvara I; but while I agree with him in regard to the style of the script of Paramēśvara's time, I am not able to see eye to eye with him in regard to his identity with Atyantakāma.

² See *S. I. I.*, Vol. I, No. 25, niche 1 and No. 19, verses 7 and 8.

³ Bottom block, which reads: लोकरन्द सिद्धः शम्भोः पादारविन्द...चरणे निवसत्यन्तकाम...

⁴ Piece No. 7.

⁵ See *ante*, p. 106.

⁶ See *S. I. I.*, Vol. I, No. 25, niche 3.

⁷ Piece No. 4.

⁸ See his *Pallava Antiquities*, Vol. I, p. 23.

⁹ See the Udayāndram plates of Nandivarman, lines 16-17, which say: ततः पेरुवन्नङ्गयुद्धे विजितवन्नमनः परमेश्वरवर्मा. The Kūram plates of Paramēśvara I describe how he made Vikramāditya take to flight, covered only by a rag (see *S. I. I.*, Vol. I, p. 149, lines 40-41). The latter is evidently a reference to the engagement at Peruvaṇallūr. The Kāñchīpuram inscriptions also refer to the destruction of Rajasimha's city (i.e., the city of Vikramāditya). See *S. I. I.*, Vol. I, p. 12, verse 5.

¹⁰ See Kl. I and 4-6 in my *Topographical List*.

¹¹ *Ibid.*, Nl. 493. See also *Ep. Ind.*, Vol. IX, pp. 98-102.

of Peruvālanallūr is given in the Gadvāl Plates¹ of Vikramāditya I. These plates record a grant by him in A.D. 674, while he was encamped at Urugapura on the southern bank of the Kāvērī in the Chōla kingdom. Urugapura has been identified by Venkayya² with Uraiyūr and the correctness of this has been confirmed by Prof. Dubreuil³ who has identified Peruvālanallūr with a village of the same name, about ten miles north-west of Trichinopoly. The latter scholar further points out how the Pallava Paramēśvara was probably helped by the contemporary Pāṇḍya Kōchchaḍayaṇ and the Ceylonese king Mānavamma.⁴ He further surmises that Kōchchaḍayaṇ married the daughter of the Pallava prince Rājasimha (later on Narasimhavarman II) and hence had a son named Rājasimha, so named naturally after his maternal grandfather. However this might have been, Rājasimha must have succeeded Paramēśvaravarman I sometime after A.D. 675. He evidently did not distinguish his reign by any war. All his inscriptions, while describing his martial valour in vague and general terms, agree in calling him an ardent devotee of Śiva, a saviour of Dharma and Truth. He seems to have furthered the arts and blessings of peace, if we are to attach any importance to his epithets इतिहामप्रियः, काव्यप्रबोधः, वीणानारदः, चातोद्यतुम्बुरः, वाद्यविद्याधरः, etc. It was he that built the central shrine in the Kailāsanātha temple at Kāñchīpuram, the Shore temple at Mahābalipuram, the Panamalai temple, and, as Prof. Dubreuil observes, the Airāvātēśvara temple at Kāñchīpuram. To these must be added some other structures from which the pillars containing Rājasimha's *bīṇḍas* were transferred to the later Kandasvāmi and Vyāghrapurīśvara shrines at Tiruppurūr⁵ and Vāyalūr respectively.⁶

It only remains to be mentioned that the date of the present epigraph is not incapable of being ascertained. It has been already mentioned that Paramēśvaravarman I won a victory at Peruvālanallūr over Vikramāditya I in A.D. 674. Supposing that Paramēśvara lived for a few years after it, we may suppose that he ceased to rule, about A.D. 680. The struggle between him and Vikramāditya I was inherited and continued by their successors,—the Pallava Narasimhavarman II, Mahēndravarmān III, Paramēśvaravarman II and Nandivarman Pallavamalla on the one hand, and the Chālukyan kings Vinayāditya Satvāśraya (A.D. 680-96), his son Vijayāditya (A.D. 696-733) and his son and successor Vikramāditya II (A.D. 733-746) on the other. Of these the last Pallava king was defeated by the last mentioned Chālukya king about A.D. 740. Now, as Narasimhavarman II lived two generations before Nandivarman, we may reasonably suppose that he lived in the years which immediately preceded and followed A.D. 700. And this is in keeping with the date we have assigned for the termination of the reign of Paramēśvaravarman I. These facts enable us to fix the Panamalai epigraph at about

¹ *Vile. Madr. Ep. Rep.*, 1910, p. 10, para. 10. The record is dated in Vaiśākha, full moon, S. 596 (the 20th year of his reign), i.e., Tuesday, April 25, A.D. 674, according to Dr. Fleet, or the next day. See also *Ep. Ind.*, Vol. X, pp. 100 ff.

² See *Ep. Ind.*, Vol. X, No. 22, pp. 101-2.

³ See his *Pallavas*, 1917, p. 43.

⁴ The 5th king in the Velvikudi grant, the father of Tēmaru Rājasimha I (Arikēśari Parāṇkeśi), and the victor at Marudūr and Māṅgalapuram over Mahāvātha. Prof. Dubreuil believes that Mahāvātha was the Chālukya Vikramāditya I. Mānavamma was king of Ceylon from about 660 to 695, according to Dubreuil, but 691 to 726 according to the *Maḥāvāma*.

⁵ See Cg. 194 in the *Topographical List*. The chief epithets found are Aviratadānaḥ, Īśānaśarapha, Jñānaśārayaḥ, Guṇavinditaḥ, Dhārapiṇḍakāḥ, Atmapachīdāḥ, Arikarīkēśarī, Prithvīmāraḥ, Atyantakāmaḥ and Abhayaśaktiḥ.

⁶ See Cg. 1234. Besides giving a full genealogy of the Pallavas, the record gives the titles of Nandivarman, Advantakāma, Rāṇajaya, Śrīśūdra and Kṣatrayasimha to Rājasimha. This inscription has been edited by Rao Bahadur H. Krishna Sastri, *above* Vol. XVIII, pp. 145 ff.

A.D. 700. Prof. Dubreuil ascribes it to between 700 and 710. The Shore Temple inscription at Mahābalipuram should be slightly earlier, while the scripts of the Kailāsanātha-Atyantakāma group might be based on a script about 50 years earlier (i.e., A.D. 650), but engraved a few years before 700.

TEXT.¹

- 1 'नोदपादि प्रथितभुजबलो द्रोणि² रंशः³ पुरारः [1^{*}] अश्वत्था-
- 2 क्षोथ तस्मान्निचितगुरुतपोनिर्म-
- 3 लादाविरासोदाम्नायादंगविद्याविसर इव महीवत्त[भः पत्त⁴]⁵ वाख्यः [1^{*}]
- 4 यस्मादेष्टः[⁶]⁶ . . . पथि विहितपदात्पावने⁷ माननीयो मन्दाकिन्या[⁸]⁸ प्रवा-
- 5 हः शशिन इव महानन्वयः पत्तवानाम् [2^{*}] सम्मजामश्वमेधावभ-
- 6 थविरजसां भूभुजां पत्तवानामस्य-
- 7 टापत्तवानां विमलतरभरदाजवंशोद्भवानाम् [1^{*}] केतो-
- 8 रत्नो⁹ ण्वाहुद्रविणहृतमहीचक्रविख्यातकीर्त्तय्यो देवा-
- 9 देकमल्लाहुह इव पर[मादीश्वरादात्तजन्मा¹⁰] [1^{*}]
- 10¹⁰ . . भुजद्व¹¹विणावभासी सत्वो-¹²
- 11 र्जितः समरदृष्ट¹³महाप्रभावः [1^{*}] यो राजसिंह इति विश्व-

¹ From the plate published in *Ep. Rep.* for 1916, opp. p. 114.

² This is the 4th quarter of a stanza in the *Sragdharā* metre. The first three syllables (which should be three *gurus*) are wanting.

³ Read द्रोणि.

⁴ Prof. Krishnaswami Aiyangar wrongly reads it as द्रोणी.

⁵ There is an unwritten space of one foot here, capable of holding these three letters, which are found in the Kāñchipuram inscription. See *S. I. I.*, Vol. I, No. 24, line 11 (verse 3).

⁶ The space (about a foot) is unwritten. The three syllables which are necessary for the metre may be प्रसूतः or प्रजज्ञे, which will be the predicate of चत्वरः.

⁷ Prof. Krishnaswami Aiyangar corrects पावने into पावनी (see *Pallava Antiquities*, p. 13); but this is absolutely unnecessary as पावने is plainly the adjective of पथि.

⁸ Read क्षी.

⁹ The stone on which the inscription is engraved is broken here and the passage inserted has been taken from *S. I. I.*, Vol. I, No. 24, verse 5.

¹⁰ As the metre of this verso is *Ṣasantatīlākā*, the first six syllables (a *ta-gana* and a *bha-gana* — — — — —) are wanting. An expression like सदृचोर्जित will do.

¹¹ Read दृ.

¹² Read सत्त्वो.

¹³ Prof. Krishnaswami Aiyangar wrongly reads it as दृष्ट. He also confounds प्र with सु and suggests the wrong reading सुभाव in place of प्रभाव. See *Pallava Antiquities*, I, p. 13.

- 12 तपुस्यकीर्त्ति¹रुद्र²समनुष्टुपकुस्तरराजसिंहः [म ४*] ³हर्ता हि-
 13 षट्⁴र्ग्यसमुच्छ्रयाणां [क]र्त्ता च कल्याणपरम्पराणां [१*]
 14 चित्ते सदा ⁵सम-
 15 तभक्तिपूते धत्ते पदं⁶ यस्य मृगा⁷कमो⁸लि[:*] म [५*] संदृढान्नाय-
 16 ⁹मयानेकशाखासमग्रः [त्रो]-
 17 ¹⁰तेः फलकुसुमकृताकान्तिमालम्ब-
 18 माना[:]¹¹ [१*] सदृत्ता¹²भोनिषेकैर्दम इव सततन्तस्य . . . ¹³श्रद्धायासमुद्दाम . .
 जय¹⁴ति कलियुगयोश्मत्तेपि¹⁵ धर्मः [म ६*].

TRANSLATION.

Verse 1. (To him) was born **Drauni**, the part-incarnation¹⁶ of **Purāri**, who was famous for the strength of his shoulders.

V. 2. From that **Āśvatthāman** who was spotless with the great penance performed by him, there arose, like the extension of the *Āṅgavidyā*¹⁷ (science of Vyākarna, etc. contributing to knowledge) from the Vēda, the beloved king of the earth called **Pallava**; and from him who trod the path of purity, came, like the floods of the *Mandākinī* from the moon,¹⁸ this great family of the **Pallavas**.

¹ Read हि.

² Prof. Krishnaswami Aiyangar mistakes it for दृ (dri).

³ This verse is in the *Indravajrā* metre.

⁴ Read ऋ.

⁵ Read सं. Prof. Krishnaswami Aiyangar has the wrong reading सृष्ट. (*Pallava Antiquities*, p. 14, note 1.)

⁶ This word is also wrongly read as सदा by Prof. Krishnaswami Aiyangar.

⁷ Read गृ.

⁸ Read लो.

⁹ As the verse is in *Sragdharī* metre, seven syllables are missing here : two *gurus* and five *laghus* like — —

○ ○ ○ ○ ○

¹⁰ Five syllables — — ○ — are wanting.

¹¹ Read ऋ.

¹² Read °ताम्नी.

¹³ Four letters, viz. — — ○ —, are probably missing to make up this *pāda*.

¹⁴ The late Mr. H. K. Sastri thought that ऋ was the more probable reading.

¹⁵ Read °ज्ञेयि. If the reading जगति is taken instead of जयति, then it is unnecessary to correct ज्ञे.

¹⁶ Notice the singular account which the Pallava inscription at Amarāvati (*S. I. I.*, Vol. I, No. 32) gives of Āśvatthāma's origin. It says that Drōṇa propitiated Śiva for obtaining a son who would found a race.

¹⁷ Aptē defines it not only as the ऋषयश्चावरणदिवास्तरुणा विद्या ज्ञानसाधनं but, according to the *Bṛihat-samhita*, as 'the science of foretelling good or evil from the movements of the limbs.'

¹⁸ The Ganges flows from the matted locks of Śiva amidst which the moon also shines. The *Kailāsanātha* inscription compares 'Pallava' to the first-born Manu in regard to his being the founder of a race of kings. See *S. I. I.*, Vol. I, p. 12, verse 3. The composers of the Pallava eulogies seem to have been very fond of calling them the *vallabha* or the beloved (of the world). Cf. Kūram plates, *Sanskrit* portion, line 11.

Vv. 3 & 4. From the lord **Ēkamalla**¹ whose fame spread over the globe, conquered by his inexhaustible might and wealth and who was the ornament (*lit.* flag) of the Pallavas who were emperors, who shone by the baths which concluded the performance of the *Aśvamēdha*, who were the enjoyers of earth, who were not touched (*even*) by a bit (*lava*) of danger² and who had their origin in the highly pure family of **Bharadvāja**—from him was born, like *Guha*³ (*i.e.*, *Kumāra*) from the great *Īśvara*, he who shone by his....might and wealth, whose greatness was seen in the field of battle, who was valiant and powerful, who was well known as **Rājasimha** of holy reputation and who was a royal⁴ lion to the elephants of daring, hostile kings.

V. 5. The conqueror of crowds of hostile kings, the doer of a series of auspicious acts, in whose mind, purified by the feeling of incessant devotion,⁵ *Mṛigāṅkamauḷi* (*Śiva*) rests his foot.

V. 6. The tree of Dharma⁶ which has got many *sākhās* (*i.e.*, Vedic divisions in the one case, and branches in the other) in the form of the *Vēdas*; which is sprinkled incessantly by the waters of his virtuous acts; and which bears the splendour of the fruits and flowers—flourishes, though scorched by the cruel sun of the *Kali* age.⁷

No. 19.—TWO LOST PLATES OF THE NIDHANPUR COPPER-PLATES OF BHASKARAVARMAN.

BY MAHAMAHOPADHYAYA PANDIT PADMANATHA BHATTACHARYA, VIDYAVINODA, M.A.

The three copper-plates which were discovered in 1912 at Nidhanpur in Pañchakhaṇḍa, Sylhet, containing an inscription of **Bhāskaravarman** were published by me in this Journal (*vide* Vol. XII, No. 13, pp. 65 *et seq.*). There I stated that one plate was missing. It now turns up that the number of copper-plates missing was more than one, as I have got two plates, one of which is undoubtedly the 3rd plate, and the other the penultimate plate; and the rumour goes that a third missing plate is in the possession of a Musalmān and efforts are being made to get it from him. I have not, however, thought it advisable to defer any longer the publication of the two plates that have since been discovered, and if any missing plate be forthcoming at all, it will contain only a list of donees supplementary to what is found in the two plates under discussion.

The discovery of these two lost plates has rendered some of my statements in the previous article, made, of course, on mere conjecture, liable to revision. In fact the grant had

¹ It is plain that *Ēkamalla* is the title of *Paramēśvaravarman I.* The *Kāñchīpuram* inscription (*S. I. I.*, Vol. I, No. 24) calls him *Ugradanḍa*, the adversary of *Raṇarasika* (the *W. Chālukya Vikramāditya I.*, A.D. 655-80). Another inscription in the same place (*ibid.*, No. 27) gives *Paramēśvara*, the title of *Lōkāditya*.

² Compare निराकृतकुलापन्नः पञ्चवः in line 11 of *Kūram* grant.

³ Vide *S. I. I.*, Vol. I, No. 24, verse 5.

⁴ Cf. उद्भूतशत्रुहरिदघ्नघटांराजमिहेन राज्ञा in the *Kāñchīpuram* inscrn. (*S. I. I.*, Vol. I, No. 24, verse 11).

⁵ Compare the epithets *Śaṅkarabhaktab*, and *Īśvarabhaktab*, in the *Kāñchīpuram* inscriptions. Also expressions like गुर्वीसीशानमक्ति...यो विमर्त्ति मक्तिप्रहेष सनसा; विदितवद्भयः शेषसिद्धान्तमर्त्ति; अथर्वडानधि; etc.

⁶ The epithets धर्मवत्सव, धर्मनिष्ठः, धर्मविजयी found elsewhere show that the king had a great reputation for virtue.

⁷ The simile of the *Kali* age is commonly met with in the Pallava inscriptions. In the *Rājasimhēśvara* inscription the king is said to have heard the divine voice even in this *Kali* age, and elsewhere in the same inscription he is said to have saved the people from the jaws of the horrid monster, the *Kali* age. Similarly the Pallavas are given the title of उदीर्णप्रबलकालसदृशः. (See *S. I. I.*, Vol. I, No. 24.)

been made by **Bhūti-varman** (named Mahābhūta-varman in the second plate of these inscriptions) who was the great-great-grandfather of Bhāskaravarman; and it was only renewed¹ by the latter in favour of the descendants of the original donees. The locality of the grant—**Mayūrasālmal=āgrahāra** in the district of **Chandrapurī**—I am unable to identify. While in my former article nothing was known of the donees² we find now that actually there was a host of them of different Vēdas and *gōtras*—apparently the successors on the sons' and probably also on the daughters' side of those Brāhmaṇas who had got the original grant from King Bhūti-varman. A tabular statement of these, shewing the Vēdas and the *gōtras* and shares, is given at the end of this article. The total of these shares comes to $97\frac{7}{16}$, which, with the addition of seven shares more for *bali-charu-satra*³ (worship, oblation and hospitality) comes to $104\frac{7}{16}$. Certainly the land could not have been divided into $104\frac{7}{16}$ shares, involving the fractional part of an *amśa*. It is not impossible that the rumour about another missing plate may be true, or that there may be something wrong in my interpretation of the terms like *gōtra=amśa*.

These two plates, namely, the third and the penultimate plates, have great importance as they contain information about a good number of Brāhmaṇas of many a different *gōtra*, and it is expected that this will throw a flood of light on the history of the Brāhmaṇas in this part of India.

Bhāskaravarman is known to have ruled over Kāmarūpa during the first half of the seventh century A.D., and if we calculate four rulers in a century, his great-great-grandfather Bhūti-varman must have flourished by the end of the fifth or the beginning of the sixth century. It is remarkable that while in the neighbouring province of Gauḍa (Bengal) the alleged import by Ādi-Śūra of five Brāhmaṇas from Kanauj or the mythical creation of the *Saptaśatī* (700) Brāhmaṇas is not attributed to a period earlier than the eighth century A.D.,⁴ there should be so many Brāhmaṇas found in a single village in Kāmarūpa two centuries earlier.

It will not be difficult to understand why the grant was made to such a large number of Brāhmaṇas at a time. We learn from the accounts of Yuan Chwang that while the neighbouring kingdoms were full of Buddhist monasteries, the country of Kāmarūpa was altogether free from them. "They (*i.e.*, the people of Kāmarūpa) worshipped the *Dēvas* and did not believe in Buddhism. So there had never been any Buddhist monastery in the land. The *Dēva* temples were some hundreds in number and the various systems had some myriads of professed adherents * * * His Majesty (Bhāskaravarman) was a lover of learning and his subjects followed his example; men of abilities came from far lands to study here."⁵ If such was the state of things in the Kāmarūpa of Bhāskaravarman's time, we might safely surmise that the condition of Kāmarūpa was the same also in Bhūti-varman's time. Bhāskaravarman was only maintaining the tradition of his illustrious predecessors whose excellent qualities are recorded in these inscriptions. A party of Brāhmaṇas probably

¹ That this grant was a renewal after the burning of the original plates is known from the last verse on the last plate (above, Vol. XII, p. 76).

² In fact in the opening verse of the inscriptions plurality of the Brāhmaṇas was indicated by "*bhūtimātām deījanmanām*" which was then looked upon as a case of honorific plurality.

³ *Bali* means offerings to gods as flour, fruits, rice, etc. (uncooked); *charu* signifies 'cooked offerings'; and *satra* indicates 'distribution of food to the guests and the poor'. This would show that there was a shrine or common place of worship in the locality for which a provision was made by allotment of these 7 shares,

⁴ Above, Vol. XIII, pp. 287 and 228.

⁵ Watters: *Yuan Chwang*, Vol. II, p. 186

annoyed at the Buddhist predominance in their own place (which was most likely in Mithilā) came to settle in Kāmarūpa that was free from Buddhism and the rulers whereof were reputed to be the patrons of Brāhmaṇas, the custodians of the old faith :¹ hence this grant was made to these Brāhmaṇas and the name *agrahāra* added to Mayūrasālmali supports what has been stated above.

The **locality** of the grant, though it cannot be positively ascertained, must have been very near the precincts of Karṇa-Suvarṇa, as the term Gāṅgiṇī occurring in the description of the boundary of the grant indicates that the locality must be in some region where the word in its modern form of Gāṅginā exists even now. In modern Kāmrūp the term is unknown—whereas in the locality near about Karatōyā (which was the western boundary of the ancient Kāmarūpa), 'Gāṅginā' is still in use—so the grant must have been located there² and hence near Karṇa-Suvarṇa.³

How the plates containing the record could be found in Sylhet has yet to be answered. It is stated in the third plate (l. 12) that Manōrathasvāmin of the Kātyāyana-gōtra was a '*paṭṭakapati*,' i.e., the holder of the copper-plates, evidently, as he was one of the leading men of the locality. There was still another person Sādharmaśvāmin, apparently, the foremost of them all, as his name mentioned in the first place would show, who was also termed '*paṭṭakapati*': and though probably the plates were originally kept in the joint or alternate charge of both, yet they must have fallen eventually into the hands of the heirs of Manōrathasvāmin of the Kātyāyana-gōtra who were among the Brāhmaṇas who migrated to Sylhet—as is inferred from the mention of 'Kātyāyana' amongst the 10 gōtras of the Sāṃpradāyika Brāhmaṇas⁴ of Sylhet. The Sāṃpradāyika Brāhmaṇas designate themselves as 'Maithilas' (i.e. belonging to Mithilā) and so do most of the Brāhmaṇas even of the modern Kāmrūp, who, as well as the Sāṃpradāyikas, follow the *smṛiti* (law) of the Mithilā school. It is quite possible that in course of time these settlers in Sylhet lost the memory of the place from which they had come, and the oblivion was helped by the eventual loss of the copper-plates which they had taken with them to Sylhet and which have lately been discovered about ten feet below the surface of the earth. Or, it may be that the migrators having belonged originally to Mithilā gave themselves out as 'Maithila' when they settled in Sylhet.

One thing worth remarking in these two plates is the abbreviations used : '*Svā*' is written for *Svāmī*,⁵ '*amśa*' for '*ek-amśa*' and '*gōtra-amśa*' for '*gōtra-sahit=ādhy-ardh-amśa*'. A remark made in my previous article regarding the defective nature of the *Āryā* metre which has been copiously used in these inscriptions, should be amended here : the remark was based on the

¹ It may be also that the settlers might have been students who had come to Kāmarūpa for study (*vide* extract from Watters' *Yuan Chwang*, above).

² In the copper-plate inscriptions of Vanamālādēva (*vide Journal of the Asiatic Society of Bengal*, 1840, pp. 766 *et seq.*) we find 'Chandrapari' south-east of the grant, a village named Ahh'suravalaka, west of Trisrōtā. This 'Trisrōtā' is the modern 'Teesta', a river in Rangpur, Bengal, and is a little east of the river Karatōyā. If this Chandrapari be the Chandrapuri (*puri* in Vanamāla's inscriptions may be an error of the reader for *puri*, and the reading is full of errors) of Bhīskaravarman's inscriptions, within which district the grant was situated, then what has been stated here would become substantiated.

³ In fact in my former article 'Gāṅginikā' was deemed as one of the factors in coming to the decision that the grant belonged to Karṇa-Suvarṇa (*vide* footnote No. 3, p. 66, *Ep. Ind.*, Vol. XII).

⁴ These ten gōtras are : Vātsa, Vātsya, Bharadvāja, Kṛishnātrēya, Parāśara, Kātyāyana, Kāśyapa, Maudgalya, Svarṇa-Kausika and Gautama. Of these, seven gōtras are found mentioned in the plates, exactly as stated above : 'Vātsa' and 'Parāśara' are mentioned in the plate as 'Vātsa' and 'Pārāśarya' (astronymic forms) : while the remaining gōtra, viz., 'Svarṇa-Kausika,' is evidently represented by 'Kausika' in the plates, as the razzification of the gōtra into 'svarṇa,' 'rajata,' 'ghṛita,' etc., did not probably take place then.

⁵ The form *Svā* has in every case been taken as an abbreviation of *Svāmī* (in the nominative case singular) as is clear from l. 11 where Sādharmaśvāmī occurs as the attribute of *amśa āvaya bhōktā*.

prosodical test of verse No. 8 in which there was something wrong in the 2nd foot—that could not be improved by any tentative reading. The other verses seem to be all right and conform to the rules of prosody.

TEXT.¹*Third Plate ; First Side.*

- 1 [li]ṅgana² -prakaṭit-ābhikā(gā)m[i]ka³-guṇ-ānurāga-vṛtitiḥ Kal[i]yuga-parākram-ākalita-vigra-
- 2 hasya samuchchhā(chchhvā)sa iva Bhagavatō Dharmmasya nayasy=ādhishṭhānam=āspadam guṇānām nidhiḥ
- 3 prapayinām=upaghaṇaḥ santrastānām śrī-sampadām=āyatanam Vasumatī-suta-kram-ādhi-
- 4 gata-pada-samutkarṣa(rṣh=ā)darshi(rśi)ta-prabhāva-śaktir=mMahārājādhirājaḥ śrī-Bhāskaravarmma-
- 5 dēvaḥ kuśali || Chandrapuri-vishayē varttamāna-bhāvinō vishaya-patīn=adhikara-
- 6 ṇāni cha samājñāpayati [*] Veditam=astu bhavatām=ētaḍ-vishay-āntaḥpātī-Mayu(ū)-ra-
- 7 śālmal-āgrahāra-kshētram(tram) rājñā śrī-Bhūtivarmmaṇā tāmrapaṭṭikṛitaṁ yata[t] tat-tāmra-paṭṭ-ābhā-
- 8 vāt-karadam=iti Mahārāja(jēna) Jyēsthābhadrā(drān) vijñāpya punar=asy=ābhinamra(va)-paṭṭakaraṇāya śāsam(sa)-
- 9 nam datvā(ttvā) chandr-ārka-kṣhiti-samakūlam=akiñchit-pragrāhyatayā bhūmi-chchhidra-nyāyēna pūrva-bhō-
- 10 ktu(kṛi)-Brāhmaṇēbhyaḥ⁴ pratipāditaṁ yattra(tra) Brāhmaṇā(ṇa)-nāmāni Prāchētasō Vājasanēyi-paṭṭakapa-
- 11 tiḥ aṇśa(aṁśa)⁵-dvaya-bhōktā Sādharāṇasvā[mī]* || Śrīvasu(sur)=bhrātṛi-ttra(tra)yēṇa⁷ ēkō=śśa(h) || Sōmavasū(sur)=bhartṛisahitō-rddh-āṇśa[h] ||
- 12 Kātrāyana-Chchha(ś=Chhā)n'ōgō Maṇṇratha-svā chaturth-āṇśa-hinō-dvir-aṇśa[h] paṭṭakapati[h*] || Arddh-āṇśa(śō) Vishṇughōsha-[svā] ||[*]
- 13 Vēdaghōsha-svā ēk-āṇśa[h*] || Yāskō Bāhvṛicha(chyō) Dāmadēva-svā aṇśa[h*] || Ghōshadēva-svā arddh-āṇśa[h*] || Nandadē-
- 14 [va-svā] arddh-āṇśa[h*] || Bhāradvāja-Chchhāndōg-Ōrkadatta(ttō) gōttra(tra)-sahit-ādhyardh-āṇśa[h*] || Tushtidatta-svā arddh-ā-

Third Plate ; Second Side.

- 15 āśa[h] || Kāśyapa-sagōtra-Vājasanēyi-Rishidāma-svā aṇśa[h*] || Śubhadāma-svā aṇśa[h*] || Kautsō Vājasanē-
- 16 yi-Śani(nai)ścharabhūti[r*]-gōttr-āṇśa[h*] || Bāhvṛichō(chyō) Gaurātr[ē]ya-Saṅkarshaṇa-svā dvir-aṇśa[h*] || Nara-svā aṇśa[h*] || Nārāyaṇa-

¹ From ink impressions.

² The portion of the compound in the preceding plate is =*acchalita-nirantara-praṇaya-rasa-bhar-ākṛishṭa-Kāmarūpa-Lakshmi*=*śamā*, where the last two words must be *Lakshmi-samā*; see above, Vol. XII, p. 75.

³ For the qualities called *ādhigāmika-guṇaḥ* see the *Nītisāra* of Kāmandaka, iv. vv. 6-8 and Flect, *Cor. Ins.* Ind., Vol. III, p. 169 n.

⁴ It should be noted here that both *ba* and *va* are written exactly alike in these inscriptions: so the same letter has been transliterated as '*ba*' or '*va*' as the case requires.

⁵ *aṁśa* is often spelt '*aṇśa*'; as the correction is apparent it has been left uncorrected after this.

⁶ *Svā*, as already stated, is apparently an abbreviation of *Svāmī* and has been left as such (i.e. unamended) after this.

⁷ Here *sahitaḥ* seems to be understood. — Ed.]

THIRD PLATE.

a.

2
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b.

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(From photographs.)

- 17 svā arddh-āṇśa[h*] || Viṣṇu-svā aṇśa[h*] || Sudarśana-svā aṇśa[h*] || Gōpēndra-svā aṇśa[h*] || Ārkka-svā aṇśa[ch*]=chaturthō bhāgaḥ
 18 Bhānu-svā [a*]rdh-āṇśa[h*] || Bhūyaskari-svā arddh-āṇśa[h*] || Kṛishṇātrēyō Vāja-
 sanēyi-Yaśa(śō)bhūti-svā ||¹ gōttrā(trā)-ṇśa[h*] || Bhāradvāja-
 19 ś=Chhāndōgō Varuṇa-svā aṇśa[h*] || Kauṇḍinyō Vājasanēyi-Madhusēna-svā aṇśa[h*] ||
 Gautamaś=Chhāndōgō
 20 Dhruvasōma-svā aṇśa[h*] || Viṣṇusōma-svā aṇśa[h*] || Bhāradvājō Vājasanēyi-
 Viṣṇupālita-svā
 21 [a*]dhy-arddh-āṇśa[h*] || Śuchipālita-svā aṇśa[h*] || Mittrapālita-Ārthapālitayō[h*]
 arddh-āṇśa[h*] ||
 22 Prajāpatipālita-svā aṇśāch=chaturtha-bhāga[h*] || Gautamō Vājasanēyi-Madhu-svā
 aṇśa[h*] ||
 23 Chakradēva-svā ardh-āṇśa[h*] || Vātsaś=Chārakyō(aḥ) Kūshmāṇḍapattrā(tra)-svā
 chaturth-āṇśa-hīna-pa(pā)da[h*] || I(Ī)śvara-
 24 datta-svā dvir-aṇśa[h*] || Maudgalyō(a)-Vājasanēyi(yi)-Sudarśana-Dinakara-svāmibhyāmś
 aṇśa[h*] || Śaumba(na²)kō
 25 Vājasanēyi-Yajñakuṇḍa-svā [a*]dhy-arddh-āṇśa[h*] || Yaśa[h*]kuṇḍa-svā pād-ādhikō-
 ṇśa[h*] || Śrāddhakuṇḍa-svā aṇśa[h*] ||
 26 Nārāyaṇakuṇḍa-svā aṇśa[h*] || I(Ī)śvarakuṇḍa-svā arddhapād-ābhyadhika(ō)-ṇśa[h*] ||
 Śaktikuṇḍa-svā
 27 aṇśāch=chaturtha-bhāga[h*] || Tōshakuṇḍa-svā arddhapād-ābhyadhika(ō)-ṇśa[h*] ||
 Pārāśaryya-Chārakaḥ
 28 Sādhu-svā aṇśa[h*] || A(Ā)ś(śva)lāyaṇa(na)ś=Chhāndōgō Gaṅga-svā aṇśa[h*] || Vārāh
 Bā[h*]vṛichyō Nara³(?)svā aṇśa[h*] ||

Penultimate Plate ; First Side.

- 29 Śa(ā)laṅkāyanō Vājasanēyi-Sūrya-svā aṇśa[h*] || Bhāradvājō Vājasanēyi-Bhavadēva-svā
 aṇśa[h*] ||
 30 Śarvadēva-svā aṇśa[h*] || [h*] Gōmidēva-svā arddh-[ā]ṇśa[h*] || Sa(ā)vittra(tra)dēva-svā
 dvir-aṇśa[h*] || Arkadēva-svā arddh-āṇśa[h*] ||
 31 Sādhāraṇa-svā aṇśāch=chatur⁴-bhāga[h*] || Gā[r*]gyō Vājasanēyi-Dāmarāta-svā aṇśa[h*]
 || [h*] Bhāradva(dvā)jō
 32 Vājasanēyi-Vasudatta-svā dvir-aṇśa[h*] || Ālambāyanō Va(Vā)jasanēyi-Jā(Yā)gēśvara-
 svā dvir-aṇśa[h*] ||
 33 Viśvēśvara-svā aṇśa[h*] || Divyēśvara-svā aṇśa[h*] || Gaṇēśvara-svā aṇśa[h*] ||
 Buddhēśvara-svā aṇśa[h*] ||
 34 Jātēśvar-Āngēśvarābhyām(m) aṇśa[h*] || Dhō(Dha)ntēśvara-svā aṇśāch=chatur⁵-bhāga[h*] ||
 Māghēśvara-svā a[ni*]śāch=chatur⁶-bha(ā)ga[h*] ||
 35 Jāhnē(hnavi)śvara-svā arddh-a(ā)ṇśa[h*] || Nandēśvara-svā aṇśa[h*] || Āngīrasō
 Vājasanēyi-Dāmabhūti-

¹ [Dandaś are unnecessary.—Ed.]

² The 'm' at the end of a word should not be changed into *m* (*anusvāra*) when followed by a word beginning with a vowel: yet such a change is seen here and also in some other places (e.g. l. 39 *abhyām arddhāṇśa*). [But the plate reads *bhyaḥ*.—Ed.]

³ The letter 'bha' seems to be scratched and probably 'na' was attempted to be incised in its stead.

⁴ The name is illegible, but it seems to be of two syllables whereof the first is *Uke na*. The name *Nara* occurs at another place also (*vide*. l. 16 above).

⁵ [Chaturthō is expected.—Ed.]

- 36 svā aṅśa[h*] | Kāśyapō Bāhvrichcha(chya)[h*] Prakāśavara-sva(ā) bhrātrī-sahitō-
nśa[h*] | Yāskō Vājasanēyi-
37 Gāyatri(i)pāla-svā aṅśa[h*] Pārāśaryō Bā'hvrichya[h*] Śāntaśarma-svā aṅśa[h*] ||
Kauśikō
38 Bāhvrichya[h*] ||³ Padmadāsa-svā gōtr-aṅśa[h*] || Gōvarddhana-Yajñapāla-Papu-
Sudarśanasvāmi-
39 bhyām(m)³ arddh-aṅśaḥ Pāṅkalyās-Chhāndōgō Gōpāla-svā aṅśaḥ || Kāśyapas-
Taitta(tti)riya Ugradatta-svā
40 aṅśaḥ || Bārhaspatyō Bāhvrichyō Bhaṭṭinanta(nda)-svā aṅśaḥ ||³ Sādhu-svā
aṅśaḥ || ||³ Dēvakula-svā aṅśaḥ ||
41 Janārdana-svā [a*]rddh-aṅśaḥ | Sunayana-Nārāyaṇa-Vṛiddhi-svāmibhyō-rddh-aṅśaḥ ||
Gautamō Bāhvri-

Penultimate Plate; Second Side.

- 12 chya I[Ī]śvarabhaṭṭa-svā aṅśaḥ || Bhṛigu-svā arddh-aṅśaḥ || Bhāradvājō Bāhvrichyō
Rudraghōsha-svā aṅśaḥ | Kātyāyanas-Chārakaḥ Kauśisō-
13 ma-svā aṅśaḥ || Gautamō Vājasanēyi-Prabhākarakīrti-svā aṅśaḥ || Śaṇḍilyō Vājasanēyi-
Ananda(ṇṭa)-svā aṅśa[h*] ||
44 Śaunakō Bāhvrichyō Gatibhaṭṭi-svā aṅśaḥ || Tēja-bhaṭṭi-svā aṅśaḥ || Mana(ntra)ghōsha-
Tējabhaṭṭi-Nandabhū-
45 ti-svāmibhyām (bhyā)[m=a*]rddh-aṅśaḥ || Dāmabhaṭṭi-svā aṅśaḥ || Mēdhabhaṭṭi-svā
aṅśaḥ || Sumatibhaṭṭi-svā aṅśaḥ ||
46 Suyōgabhaṭṭi-svā aṅśaḥ || Vātsya-Bāhvrichyō(aś)=Śāśvatadāma-svā aṅśa[h*] || Gauda-
maś-Chhāndōgō Tōsha-svā
47 aṅśaḥ || Vārāhō Bāhvrichyō Bhaṭṭihara-svā aṅśaḥ || Bhāradvājō Vājasanēyi-
Nāgadatta-svā [a*]rddh-aṅśaḥ ||
48 Ālambāyanō Dūrvēśvara-svā bhrātrā sah-ārddh-aṅśaḥ || Bhāradvājō Rūpādhyā-svā
[a*]rddh-aṅśaḥ || Kō(Kau)śika-
49 Bāhvrichyō(chya)-Chandradāsa-Vimarddanadāsa-svāminōr-ēkō-nśaḥ || Kās[y*]apō Vāja-
sanēyi-
50 Supratishṭhita-svā aṅśaḥ || Gautama(ō) Nandana-svā aṅśaḥ || Śākaṭāyanō(as)=Tōsha-svā
51 arddh-aṅśaḥ || Gautama-Kāśyapaya(yō)[s*]=Sārasa-Vakula-svāminōr-ēkō-nśaḥ || Bhā-
radvājō(ja)-Vidūsha-
52 svāminō(r-a)arddh-aṅśaś=ch=ēti || Bali-charu-satr-ōpayōgāya sapt-aṅśa[h*] || Yad-
ētat=Ko(Kau)śik-ōpachitaka-kshētram
53 tat=pra(pha)la[m*] pratigāhaka-chrā(Brā)hmaṇānām=ēva yat=tu Gaṅgiṇy=upachitaka-
kshētram tad=yathā-likhita-
54 ka-Brāhmaṇai[s*]=samam vibhajyatām=iti || Sīmānō yatra pūrvēṇa Śushka-Kauśikā ||
Pūrva-dakshi-
55 ṇēna s=aiva Śushka-Kauśikā Dūmbarichchhēda-samva(mvē)dyā Dakṣiṇēn=āpi Dūmvari
chchha(chchhē)da[h*] || Dakṣiṇa-⁴

ABRIDGED TRANSLATION.

To whom was exhibited, with a fast embrace, the course of love for the *ābhigāmika-
gūṇas*⁵ [by the Lakshmi of Kāmarūpa drawn by an excessive sentiment of constant

¹ The letter *va* (or *ba*) has also the *ri*-sign added to it at the bottom.

² [*Dandās* are superfluous.—Ed.]

³ [But the reading seems to be *°bhyāḥ*, not *°bhyām*.—Ed.]

⁴ For *paśchimēna*, etc., see the last plate (above, Vol. XII, p. 75).

⁵ Fleet translated it as 'the virtuous qualities of an inviting kind.' See references in foot-note 3 on p. 118 above.

affection]¹ who is, as it were, the breath of the holy Dharma whose person has been seized by the powerful Kali (Iron age), the abode of Politics and good qualities, the receptacle of friends, the shelter of the terrified, the abode of good luck, whose dignified power was shown by the elevated rank obtained in order of succession from (Naraka) the son of Vasumatī (Earth)—the king of kings, the illustrious **Bhāskaravarman**, in sound health, commands the present and the future district officers, as well as the courts of justice in the district of **Chandrapuri** (*thus*) : let this be known to you (*all*)—that the land of the **Mayūrasālmal-āgrahāra** (grant to Brāhmaṇas) lying within this district granted by issuing a copper-plate charter by king **Bhūtiavarman** has become liable to revenue on account of the loss of the copper-plates, so by the Mahārāja having informed the senior respectable persons² (*and*) having issued orders for making a fresh copper-plate grant, the land has been awarded to the Brāhmaṇas who had been enjoying the grant already in the manner of *bhūmi-chhidra*,³ so that no tax is levied on it as long as the sun, the moon and the earth will endure. These are the names of the Brāhmaṇas (donees).⁴ For *bali* (worship), *charu* (oblation) and *satra* (hospitality) seven shares are allotted. The produce of the land that is increased by the Kauśikā (river) will go to the Brāhmaṇas, the donees of the grant, but the land which is enlarged by the Gaṅgī shall be equally divided by the Brāhmaṇas as recorded.⁵ These are the boundaries—to the east, lies the dried Kauśikā, to the south-east, that very Kauśikā marked by a (piece of) hewn fig tree, to the south even, a (piece of) hewn fig tree, to the south-west, etc., *vide* the last plate.

Serial No. ⁶	Vēda etc.	Gōtra.	Name.	Share.
1	Vājasaneyin (i.e., Yajurvedin).	Prāchētasā . .	Sādhārāṇa-svāmin (<i>paṭṭakapati</i> , i.e., holder of the copper-plates).	2
2, 3, 4, 5	Do. . .	Do. ⁷ . .	Śrīvasu with his three brothers . .	1
6, 7	Do. . .	Do. . .	Sōmavasu with his master ⁸ . .	$\frac{1}{2}$

¹ Contains translation of the preceding portion of the compound (*vide* foot-note 2 on page 118 above).

² The reading in the text may be—*Mahārāja-Jyēshṭhabhadra-vijñāptyā* in which case the meaning will be 'at the request of Mahārāja-Jyēshṭhabhadra.'

³ '*Chhidra*' means 'land not fit for cultivation' (*vide* Yādavaprakāśa's *Vaijayanti*, Bhūmikāṇḍa-Vaisy-ā-dhyāya—Verse 18) : 'bhūmi-' or 'bhū' prefixed to 'chhidra,' is merely expletive. In the copper-plate grant of Vaidyadēva (*Ep. Ind.*, Vol. II, p. 353, l. 51) we find '*bhūchchhidraṇcha akiñchitkaragrāhyam*' which indicates the meaning of '*bhūmi* (or *bhū*)-*chchhidra-nyāyēna*' in copper-plate inscriptions : 'like a (worthless) plot of land unfit for cultivation'. Such land when granted would naturally be exempted from assessment of revenue. [See Mr. K. M. Gupta's interesting note on the words *bhūmichchhidra* and *bhūmichchhidra-nyāya* in *Ind. Ant.*, Vol. LI (1922), pp. 77-79.—Ed.]

⁴ See the list at the end.

⁵ This special treatment of the accretions to the Kauśikā and the Gaṅgī most probably shows that in the time of King Bhūtiavarman these boundary rivers had been streams with current and in the course of a century and quarter they became (in Bhāskaravarman's time) so much denuded of current that one got the qualifying term *bushka* (dried) prefixed to it and the other had the name Gaṅgīpikā (meaning the bed of the dried river) given to it. In such circumstances, it is impossible now, after a lapse of more than fourteen centuries from Bhūtiavarman's time, to identify the locality of the grant with the help of the description of the boundary.

⁶ The serial number, of course, is not to be found in the plates.

⁷ Where there is no mention of the Vēda or the gōtra, it has been supposed that the immediately preceding one holds good for the case.

⁸ When the number is not stated, only one individual has been presumed and the serial number also put accordingly.

Serial No.	Vēda etc.	Gōtra.	Name.	Share.
8	Chhāndōga (i.e., Sāmavedin).	Kātyāyana . .	Manōrathasvāmin (<i>paṭṭakapati</i>) . .	1½
9	Do. . .	Do. . .	Vishṇughōṣha-svāmin	½
10	Do. . .	Do. . .	Vēdaghōṣha-svāmin	1
11	Bāhvr̥ichya (i.e., R̥igvēdin).	Yāska . .	Dāmadēva-svāmin	1½
12	Do. . .	Do. . .	Ghōṣhadēva-svāmin	½
13	Do. . .	Do. . .	Nandadēva-svāmin	½
14	Chhāndōga . .	Bhāradvāja . .	Arkadatta-svāmin with his clan share . .	1½
15	Do. . .	Do. . .	Tushtidatta-svāmin	½
16	Vājasanēyin . .	Kāśyapa . .	Rishidāma-svāmin	1
17	Do. . .	Do. . .	Subhadāma-svāmin	1
18	Do. . .	Kautsa . .	Śanaīścharabhūti	1½ ²
19	Bāhvr̥ichya . .	Gaurātrēya . .	Śaṅkarshapa-svāmin	(clan share) 2
20	Do. . .	Do. . .	Nara-svāmin	1
21	Do. . .	Do. . .	Nārāyapa-svāmin	½
22	Do. . .	Do. . .	Vishṇu-svāmin	1
23	Do. . .	Do. . .	Sudarśana-svāmin	1
24	Do. . .	Do. . .	Gōpēndra-svāmin	1
25	Do. . .	Do. . .	Arka-svāmin	½
26	Do. . .	Do. . .	Bhānu-svāmin	½
27	Do. . .	Do. . .	Bhūyaskara-svāmin	½
28	Vājasanēyin . .	Kṛishṇātrēya . .	Yasōbhūti-svāmin	1½
29	Chhāndōga . .	Bhāradvāja . .	Varuṇa-svāmin	(clan share) 1
30	Vājasanēyin . .	Kaunḍinya . .	Madhusēna-svāmin	1
31	Chhāndōga . .	Gautama . .	Dhruvasōma-svāmin	1
32	Do. . .	Do. . .	Vishṇusōma-svāmin	1
33	Vājasanēyin . .	Bhāradvāja . .	Vishṇupālita-svāmin	1½
34	Do. . .	Do. . .	Śuchipālita-svāmin	1
35, 36	Do. . .	Do. . .	Mitrapālita and Arthapālita	½
37	Do. . .	Do. . .	Prajāpatipālita-svāmin	½

¹ When only 'amśaḥ' (share) is stated, 'one share' has been presumed: in the preceding case (serial 10) *ekāmśaḥ* (one share) is clearly mentioned; but for brevity's sake *eka* (one) has been omitted in subsequent cases.

² 'Gōtrāmśaḥ' (clan share) seems to be an abbreviation of 'gōtra-rahit-ādhy-ardh-āmśaḥ' (one and half shares with clan share), as in serial No. 14 above; so here, as also in other places, 'gōtrāmśaḥ' is taken to mean 1½ shares. It is not, however, clear what 'gōtrāmśaḥ' indicates: it is given only in a few cases either to the sole representative of a gōtra or to the head of the gōtra.

Serial No.	Vēda etc.	Gōtra	Namo.	Share.
38	Vājasanēyin . .	Gautama . .	Madhu-svāmin	1
39	Do. . .	Do. . .	Chakradēva-svāmin	$\frac{1}{2}$
40	Chārakya (i.e., Yaj- urvēdin). ¹	Vātsa . . .	Kūshmāṇḍapatra-svāmin	$\frac{3}{16}$
41	Do. . .	Do. . .	Īśvaradatta-svāmin	2
42, 43	Vājasanēyin . .	Maudgalya . .	Sudarśana and Dinakara-svāmins . .	1
44	Do. . .	Śaumbhaka (? Śaunaka)	Yajñakunḍa-svāmin	$1\frac{1}{2}$
45	Do. . .	Do. . .	Yasōkunḍa-svāmin	$1\frac{1}{4}$
46	Do. . .	Do. . .	Śrāddhakunḍa-svāmin	1
47	Do. . .	Do. . .	Nārāyaṇakunḍa-svāmin	1
48	Do. . .	Do. . .	Īśvarakunḍa-svāmin	$1\frac{1}{2}$
49	Do. . .	Do. . .	Śaktikunḍa-svāmin	$\frac{1}{4}$
50	Do. . .	Do. . .	Tōshakunḍa-svāmin	$1\frac{1}{2}$
51	Chāraka . .	Pārāsārya . .	Sādhu-svāmin	1
52	Chhāndōga . .	Āśvalāyana . .	Gaṅga-svāmin	1
53	Bāhvrīchya . .	Vārāha . . .	Nara-svāmin	1
54	Vājasanēyin . .	Śālanākāyana . .	Sūryya-svāmin	1
55	Do. . .	Bhāradvāja . .	Bhavadēva-svāmin	1
56	Do. . .	Do. . .	Śarvadēva-svāmin	1
57	Do. . .	Do. . .	Gōmidēva-svāmin	$\frac{1}{2}$
58	Do. . .	Do. . .	Sāvitrādēva-svāmin	2
59	Do. . .	Do. . .	Arkadēva-svāmin	$\frac{1}{2}$
60	Do. . .	Do. . .	Sādhārāṇa-svāmin	$\frac{1}{2}$
61	Do. . .	Gārgya . . .	Dāmarāta-svāmin	1
62	Do. . .	Bhāradvāja . .	Vasudatta-svāmin	2
63	Do. . .	Ālambāyana . .	Yāgēśvara-svāmin	2
64	Do. . .	Do. . .	Viśvēśvara-svāmin	1
65	Do. . .	Do. . .	Divyēśvara-svāmin	1
66	Do. . .	Do. . .	Gaṇēśvara-svāmin	1
67	Do. . .	Do. . .	Buddhēśvara-svāmin	1
68, 69	Do. . .	Do. . .	Jatēśvara and Angēśvara-svāmins . .	1
70	Do. . .	Do. . .	Dhautēśvara-svāmin	$\frac{1}{2}$

¹ It is stated in the *Bhāgavata-Purāṇa* that Charaka was a disciple of Vaiśampāyana who was a Yajurvedin (vide verses 52 and 61 of Chap. VI, Sk. XII).

Serial No.	Vēda etc.	Gōtra.	Name.	Share.
71	Vāsanēyin . .	Ālambāyana . .	Māghēśvara-svāmin	1
72	Do. . .	Do. . .	Jāhnaviśvara-svāmin	1
73	Do. . .	Do. . .	Nandēśvara-svāmin	1
74	Do. . .	Āngīrasa . .	Dāma-bhūti-svāmin	1
75, 76	Bāhvrichya . .	Kāśyapa . .	Prakāśvara-svāmin with brother . .	1
77	Vājasanēyin . .	Yaska . .	Gāyatripāla-svāmin	1
78	Bāhvrichya . .	Pārāśarya . .	Śāntaśarma-svāmin	1
79	Do. . .	Kauśika . .	Padmadāsa-svāmin	1 1/2
80, 81	Do. . .	Do. . .	Gōvardhana Yajñapāla and Paṇu Sudar- śana-svāmīna. ¹	(clan share) 1/2
82	Chhāndōga . .	Pāṅkalya . .	Gōpāla-svāmin	1
83	Taittiriya (Yajur- vēdin). . .	Kāśyapa . .	Ugradatta-svāmin	1
84	Bāhvrichya . .	Vārhaspatya . .	Bhaṭṭinanda-svāmin	1
85	Do. . .	Do. . .	Śādhu-svāmin	1
86	Do. . .	Do. . .	Dēvakula-svāmin	1
87	Do. . .	Do. . .	Janārdana-svāmin	1
88, 89, 90	Do. . .	Do. . .	Sunayana, Nārāyaṇa and Vṛiddhi- svāmīna.	1
91	Do. . .	Gautama . .	Īśvara-bhaṭṭa-svāmin	1
92	Do. . .	Do. . .	Bhṛigu-svāmin	1
93	Do. . .	Bhāradvāja . .	Rudraghōsha-svāmin	1
94	Chāraka . .	Kātyāyana . .	Kauśisōma-svāmin	1
95	Vājasanēyin . .	Gautama . .	Prabhākarakīrti-svāmin	1
96	Do. . .	Śāṇḍilya . .	Ananta-svāmi	1
97	Bāhvrichya . .	Saunaka . .	Gatibhaṭṭi-svāmin	1
98	Do. . .	Do. . .	Tējabhaṭṭi-svāmin	1
99 & 100	Do. . .	Do. . .	Mantraghōsha, Tējabhaṭṭi and Nandi- bhūti-svāmīna. ²	1
101	Do. . .	Do. . .	Dāma-bhaṭṭi-svāmin	1
102	Do. . .	Do. . .	Mēdhabhaṭṭi-svāmin	1
103	Do. . .	Do. . .	Sumatibhaṭṭi-svāmin	1
104	Do. . .	Do. . .	Suyōgabhaṭṭi-svāmin	1

¹ If it were not for the dual sign 'bhāyām' after these names, these would be considered as three persons, not four. This 'bhāyām', however, may be an error for 'bhāyō', as 'am' and 'ō' marks are easily interchangeable (vide inscription, penultimate plate, II 38 and 39). [See f. n. 3 on p. 120 above.—Ed.]

² Mantraghōsha (or Mandraghōsha)—the word in the plate is Managhōsha [or Mañju.—Ed.]—seems to be an adjective to Tējabhaṭṭi, probably to distinguish him from the preceding Tējabhaṭṭi (serial No. 98).

Serial No.	Vēda etc.	Gōitra.	Name.	Share.
105	Bāhvrichya . .	Vātsya . . .	Śāśvatadāma-svāmin	1
106	Chhāndōga . .	Gautama . . .	Tōsha-svāmin	1
107	Bāhvrichya . .	Vārāha . . .	Bhaṭṭihara-svāmin	1
108	Vājasanēyin . .	Bhāradvāja . .	Nāgadatta-svāmin	$\frac{1}{2}$
109, 110	Do. . . .	Ālambāyana . .	Dūrvēśvara-svāmin with brother . .	$\frac{1}{2}$
111	Do. . . .	Bhāradvāja . .	Rūpādhyā-svāmin	$\frac{1}{2}$
112, 113	Bāhvrichya . .	Kauśika . . .	Chandradāsa and Vimardanadāsa-svāmīns	1
114	Vājasanēyin . .	Kāśyapa . . .	Supratishṭhita-svāmin	1
115	Do. . . .	Gautama . . .	Nandana-svāmin	1
116	Do. . . .	Śākaṭāyana . .	Tōsha-svāmin	$\frac{1}{2}$
117, 118	Do. . . .	Gautama and Kāśyapa.	Sarasa and Vakula-svāmīns	1
119	Do. . . .	Bhāradvāja . .	Vidūsha-svāmin	$\frac{1}{2}$

No. 20.—THE SECOND HALF OF A VALABHI GRANT OF SAMVAT 210.

BY D. B. DISKALKAR, M.A., RAJKOT.

The plate published below was discovered in 1894 in [the small town of **Iyāveja** which lies 10 miles to the south-west of Pālitāna in the Gohelwār *prānt* of Kāthiawār. It was found by Mr. Tudor Owen, I.C.S., the Administrator of the Pālitāna State some years ago, and is now preserved in the Watson Museum at Rajkot. As is clearly shown by the measurements, the distance between the holes of the ring, the characters and the opening words, it must be the second half of the grant the first half of which has already appeared in Vol. XVII, pp. 108 ff., of this journal,

The present plate, containing 15 lines of writing in clear and bold characters, is like the first one in an excellent state of preservation. There are comparatively few grammatical mistakes found in the inscription. The *sandhi* rules are many times not observed. The sign for *upadh-mānīya* is found in lines 2, 5 and 6.

The grant issued by Dhruvasēna I, as may be seen from the first plate¹ and from the year 210 in this plate, when as many as four other grants² were issued by him, makes a gift in the follow-

¹ *Ep. Ind.*, Vol. XVII, p. 108.

² (1) *Ep. Ind.*, XV, p. 255.

(2) *Ind. Ant.*, XXXIX, p. 130 and *Ep. Ind.*, XI, p. 109.

(3) *Ind. Ant.*, XXXIX, p. 130 and *Ep. Ind.*, XI, p. 112.

(4) *J. B. B. R. A. S. (N. S., Vol. I)*, p. 63.

ing way : (a) a hundred *pādāvarṭtas* in the south-east quarter of the village **Bhadrēpikā** in the **Surāśhṭrā** to a Brāhmaṇa named Śāntīśarman, resident of **Nagaraka** and of the **Ātrēya-gṛā**¹ and the **Vājasanēya-śākhā**, (b) a hundred *pādāvarṭtas* as well as a *vāpibhōllara* with an area of twelve *pādāvarṭtas* in the same quarter, to Dēvaśarman, brother of the same (Brāhmaṇa).

The meaning of *vāpibhōllara* cannot be definitely given, but it seems to denote 'an unused well filled with earth'.

The *Dūtaka* who executed the present grant was **Rudradhara**. It may be mentioned that in the grants of Dhruvasēna I, preceding the present one, the *Dūtaka* is found to be Manmaka, while in this and in the subsequent grants he is Rudradhara. The writer, as in the preceding and the subsequent grants of the king, is **Kikkaka**.

TEXT.²

- 1 सनेयसब्रह्मचारिणे तथा अस्यैव भ्रात्रे देवशर्मणे अस्यामेव सोमि
- 2 पादावर्त्तशतं वापीभोजनं च द्वादशपादावर्त्तपरिसरं मया मातापित्रो
⊕ पुण्याप्याय-
- 3 ना[या*]त्मनश्चैहिकामुष्मिकयथाभिलषितफलावासिनिमित्तमाचन्द्रार्काण्यवचितिस्थि-
तिसरि-
- 4 त्वर्त्तसमकालीनं पुत्रपौत्रान्वयभोगं बलिचरुवैश्य(श्च)देवाद्यानां क्रियाणा[*]
समुत्स-
- 5 षण्णार्थमुदकातिसर्गेण निवृष्टं यतो नयो⊕ पूर्ववद्ब्रह्मदेयस्थित्या भञ्जतोः कृपतोः[*]
- 6 कर्षापयतो⊕ प्रदिशतोर्वा न कैश्चित्स्वल्पाप्यावाधा विचारणा वा कार्या-
स्मदंशजेषा-
- 7 गामिनृपतिभिरपि अनित्यान्वैश्वर्याणि अस्मिन् मानुष्यं स[वे*]सामान्यं भूमि-
दानम् ।³
- 8 लं(ल)मवगच्छद्भिरयमस्मदायोनुमन्तव्यः यथाच्छिन्नादाच्छिद्यमानं वानुमोदे[त*]
- 9 स पंचभिः महाप[1*]तकैः सोपपातकैः संयुक्तस्यादिति— अपि चात्र-
व्यासगोत-
- 10 श्लोका भवन्ति— षष्ठिं(ष्टिं) ॥⁴षेसहस्राणि स्वर्गे मोदति भूमिदः [1*]
आच्छेत्ता धानुमन्ता च
- 11 तान्येव नरके वसेत्—[॥ १*] स्वदत्तां परदत्तां वा यो हरति वसुधरां [1*]
स⁵ गवां शतसहस्र-
- 12 स्य हन्तुः प्राप्नोति किल्बिषं(स्त्रि)षम् [॥ २*] बहुभिर्बुधैः सुधा मुक्ता राजभिः
सगरादिभिः [1*] यस्वयस्य

¹ So much account of the first grantee is known from the first plate. This must be read in continuation of text l. 15 on p. 109 of this journal, Vol. XVII.

² From the original plate.

³ Read व in place of .

⁴ Danda is superfluous.

⁵ [Superfluous.—Ed.]

[illegible]

- 13 यदा भूमिस्तस्य तदा फलमिति(म् ॥ ३ इति) = सं २०० १०
भ(१*)द्रपद वदि ८ . . [१*]
14 स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य— दूतको रुद्रधरः [१*] लिखितं
किक्(क)-
15 केन [१*]

No. 21.—THE SOHAWAL COPPER-PLATE INSCRIPTION OF MAHARAJA
SARVANATHA—THE YEAR 191.

By R. R. HALDER, RAJPUTANA MUSEUM, AJMER.

This inscription, which is published here for the first time, was discovered at **Sohāwal** in the Baghelkhand tract of the Central India Agency. It records a grant engraved on two **copper-plates**, which were brought to the Rājputāna Museum, Ajmer, by Thākur Sāheb Gopal Singh of Kharwā (in Ajmer-Merwāra) for decipherment. An abstract of the contents of the inscription was published by Rai Bahadur Gourishankar Hirachand Ojha, Curator of the Museum, in the *Annual Report* of the Museum for the year ending 31st March 1924.

The copper-plates are bored at the top, and their thick as well as somewhat raised edges have largely contributed towards the excellent preservation of the writing on them. The **ring**, which must have passed through the hole, and the **seal**, if there was any, are missing. The first plate bears inscription on one side only, while the other on both the sides, though it contains only five lines of writing on the back. The plates measure $7\frac{1}{2}'' \times 5\frac{3}{4}''$ each and weigh about $2\frac{1}{2}$ lbs. or 95 tolas. The average size of the letters is $\frac{1}{4}''$.

The **characters** belong to the northern class of alphabets (*Gupta-lipi*), being almost similar to those of the Allahābād pillar inscription of Samudragupta. Excepting the usual benedictory and imprecatory verses which occur in ll. 21-27, the document is written in **Sanskrit** prose.

As regards **orthography**, some of the points may be noted here :—

- (1) Consonants are mostly doubled when combined (i) with a superscript *r*, as for instance, in 'श्रद्धेनायः' (l. 7), 'चन्द्रार्क' (l. 9), 'वर्जितः' (l. 10), 'गर्ता' (l. 32), 'कर्दमिला' or 'आवर्त्त' (l. 33), etc.; and (ii) with a subscript *r*, as in 'पुत्त' (ll. 1, 2, 4, etc.), 'विगर्हक' (l. 29), 'यत्त' (l. 32), etc. (2) The conjunct consonant **ज्ञ** is employed with the subscript *y* in 'अनुज्ञातो' (ll. 3, 4, 5 and 6); (3) the occasional use of *ba* for *va*, as in 'परदत्ताम्बा' (l. 21), 'सम्बत्सर' (l. 27), and *vice versa*, as in 'बलि' (l. 15) and 'वलाधिकृत' (l. 30); (4) the use of *n* instead of *anusvāra* before *ś*, as in 'कारुण्य' (l. 8), 'असहन्त्यो' (l. 17), and before *l* in 'दत्तिलोप' (l. 19); (5) the use of *n* instead of **ण** in 'प्रायेन' (l. 22); and (6) the use of *upadhāniya* in 'सपञ्चभि' (l. 19).

The genealogy given in the record is identical with the one usually found in the grants¹ of Śarvanātha, and the text is also similar.

This inscription is also a charter of Mahārāja Śarvanātha which was issued from Uchchakalpa. Its object is to record that Mahārāja Śarvanātha granted the village of Vaiśyavātaka, as an *agrahāra* on certain conditions herein laid down, for the maintenance of the temple of Kārtikēya, to two individuals named Viśakhadatta and Śakti. The date is given in words and reads as **the year one hundred and ninety-one, and the tenth day of the intercalary month of Āshāḍha (June-July)**. Assuming that the era used is of the Gupta reckoning, the year of the issue of the grant would correspond to 510-511 A.D. The document was written by Mahāsāndhivigrahika Manōratha, the son of the Bhōgika Varāhadinna (=Skt. Varāhadatta) and the grandson of the Bhōgika, the Amātya Phālgudatta, the Dūkata being the Mahābalādhikṛita, the Kshatriya Śivagupta. These persons are identical with those mentioned in the Khoh copper-plate inscription of Śarvanātha.²

The Mahārājas of Uchchakalpa ruled over the territories lying to the east and south-east of Bundelkhand (*i.e.*, in Baghelkhand³) at the time when the Parivrājaka Mahārājas ruled over modern Bundelkhand⁴ and its vicinity. Uchchakalpa was probably the name of their capital. The inscriptions of these rulers do not help us much to know the history of their family. These chiefs seem to have been the tributaries of the Vākātaka rulers of the Central Provinces⁵ and Northern Deccan.⁷

Till now, four copper-plate inscriptions of Mahārāja Śarvanātha have been discovered. Of these, three are dated in the years 193, 197 and 214, or A.D. 512-13, 516-17 and 533-34 respectively. No document of the successor of Śarvanātha has yet been found. The present grant is the earliest known record for this king.

Antiquarians seem to differ in regard to the era to which the dates of these inscriptions belong. Prof. Kielhorn was inclined to refer them to the Kalachuri era.⁸ R. B. Gourishankar H. Ojha is of opinion that they should be referred to the Gupta and not to the Kalachuri⁹ era, and I quite agree with him. My reason for holding this view is that the stone pillar inscription at Bhumarā¹⁰ makes it certain that Mahārāja Hastin of the Parivrājaka family and Śarvanātha were contemporaries, and the date of Hastin's inscription refers to the Gupta era.¹¹

I am unable to identify Vaiśyavātaka, Daṇḍapālī, Gavāyanagartikā and the river Kardanilā mentioned in the document.

¹ *Corp. Ins. Ind.*, Vol. III, Nos. 28 and 29.

² *Ibid.*, No. 30.

³ Fleet's *Gup. Ins.*, p. 126.

⁴ *Ibid.*, p. 114.

⁵ *Ind. Ant.*, Vol. IV, p. 103. Dr. Barnett supposes them to be the feudatories of the Guptas, [*Antiquities of India*, p. 47], while Dr. Fleet, of the Kalachuri kings, [*Gup. Ins.*, p. 8 (preface)].

⁶ Fleet's *Gup. Ins.*, Nos. 55 and 56. Barnett, *Ant. of India*, p. 51.

⁷ वाकाटके राजति द्वेसेने रु[षीषकोशो] सुवि रुलिभोजः[11]

Inscriptions from the cave temples of Western India, by Dr. J. Burgess and Pt. B. Indrajī, p. 89.

⁸ *Ep. Ind.*, Vol. V, Appendix, p. 55, C. 337 and 392.

⁹ *Rajputana Museum Report*, 1923-24, p. 2.

¹⁰ *C. I. L.*, Vol. III, p. 110.

¹¹ For Dr. Fleet's views on the question see *Ind. Ant.*, Vol. XIX, p. 228. See Prof. G. J. Dubreuil's remarks on the dates of inscriptions of the Uchchakalpas in the *Ind. Ant.*, 1926, p. 103.—Ed.]

TEXT.¹

First Plate.

- 1 [श्री]² स्वस्त्युच्चकल्या³महाराजौघदेवस्तस्य पुत्रस्तत्पादानुद्गा[तो] महादे[व्यां]
- 2 कुमारदेव्यामुत्पन्नो महाराजकुमारदेवस्तस्य पुत्रस्तत्पादा-
- 3 नुद्गातो महादेव्यां जयस्वामिन्यामुत्पन्नो महाराजजयस्वामी [1*] त[स्य]
- 4 पुत्रस्तत्पादानुद्गातो महादेव्यां रामदेव्यामुत्पन्नो महाराजव्याघ्र[ः] [1*]
- 5 तस्य पुत्रस्तत्पादानुद्गातो महादेव्यामज्जितदेव्यामुत्पन्नो महाराज-
- 6 जयनाथस्तस्य पुत्रस्तत्पादानुद्गातो महादेव्या⁴ सुरुण्डदेव्यामुत्प-
- 7 न्नो महाराजशर्वनाथः कुशली वैश्यवाटके ब्राह्मणादीन्कुटुम्बि-
- 8 नस्सर्वकारू⁵न्थ समाज्ञापयति [1*] विदित(तं) वोस्तु यथैष ग्रामो
- 9 मयाचन्द्रार्कममकालिक[ः] सो[ऽ]द्रङ्गः सोपरिकरः अचाटभट-
- 10 प्रावेश्यः हलिकाकरसमेतः चौरदण्डवर्जितः उत्तरापथेय⁶स्वाथाना-
- 11 पुत्रविशाखदत्तशक्तिभ्यां एतत्पुत्र[पौत्र*]प्रपौत्रतत्पुत्राद्यनुक्रमेण⁷ ताम-
- 12 शासनेनायहारत्वेनातिस्थष्टः⁸ [1*] आभ्यामपि मया[नु]मोदितकं यथो-
- 13 [प]रिलिखितकक्रमेणैव स्वपुण्याभिवृद्धये स्वप्रतिष्ठापितकभगव⁹त-
- 14 स्वामिकार्तिकेयस्वामिपादानां खण्डफु¹⁰ट्टप्रतिस(सं)स्कारकरणाय
- 15 व¹¹लिचरुसत्तगन्धधूपदीपतैलप्रवर्त्तनाय चातिष्ठष्टः [1*]

Second Plate ; First Side.

- 16 ते¹² यूयमेषां समुचितभागभोगकरहिरण्यादिप्रत्यायो[प]न[यं] करि-
- 17 यथाज्ञाश्रवणविधेयाश्च भविष्यथ [1*] ये चास्मद¹³न्शोत्वद्यमानकराजान[ः]
- 18 तैरियन्दत्तिर्न विलोप्यानुमोदनीया [1*] यथाकालञ्च प्रतिपालनीया [1*]
- 19 समुचितराजाभाव्यकरप्रत्यायाश्च न याह्याः [1*] यःर(इ)मान्द¹⁴त्तिन्लोपयेत्सXप-
- 20 च्चभिर्महापातकैरुपपातकैश्च संयुक्तस्यादुक्तञ्च महाभारते

¹ From the original plate.² Read 'कल्यामहाराजौ'.³ 'उत्तरापथेय' is not a correct Sanskrit word but it might have been formed on the analogy of समिय.⁴ Add उपभोग्यः after क्रमेण.⁵ Read 'भगवत्'.⁶ Read 'वलि'.⁷ Read 'बन्धु'.⁸ Read 'दत्तं' उपयेत्स पञ्चभिः.⁹ This is expressed by a symbol.¹⁰ Read 'देव्यां'.¹¹ Read 'कारुय'.¹² Read 'सुष्टः'.¹³ Read 'स्फुटित'.¹⁴ Read 'तेन'.

- 21 भगवता वेदव्यासेन व्यासेन [1*] 'स्वदत्ताम्परदत्ताम्बा' यत्राद्रक्ष युधिष्ठि-
 22 र [1*] महोन्महीम¹ताञ्ज्हेष्ठ दानाञ्ज्हेयोतुपालनं [॥ 1*] प्रायेन² हि नरेन्द्राणां विद्य-
 23 ते न शुभा गतिः [1*] पूयन्ते ते तु सततं प्रयच्छन्तो वसुन्धरां [॥ 2*] बहुभि-
 24 र्वसुधा भुक्ता राजभिः सगरादिभिः [1*] यस्य यस्य यदा भूमिस्तस्य तस्य
 25 तदा फलं [॥ 3*] षष्ठिं³ वर्षसहस्राणि स्वर्गे मोदति भूमिदः [1*] आच्छेत्ता चातु-
 26 मन्ता च तान्येव नर[के] व⁴सत्सर्वसस्यसमृद्धान्तु यो हरेत वसुन्धरां [1*]
 27 श्वविष्टायां कृमिर्भूत[वा] पितृभिस्सह मज्जते [॥ 5*] लिखितं सम्ब⁵त्सर-
 28 शते एकनवत्युत्तरे द्विराषाढमासदिवसे दशमे भोगिकफाल्गु-
 29 दत्तामात्यनम्ना भोगिकवराहदिनपुत्रेण महासाम्भिविग्रहिक-
 30 मनोरथेन [1*] दूतक⁶र्महावलाधिकृतचक्षियशिवगुप्तः [1*]

Second Plate ; Second Side.

- 31 हलिकाकरप्रतिमोचनाभिलिखायानेपि दूतकः उपरिक-
 32 मातृशिवः [1*] आघाटाः यच्च उत्तरस्यां दिशि गर्ता यावत्सन्मुखः⁷ ॥
 33 पूर्व्वेण कर्दमिलानदी दक्षिणेन गर्ता पुनः पुनरावर्त्तकेन यावत्सन्मुखः⁸
 34 गवायनगर्त्तिकाग्रामसमीपे कच्छको मध्य⁹[मे]¹⁰ गर्तायाः दक्षिणमुखो
 35 दण्डपाली ग्रामस्य पश्चिमे[न] यावदपरा गर्तेति ॥

TRANSLATION.

Lines 1-8. Ōm! Hail! From Uchchakalpa—(There was) the Mahārāja Ōghadēva. His son, who meditated on his feet, (was) the Mahārāja Kumāradēva, born of the Mahādēvi Kumāradēvi. His son, who meditated on his feet, (was) the Mahārāja Jayasvāmin, born of the Mahādēvi Jayasvāmini. His son, who meditated on his feet, (was) the Mahārāja Vyāghra, born of the Mahādēvi Rāmadēvi. His son, who meditated on his feet, (was) the Mahārāja Jayanātha, born of the Mahādēvi Ajjhitadēvi. His son, who meditated on his feet, the Mahārāja Sarvanātha, born of Mahādēvi Muruṇḍadēvi, being in good health, issues a command to Brahmanas and others, householders, and all the artisans at (the village of) Vaiśyavātaka—

Ll. 8-12. "Be it known to you that this village is granted by me in a copper edict as an *agrahāra* to Viśākhadatta and Śakti, sons of Khāthānā of Uttarāpatha, (to be enjoyed by) their sons, (grandsons), great-grandsons and their sons, (and) to last as long as the moon and the sun will endure (*i.e.*, in perpetuity), with the *udraṅga* and the *uparikara*, (and with the privilege that it is) not to be entered by the irregular or the regular troops, with (the right to) taxes on ploughs, (but) with the exception of (the right to) fines imposed on thieves.

¹ The metre of this and the following four verses is *Anuṣṭubh*.

² Read परदत्ता वा.

³ Read महोन्महीमां श्रेष्ठ.

⁴ Read प्रायेण.

⁵ Read षष्ठि.

⁶ Read वसन्त. [॥ 1*] सव्यं.

⁷ Read संवत्सरं.

⁸ Read दूतको महावलाधिकृतं.

⁹ Read सम्बत्सरः.

¹⁰ [Why not मध्ये? —Ed.]

i

2 4 6 8 10 12 14

14

ii

16 18 20 22 24 26 28 30

30

32
32
34
34

Ll. 12-20. "Moreover, it is also given to them according to the same terms as mentioned above (*and*) confirmed by me, for the increase of my own merits, for repairs to whatever may be worn out or broken (*in the temple*) of Lord Kārtikēya established by me, as also for the maintenance of *bali*, *charu*, *sattra*, perfumes, incense, lamps, and oil.

"Therefore, you yourselves shall offer to these persons (donees) shares, the tribute of the customary royalties, taxes, gold, etc., and shall be obedient to (*their*) commands.

"And this grant shall not be confiscated by those kings who will be born in our family, (*but*) should be assented to, and preserved, as in the (previous) time. (*And*) the tribute of the taxes which by custom should not belong to the king, should not be taken.¹

"Whosoever confiscates this grant—he shall be contaminated with (*the guilt of*) the five great sins and the minor sins."

[Ll. 20-27. The usual benedictory and imprecatory verses.]

Ll. 27 ff. (*This charter*) has been written, in a century of years, increased by ninety-one, on the tenth day of the second month of Āshāḍha, by the *Mahāsāndhivigrahiṇa* **Manōratha**, the grandson of the *Bhōgika*, the *Amātya* **Phālgudatta**, (*and*) the son of the *Bhōgika* **Varāhadinna**. The *Dūtaka* (*is*) the *Mahābalādhikṛita*, the Kshatriya **Śivagupta**. Moreover the *Dūtaka*, in the matter of conveying the letter (*ordering*) the remission of taxes on ploughs, (*is*) the *Uparika* **Mātrīśiva**.

The boundaries (*are*) :—in the north, a boundary-trench as far as (*its*) mouth. On the east, the river **Kardamilā**. On the south, again, (*there is*) a trench with a winding course up to (*its*) mouth. Near the village **Gavāyanagartikā** (*there is*) a low hill (*kachchhaka*)² in the middle of the trench facing Daṇḍapālī³ towards the south. On the west of the village, there is a western trench.

No. 22.—PEYALABANDA GRANT OF KRISHNARAYA.

By Y. R. GUPTA, B.A., M.R.A.S.

These **copper-plates**, which belong to Mr. Archaka Venkatachar, were obtained on loan by the Tahsildar of Rāyadrug for the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras, who noticed the record incised on them in his *Annual Report of Epigraphy* for 1913.⁴ The following is an extract from the description of the plates he has given there :—"The plates which are well preserved are held together by a ring with a **seal** which bears on its counter-sunk surface the figure of a **boar** facing the proper right. The plates measure on an average about 7½" from side to side and about 11¼" from the highest point in the curved top to the bottom."

The **language** of the record is Sanskrit verse throughout, with the exception of lines 88 to 98 which are written in Kanarese prose. The **alphabet** is Nandināgarī of the period to which the inscription belongs, i.e., about the 16th century A.D. As regards **orthography**, the record contains most of the peculiarities and defects common to the Vijayanagara grants of the period, which need not be mentioned here.

¹ [Apparently from Fleet's *C. I. I.*, Vol. III, p. 129.—Ed.]

² *Dongar* in Central Hindi and Marāṭhī.

³ Probably 'a row of bars', or 'a bridge'.

⁴ See p. 13, Appendix A, No. 7.

Omitting that portion of the grant which is common to the Hampi¹ and the Conjeevaram² records, which have already been published, we find that the inscription, incised on these plates, refers to the reign of king **Krishnarāya** of the second Vijayanagara dynasty and records the grant of the village **Pēyalabaṇḍa**, also named **Krishnarāyapuram**, which was situated within the limits of the principality of **Naḍugalla**, to **Nṛisinhādhvariśarman**, son of **Pañchāgni-Vishṇu(śṇu)yajvārya** of the **Agastya-gōtra** and the **Bōdhāyana-sūtra**. It describes the donee as having commented on all the *śāstras* and performed the *Sarvakratu* sacrifice.

The date given in the charter is **pūrṇimā** of the month of **Vaiśākha** in the **Śaka year 1446** corresponding to the cyclic year **Tārana**. It is regular and, according to the late Mr. L. D. Swamikannu Pillai's *Ephemeris*, equivalent to **18th April 1524 A.D., Monday**.

Of the places mentioned in the grant, **Pēyalabaṇḍa** is evidently **Pailbaṇḍa** in the **Mada-kkira Taluk** of the **Anantapur District** and **Kurrubaśivara** is apparently **Palāśivaram**. The latter might have been called **Kurrubaśivara** because of its being inhabited by shepherds (**Kurrubas**).

TEXT.

[For the first 28 stanzas, which are here omitted, see above, Vol. I, pp. 363 ff., and also Vol. XIII, pp. 126 ff.]

Second Plate ; Second Side.

- * * * * *
- 64 * * * * * [२८*] शालिवाहननिर्णी-
- 65 ते शकाब्दे सचतुःशते । षट्त्वारिंशदधिकः संख्याते द-
- 66 शभिः शते ।। २९*] तारणे वत्सरे मामि वैशाखे पौर्णिमाति-
- 67 थौ [१*] तृगभद्रा[नदो*]तीरे श्रीविरूपाक्षमंनिधौ ।। ३०*] अगस्ता(स्त्य)गो-
- 68 वजाताय श्रीबोधायनरुचिणे । याजुषाध्यायिने
- 69 वेदवेदांतागमवेदिने ।। ३१*] पंचाग्निविष्णु(ष्णु)यज्वार्यसूनवे
- 70 जितमन्यवे । सर्वकृत(तु)महायागयाजिने जितवादिने ।। ३२*]
- 71 क्वा(व्या)ख्यातो(ता)खिलशास्त्राय विख्याताय महात्मने । द्विज-
- 72 श्रेष्ठा(ष्ठा)य शांताय नृसिंहाध्वरिशर्मणे ।। ३३*] नडुगल्लाख्यदु-
- 73 र्गस्य राज्ये प्राज्ये प्रतिष्ठि(ष्ठि)तां [१*] कुरुवंशोवरसीमायां
- 74 रम्यायां विहितस्थितिं ।। ३४*] कर्करेनामकाद्रामादि(द्दि)ग्रि
- 75 प्राच्यां प्रतिष्ठि(ष्ठि)तं । हलूरुनामकाद्रामाद(द्द) दक्षिणस्यां
- 76 दिशि स्थितं ।। ३५*] महती दंडमार्गात्(त्तु) प्रतीचीं दिशमाश्रितं [१*] क(कु)
- 77 र्ववंशोवरसंज्ञात्तु ग्रामादुत्तरतः स्थितं ।। ३६*] ग्रामं पेयलवं-
- 78 डाख्यं प्रथितं शुभमुत्तमं । कृष्णरत्नपुरं चेति प्रतिनामो-

¹ Above, Vol. I, pp. 363 ff.

² Above, Vol. XIII, pp. 126 ff.

- 79 पशोभितं ।[। ३७*] सर्वमान्यं चतुःसीमासंयुतं च समंततः ।
 80 सर्वदा सर्वसस्याब्धं गृह्यारामादिसंयुतं । [। ३८*] निधिनि-
 81 क्षेपपाषाणायुष्टभोगैः समा(म)न्वितं । विविधैश्च फलैर्यु-
 82 क्तमेकभोग्यं सभूरुहं ।[। ३९*] वापीकूपतटाकैश्च कच्छेनापि स-
 83 मं(म)न्वितं । पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रा(द्र)तारकं ।[। ४०*] दा-
 84 नस्याधमनस्यापि विक्रयस्यापि चोचितं । परीत[*] प्रय-
 85 तै[*] स्त्रिधैः(ग्धैः) पुरोहितपुरोगमैः ।[। ४१*] वीरश्रीकृष्णदेवेंद्रमहारा-
 86 यो महामना[.] । दक्षिणासहितं धारापूर्वकं दत्तवान्मुदा ।[। ४२*] तै-
 87 स्तैः समंततः(त)श्चिह्नैःदिक्षु(दिक्षु) प्राच्यादिषु क्रमातु(त्) । सीमैतस्या-
 88 ग्रहारस्य लिख्यते देशभाषया ।[। ४३*] ईपेयलबंडेय अग्रहा-
 89 रद चतु[*]सीमेवलेयशासनद विवर । ग्रामद ईशान्यद ।
 90 ल [दं]डिनदारिय पडुवलु दोडडकरियगुंडिलि वरद
 91 वामनमुद्रे । अक्षिंद तेंकलु करियकल्लवेलिगी-

Third Plate ; First Side.

- 92 षु(डे) वरद वामनमुद्रे । कुरुहिन हुट्टगल्लु । नेट्ट कल्लिन मे-
 93 रये मूडनमेरे । बेविनमरके तेंकलु नेट्ट वामनमुद्रे ।
 94 आग्नेयट मेरे [॥*] अक्षिंद पडुवलु नेरुत्यमूले पर्यंत वामन-
 95 मुद्रे नेट्ट कल्लु । तेंकणमेरे नेरुत्यद मूले कल्लिंद बडगलु
 96 नड(नेट्टा)द वामनमुद्रेकल्लु । पडुवण मेरे वाया(य)व्यद मूले कल्लिं-
 97 द ईशान्यद कल्लु परियंतरा मूडलागि नडदु(नेट्टु) वरद वा-
 98 मनमुद्रे कल्लुगले बडगण मेरे ॥

[Ll. 99 to 105 contain four admonitory verses.]

106 श्रीविरूपाक्ष¹

ABRIDGED TRANSLATION.

Ll. 64-87. In the year, computed by ten hundreds and four hundreds plus forty-six determined according to the Śālivāhana era and named Tārana, in the month of Vaisākha and on the pūrṇimā-tīthi, on the bank of the river Tuṅgabhadra in the presence of Śrī-Virūpākṣa, to the best Brāhman, named Nṛsiṁhādhvari, who is calm, a great soul, well-known, expounder of all the śāstras, who has achieved success in discussions, is a sacrificer, who has performed all the great yāgas (sacrifices), who has controlled anger, is

¹ Written in Telugu-Kannada characters.

the son of Pañchāgni-Vishṇa(u)yajvārya, knows the Vēdas, the Vēdānta and the traditional lore, *i.e.*, who is studying the Yajus, is of the *sūtra* of Bōdhāyana and of the family of Agastya, the well-known beautiful village of Pēyalabaṇḍa which is adorned with the other name of Kṛishṇarāyapuram, is included in the great principality of Naḍugalladurga on the pleasant boundary of Kurrubaśivara, whose boundaries have been defined (as follows), which lies to the east of the village called Kamikērrē, to the south of the village called Halūru, lying to the west of the great military road situated to the north of the village named Kurrubaśivara, free of all taxes, on all sides well defined by the four boundaries, always rich in having all the plants, full of houses and gardens, accompanied by theeight kinds of enjoyments (beginning with treasures; deposit and stones), having different fruits, to be enjoyed by one, with what is grown on the land having ponds, wells, tanks, even with mounds or marshy grounds, to be enjoyed by sons, grandsons and others in succession till the moon and the stars last, with the due right of sale, mortgage and gift, the brave Kṛishṇarāya, king of kings, high-souled, and surrounded by the pious and devoted head priests with delight granted the village with *dakṣiṇā* and libations of water.

Ll. 88-98. The boundaries of this *agrahāra* are given in the language of the country. To the north-east of the village, to the west of the military road (*the boundary stone having*) the *Vāmana-mudrā* cut on it (*planted*) in the pit called Doḍḍakariyaguṇḍi; from that place to the south the natural stone which is the boundary mark having the *Vāmana-mudrā* written on it posted near the pit called Kariyakallu; the boundary of the stone planted (*is*) the eastern limit to the north of the margosa tree, the planted stone having *Vāmana-mudrā* (*is*) the south-east limit; from that place (*to the*) west upto the south-west the planted stone bearing the *Vāmana-mudrā*; southern boundary from the stone (*planted*) in the south-western corner (*to the*) north the stone planted; the western boundary from the stone planted in the north-western corner upto the stone (*planted*) in the north-east stone (*planted*) in the direction of the east; the planted stones bearing *Vāmana-mudrā* (*form the*) northern boundary.

* * * * *

L. 106. Śrī-Virūpāksha.

No. 23.—VISHAMAGIRI PLATES OF INDRAVARMADÉVA.

BY THE LATE TARINI CHARAN RATH, B.A.

These **copper-plates** are three in number and were discovered from a piece of barren dry land, near the village of Vishamagiri, situated within the Sanakhimedi Zamindari, Aska Taluk of the Ganjām District, when it was reclaimed for cultivation. They were found suspended by a ring on a small stick in an earthenware pot, filled up with sand, the two ends of the stick resting on the edges of the pot.

The plates measure 7 inches by $3\frac{1}{2}$ inches each, their thickness being $\frac{1}{4}$ of an inch. They are held together by a copper **ring** measuring 4 inches in diameter and passing through a circular hole on their proper right side. The ends of the ring are secured by a circular seal about 1 inch in diameter, bearing marks which are not quite distinct. The figures on the seal appear to be a couchant bull and a crescent. The plates together with the ring and the seal, weigh 156 tolas.

The first and third plates are inscribed on one side only while the second plate has inscription on both the sides. The edges of the plates are raised into well-formed rims to protect the writing. The letters of the inscription are big enough and quite clear, their size being a little more than $\frac{1}{4}$ of an inch. There are in all 35 lines, each side having 9 lines on it, excepting the second side of the second plate which contains only 8 lines.

The language of the inscription is Sanskrit and the script used is later in form than that of the Phanantara plates of Sāmantavarman which I have already published in this journal.¹ The record is not dated.

The object of the inscription is to record that Mahārāja Indravarmadēva of Kalinga, a devotee of Śrī-Gōkarṇṇēśvarasvāmin seated on the summit of the Mahēndra mountain (near Mandasa in the Ganjām district), granted some land whose boundaries are specified in it and which lay in the Amēraśiṅga village of the Jalamvōra-vishaya (district) of the ancient Kalinga country, to Jakshasvāmi-śarman, a Brahman of the Vājasaneyā-charaṇa, Kāṇva-śākhā and Jātukarṇa-gōtra, for the increase of his and his parents' merit (puṇya). The Dātaka or messenger of the grant was Mahāsāmanta Śrī-Nāgakhēddi. The inscription on the plates was written by Mahāpratihāra Adityavarman and the king's seal was affixed to it by the minister of peace and war (Mahāsāndhvi-grahika) Chandapāka. It was engraved by the brazier (Kamsāraka) Dēvapila. The grant was issued from Śvētaka.

The record does not state the ancestry or lineage of the king, but there can be little doubt that he belonged to the Eastern Ganga family of Kalinga. A grant of king Indravarmān I of Kalinga, otherwise known as Rājasiṃha, has been published in this journal,² under the name of the Achyutapuram plates. The characters of these plates appear to be somewhat older than those used in this inscription. The king Indravarmadēva of the present plates is not the same as that of the Achyutapuram plates. He cannot, I think, be identified with even Indravarmān II whose grants have also been published with specific years of the Eastern Ganga era. On palaeographical grounds, the characters of the present plates, which are an admixture of the northern and southern types, may be assigned to the eighth or ninth century A.D. These plates are noted as No. 9 in Appendix A of the Annual Report of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, Madras, for 1917-18, to whom they had been sent by me for examination.

TEXT.

First Plate.

- 1 Ōm³ Svasti [*] [Śvē]tak-āddhi(dhi)sṭhānāt | bhagavatta(ta)ś=char-āchara-[gurōh*] śaka-
- 2 la-sha(śa)śāṅka-śekhara-dharasya sthity-utpa[t*]ti-pralaya-kāra-
- 3 ṇa-hētōr=**mMahēndrācha**[la*]-śikhara-nivāśi(si)-śrīmān⁴ Gōkarṇṇēśvara-bha-
- 4 ṭṭārakasya charaṇa-kamal-ārādhan-āvvā(vā)pta-punya(nya)-nichaya[h*] śakti-tra-
- 5 ya-pra[bb-ā]nurañjit-āsēsha-śā(sā)manta-śhakra[h*] śva(sva)-bhūja-va(ba)la-
- 6 parākrā[nta]-śa(sa)kala-Kaliṅg-ādhirājyē parama-māhēśvarō mātā-
- 7 pitṛi-pād-ānuddhyātō mahārāja-śrī-Indravarmmadēva[h*] kuśali ||
- 8 Jalamvōra-vishayē | yathākāl-āddhyāśi(si)-mahāśā(sā)manta-śrī-
- 9 śā(sā)manta-rājānaka-rājaputrā(tra)-kumārāmāty-ōparika-daṇḍa-

¹ See above, Vol. XV, pp. 275-278.

² See above, Vol. III, p. 128.

³ Expressed by a symbol.

⁴ Read *śrīmātō*.

⁵ [*pra*[ka*]*ra*hā] might be the reading.—Ed.]

Second Plate ; First Side.

- 10 nāyaka-vishayapati-grāmapati-vrā(bṛā)hma-purōgamān=a-
 11 tyā(nyām)ś=cha chūṭa-bhaṭa-dandapāsika¹-vallabha-jāti(tī)yām(n) | yathāraha[m*]² mā-
 12 nayati vō(bō)dhayati cha śa(sa)mādiśati | viditām(ta)m=astu bhavatām | ē-
 13 tad-viśa(sha)ya-śa(sa)mva(mba)ndha(ddha) | Amēraśiṅga-grāmē bhūmi[h*] |
 pu(pū)rva-diśē(śi) | pō(pu)-
 14 shkarinyā[h*] paśchima-pāli-parichchhēda[h*] | nadi(dīm) yāvat-paśchima-
 15 pradēśē Vṛid[dha*]bhōgikasya bhōgapātaka-parichchhēdō(dah) | u-
 16 [t*]ta[ra*]-pradēśēbbishṭha-parichchhēda[h*] | dakṣiṇa-diśāyām nna(na)di
 parichchhē-
 17 da[h*] | nadilōmpāni(nya-)ardha-bhōga[h*] | Vv(V)ājaśēna³-cha[ra*]ṇāya Kanma(Kāṇva)-
 śā-
 18 khāya | Jāta(tu)karṇa-gōtrāya | Vaśi(si)sthāṭṭa[vat?]-Jātukarṇ=ēti-prava-

Second Plate ; Second Side.

- 19 rāya | Jātukarṇavva(va)ṭṭa(t) Jīva[dvi]jē[shṭha]va[d*] | (-) anupravarāya
 20 Bhattaputra-Ja[ksh]aśvā(svā)mi-śarmaṇā(nē) | mātā(tā)-pitṛōr=ātmanaś=cha
 21 punyā(ṇy-ā)bhivṛiddhayē | śa(sa)lila-dhārā-puraśa(ssc)arēṇ=āchandr-ārka kṣi-
 22 ti-śa(sa)makālam=akarīkṛitya pratipādi[tō*]-smābhi[h*] yataḥ | śāśa(sa)-
 23 na-darśanād=dharmma-gauravā[d=a*]smad-gauravā[ch*]=cha na kēnachi-
 24 t=paripanthina(nā) bhavitavyam | tathā cha paṭhyatē dharmaśāstrē | Va(Ba)hubhiḥ⁴.
 25 r=vasudhā dattā rājāna⁵ Śa(Sa)ger-ādibhiḥ [i*] yasya asya yadā bhūmi[s*]
 26 tasya tasya tadā phalam [i*] Śva(Sva)-dattām para-dattām vā(m vā) yō ha-

Third Plate.

- 27 r[ē]ti(ta) vasundharām [*] śvavishṭhāyām kṛimir=blūtvā pitṛibhi[s*]=
 28 śa(sa)ha pachyatē [i*] Mābhuya(bhūd)=aphala-śaṅkā va[h*] para datt=ēti pā-
 29 rthiva(vāḥ) | śva(sva)-dānāt=phalam=ānantyam |⁷ paradatt-ānupālānē [i*] I-
 30 ti kamala-dal-āmvu(mbu)-bindu-lōlām śri[ya*]m=anuchi-
 31 ntya manuśya(shya)-ji(ji)vitañ=cha śa(sa)kalān=īdam=udāhri-
 32 tañ=cha vu(bu)dhā(dhvā) nahi purushai[h*] para-ki(kī)rtayō vilōpyā[h*] Dūttagō(takō)-
 33 ttra Mahāśāmantā-śrī-Nāgakhēddi [i*] Mahāpratihāra-Ādi-
 34 tyavarmanā⁷ likhita[m*] | lāñchhitañ=cha Mahāśa(sā)ndhivigrahī(hi)ka(hka)-
 35 Chandapākēnah(na) [i*] utki(tkī)ṇam Ka[śū]ṇ(śā)rakā(ka)-Dēvapilēn=ētiḥ(ti) |

ABRIDGED TRANSLATION.

Ll. 1 to 12. Hail! the glorious *Mahārāja* *Indravarman* who has acquired a store of virtue by the worship of the lotus feet of the divine lord *Gōkarṇēśvara*, the almighty master of the animate and the inanimate, who wears the crest ornament of the half-moon, is the cause of existence, genesis and destruction, and who resides on the summit of the *Mahēndra* mountain; --he, possessing the overlordship of the entire *Kaliṅga* country, won by the strength of his own arms, endeared to all his vassals by the pre-eminence of his threefold powers, a great devotee of Śiva and meditator upon the feet of his father and mother, advises and commands, from the

¹ °ka is written below the line between pā and śi.

² Read *yathāraha*.

³ The letter na is cut below the line between pa and nahi.

⁵ The visarga is superfluous.

⁷ Daṇḍa is superfluous.

³ Read *Vājaśāṇēya*.

⁴ Read *rājābhi=Sa*.

1. ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 2. ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 3. ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 4. ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 5. ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 6. ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 7. ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 8. ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

9. ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 10. ॐ नमो भगवते वासुदेवाय ॥ १० ॥
 11. ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 12. ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 13. ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 14. ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
 15. ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
 16. ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
 17. ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
 18. ॐ नमो भगवते वासुदेवाय ॥ १८ ॥

residence of Śvētaka, the Mahāsāmanta, Śrīsāmanta, Rājānaka, Rājaputra, Kumārāmātya, Uparika, Daṇḍanāyaka, Viśayapati, Grāmapati and other officers in the Jalamvōra-vishaya, thus :—

Ll. 12 to 24. Be it well known to you that the land in the village of Amēraśiṅga belonging to this province, bounded on the east by the western face of the tank as far as the river, on the west by the Bhōgapāṭaka land of Vṛddhabhōgika, on the north by such limit as you like and on the south by the river as far as the middle of its bed, is granted to Bhaṭṭaputra Ja[ksha]svāmi-śarman of the Vājasanēya-charaṇa, Kāṇva-śākhā, Jātukarṇa-gōtra, Vasishṭhātṭa(vat)-Jātukarṇa-pravara and Jātukarṇavat-Jivadviṣṭhāvat-ānupravara, for the increase of the merit of my father, mother and self, accompanied with the handful of water, to be enjoyed by him as long as the moon, sun and earth last. Nobody, whoever he may be, should interfere with this, out of regard for virtue and myself.

Ll. 24 to 32. It is stated thus in the Dharma-śāstra. (Then follow four of the customary benedictive and admonitory verses.)

Ll. 32 to 35. The Jūtaka here is Mahāsāmanta śrī-Nāgakhēddi. (The document was) written by Mahāpratihāra Ādityavarman; the king's seal was affixed (to it) by Mahāsān-dhivigrahika Chandapāka; and it was engraved by Kamsāraka (brazier) Dēvapila.

NO. 24.—TWO COPPER-PLATE INSCRIPTIONS OF EASTERN CHALUKYA PRINCES.

By the late K. V. LAKSHMANA RAO, M.A., MADRAS.

The two copper-plate inscriptions which are now for the first time published, with plates, deserve special study by the students of South-Indian history. They are issued by the two brothers Bādapa¹ and Tāla II, sons of Yuddhamalla II, not hitherto known to us. The first of the plates viz. the Ārumbāka Plates of Bādapa will be referred to as A and the second viz. the Śrīpūṇḍi Plates of Tāla II as B.

A.—THE ĀRUMBĀKA PLATES OF BĀDAPA.

These plates were found in 1921, buried underground in a pot, at a village called Polamūru in the Tanuku tālukā of the Krishna District, Madras Presidency. I received them from a gentleman of that place and forwarded them for examination to the Assistant Archaeological Superintendent for Epigraphy, Madras. The ring was not cut when they were first sent to me. They are noticed in the *Annual Report on Epigraphy* for 1920-21 and are numbered as No. 16 of Appendix A, in that report. I edit the inscription from the original plates and from one set of ink-impressions kindly supplied by Mr. G. Venkoba Rao, the Assistant Archaeological Superintendent for Epigraphy, Madras.

The plates are five in number and measure $4\frac{1}{2}$ " high and $9\frac{3}{4}$ " broad and are hung together on a ring 5" in diameter. A massive seal with a diameter of $3\frac{1}{4}$ " is fixed on to the ring. On its surface are cut in relief at the top the figures of the crescent and an ankusa in horizontal position placed below it, with the legend Śrī-Tribhuvanā[m]kuśa cut below the latter.² Below the

¹ This proper name has been read as Bādapa in the *Epigraphical Reports*, Southern Circle, for 1909, p. 108 and for 1920, pp. 86-7. But examining carefully all ḍa's and da's in these two inscriptions and comparing them with each other I have come to the conclusion that the second letter in this word is a dental and not a lingual.

² The last syllable of the legend is put in the second line, to the proper right of the bowl.

legend is the figure of the boar standing on a lotus. The figure of the sun is cut towards the proper left of the seal near the head of the boar. The bottom of the seal through which the two ends of the ring are inserted and in which they are fixed, has the petals of a lotus engraved on it. The plates are rather thin and their rims are raised to protect the writing. The material of the plates is pure copper and that of the seal is bronze.

The discoverer of the plates appears to have subjected them to several mechanical and chemical processes of test. The second plate has therefore been broken and a small piece of it has dropped away. In almost all the plates several letters are hopelessly disfigured and could not be deciphered even with the help of a microscope.

The language of the inscription is Sanskrit. There is an admixture of prose and poetry throughout the inscription. Some of the phrases are bodily borrowed from the inscriptions of Amma II such as *e.g.* the Nāmāmūru grant published in *Ep. Ind.*, Vol. XII, pp. 61 ff.

I propose to deal with alphabets and orthography of both the inscriptions A and B together, for the sake of convenience. The secondary form of the vowel *a*, which is called *tala-kattu* in Telugu, is a horizontal straight line in B, just as we find the head line in Nāgarī letters of to-day. Then, again, the secondary form of *ā* in B is very peculiar. It bends at right angles to the horizontal line on the head of the original letter and generally comes down straight to the foot-level of the letter and sometimes is prolonged a little downwards on the right side, *e.g.* *tā*, *mā* (l. 1), and *rā* (l. 9). Thus it almost resembles the secondary form of *ā* in Nāgarī letters. The secondary form of *ā* in A goes up in a few cases, directly above the original letter like a tail, *e.g.* *mā*, *nā* (l. 1), *tā* (l. 8), *hā* (l. 23), *jā* (l. 24) and *jā* (l. 39). We find two different symbols for the short and long initial forms of *ri* in B (see ll. 9 and 35); and in the secondary forms a clear distinction is made in both the plates. In A three different ways of representing the secondary form of the vowel *u* are seen. The first of them and the one generally used here and in other inscriptions of the period is prominently to be seen in the letter *bhu* of *bhuvana* (l. 1). The second form, which differs from the first, is found in *pu* of *Hāritiputrāpām* (l. 1). Both these forms are prominently visible in l. 37. The third form of the secondary *u* is found in *Kalpataru* (l. 22). Here the secondary form assumes altogether a different shape and resembles the secondary form now used in the Nāgarī alphabet. All the three forms of *u* are seen together in line 38, where they can be conveniently compared and contrasted. The first form is used for all the consonants, the second, for *m*, *p* and *y*, and the third is seen only with the consonants *r* and *k* (ll. 21, 23, 25). In B we find only the first and the last of the secondary forms. The last form makes no distinction between the long and short vowel (A. ll. 53, 63; B. l. 25). The secondary form of *ē* is represented in two ways in A, as in *Mahāsēna* (l. 2), and *vallabhēndra* (l. 4). The first of these is placed on the left side of the letter at the foot almost touching it. The second form is over the letter and is perhaps the precursor of the present Telugu *ēvamu*. B has two more forms in addition to the two found in A. The line on the left side comes downwards from the top of the letter as in *Velanāṇḍu* (l. 24). The fourth form, as in *aśvamēdha* (l. 6), and *kṛitaklēṣa* (l. 20), resembles the modern secondary form of *ō*. This may be due to the mistake of the engraver. From a study of the palæography of these inscriptions we find that the Telugu language of that period must have had a short *e*. In A, for instance, the name of the snb-donsee is given as *Chandēna* (l. 63), and we can safely infer that the vowel *e* in the syllable *de* is short, as it is in the ninth letter in a foot of the metre called *Indravajrā*. We have again in A and B the word *Velanāṇḍu* with a short *e* on *v* (l. 24). This makes it clear that both the short and long *e* had only one symbol in writing. The secondary form of *o* is written in two ways, *e.g.* A. *Sarō-nātha* (l. 52), *pad-āmbhōja* (l. 54); B. *tad-anujō* (l. 19), *gōtrāṇḍa* (l. 2). The first is the combination of the secondary forms of *ā* and *ē* and the second one is an

independent symbol. The first method of representing *ā* is still found in Telugu only in the case of a few consonants such as *m* and *g*. The secondary form of *au* in A differs from that used in B. In A it appears twice in *Kauṣiki* (l. 1), and *śaucha* (l. 38). This form is common to the other inscriptions of that period. But B uses a form which is the same as that of *ō* (*Kauṣiki*, l. 2). Perhaps this again is due to the error committed by the engraver. The vowel *ri* is usually confounded with the consonant *ri* and *vice versa*, e.g. on the seal of A we have *Tribhuvanāṁkuśa* instead of *Tribhuvanāṁkuśa*, *bhrīṣam* for *bhṛīṣam* (l. 33).

Coming to the consonants, we must note the existence of *ḷa*, marked in this inscription by the symbol 𑀧 (A. l. 26; B. l. 19). This sound is represented in Tamil by 𑀧. Dravidian philologists were not aware of the existence of this sound in Telugu. The Bezvada pillar inscription¹ of Yuddhamalla II prominently brought it into light.² This is of course a purely Dravidian sound. In B it appears in the proper name *Tāḷa* (ll. 17, 19). The word *Tāḷa* is found in many inscriptions of the Eastern Chālukyas and is spelt in various ways, such as *Tāḍa*, *Tāḷa*, *Tāḷa*, *Tāḷa*. This variation in spelling is a sure indication that the second consonant of this word, which was originally *ḷa*, gradually gave way to *ḍa* in the Telugu country and to *ḷa* in the Kanarese country.

In both the plates the *anuvāras* followed by a letter of the *ta-varga* or *ṭa-varga* are invariably changed into the nasal of that *varga*, e.g. A. *manyantē* (l. 31), *Gaṇḍanārāyaṇa* (l. 48); B. *Velanāṇḍu* (l. 24). A special symbol is used for the compound letter *ṇcha*, e.g. A. l. 65; B. l. 37. This symbol is almost similar in both these plates. In cases where letters of other *vargas* follow, the *anuvāra* is shown as such invariably and the nasal of the *varga* is never used in its place. So the southern system of representing the nasals of the *vargas* by *anuvāras*³ was already in vogue in the tenth century as far as the first, second and the fifth *vargas* (*k*, *ch*, *p*) were concerned.

The inscription begins with the usual eulogy of the Chālukya race found in numerous other Chālukya inscriptions, and then enumerates in order the names, the mutual relations and the periods of the reigns of the Eastern Chālukya kings from Kubja-Vishṇuvardhana to Bhimarāja or Chālukya-Bhīma II. All the details here given agree with those generally found in the other inscriptions of this family. The last king mentioned in the plates as the immediate predecessor of Bādapa, the donor, is Amma II, son of Chālukya-Bhīma II. The length of his reign, which we know from other sources to be twenty-five years, is not given in this inscription. Amma II is praised (ll. 16-17) as a virtuous king who ruled the country of Vēṅgi together with Trikalīṅga, properly and justly, according to the injunctions of *dharma*. However, Bādapa, the donor, who was the son of Yuddhamalla II of a collateral branch, defeated and sent into exile Amma II with the help of one Karṇarāja-Vallabha (ll. 17-18). Bādapa further claims to have defeated other *dāyās* (i.e., *dāyādas*), to have held the titles of 'Samastabhuvanāśraya, Vijayāditya-Mahārāja, Paramēśvara, Paramamāhēśvara and Paramabhaṭṭāraka' (ll. 22-23). He had also the title 'Adhirāja' (v. 2).

Tracing next, the genealogy of the donee, the plates refer first to a certain [Bā]ḷāditya who had a son called Nripakāma. His wife was Nāyamambā. To them was born Gaṇḍanārāyaṇa who was a famous archer (l. 55). To this Gaṇḍanārāyaṇa was given by Bādapa the village of Ārumbāka situated in the Velanāṇḍu-*viśaya*. Gaṇḍanārāyaṇa in his turn gave

¹ *Ep. Ind.*, Vol. XV, p. 150. Mr. Ramayya Pantulu, however, thinks that the first portion of the inscription may refer to Yuddhamalla I.

² See my note on this inscription; above, Vol. XV.

³ The system is now found among the Marāṭhā, the Telugu and the Kanarese people. The Tamilians, however, follow the north Indian system, [apparently, because there is no *anuvāra* in that alphabet.—Ed.]

the village to one Chandena who was the son of his mother's younger sister (ll. 59-61). The boundaries of the granted village are :—to the east Cherakumballi, to the south Śrīpūṇḍi, to the west Kāvūru, to the north Gōmaḍuvu. The executor of the grant was Kaṭakanṛipa; the poet, Ayyana-bhaṭṭa; and the engraver, Bhaṭṭadēva.

Kaṇṇarāja-Vallabha, as the epithet Vallabha clearly indicates, was a Rāshtrakūṭa king and evidently the same as Kaṇṇa (or Kṛishṇa) III who was a contemporary of Amma II and ruled from A.D. 939 to 968. The poet of our plates, of course, mistook the word Kaṇṇa for the *tadbhava* of Kaṇṇa, while in reality it is the *Prākṛita-tadbhava* of the word Kṛishṇa.

Though no date is given in the inscription itself, it is not difficult to fix it. Bādapa claims to have conquered Amma II and to have reigned immediately after him.¹ We know from several inscriptions that Amma II ruled for twenty-five years (A.D. 945-970). We can, therefore, safely infer that Bādapa issued this inscription after he established himself as the king of the Vēṅgi country after A.D. 970. Following the statement made in the inscriptions of the later Chālukya kings commencing with Śaktivarman, a period of 27 years, viz. A.D. 973-999, is generally considered by historians as an interregnum in the history of the Eastern Chālukyas. But these plates of Bādapa and Tāla reveal to us for the first time that there was no real interregnum during that period, but that the collateral or junior line then ruled the country sending the senior line into exile. The interregnum was only from the point of view of the senior line, whose members, driven away from the Telugu country, had to spend their time for 27 or 30 years in the Tamil or the Kanarese countries. The so-called interregnum (*asvāmika*) does not connote absence of rulers or anarchy in the Telugu country, as has been represented by the Chālukyan kings of the post-restoration period or has hitherto been believed by some scholars, but only suggests the complete exclusion of the members of the senior branch from the Vēṅgi and Kaliṅga countries. I shall discuss in detail the history of this period (the so-called interregnum) in the light of these and other plates, in a separate article.²

The villages mentioned in the inscription can easily be identified. Ārumbāka, the village granted, is found by the same name in the tālukā of Repalle in the Guntur District. The other villages mentioned in the plates are also found now in the vicinity of Ārumbāka. They are all around it within a radius of four miles. Śrīpūṇḍi is now known as Śrīpūḍi; Cherakumballi is now called Cherukumilli; Kāvūru has not changed its name even now.³ I am told Gōmaḍuvu is the same as Gōvāḍa which is three miles to the north of Ārumbāka, in the Tenali tālukā. I must here add that the village Śrīpūṇḍi, which is described as the southern boundary of Ārumbāka in these plates, is the subject of a gift by Bādapa's younger brother Tāla II as found in Plate B below. All these villages were situated in the Velanāṇḍu-*rishaya*⁴ at the time of the gift.

The donee of the grant is one Gaṇḍanārāyaṇa and the sub-donee is his aunt's son Chandena. The donee and his ancestors are described in the plates at great length and with a flourish of rhetoric, in more than thirty lines (ll. 25-55). The grandfather of the donee was an expert archer like Paraśurāma and Arjuna (l. 26). His son Nṛipakāma was also an archer and was

¹ [It is very doubtful if this is so. The participle विजित्वा cannot indicate that Bādapa had once for all ousted Amma II from the Eastern Chālukya throne. He might have temporarily displaced him for a time. The Māṅgallu plates (*A. E. on Epigraphy* for 1917, Part II, paragraph 24) clearly state that Amma II in the 11th year of his reign had to go to fight with Kṛishṇa, i.e. the Vallabha Rāshtrakūṭa king Kṛishṇa III, who befriended Bādapa according to the Ārumbāka plates.—H. K. S.]

² [It is very much to be regretted that this promised article is never to come, for Mr. K. V. Lakshmana Rao is now dead. Had he been spared to us, he would have made his mark in the field of Epigraphy, as he actually did in his wide researches in Telugu literature and philology.—Ed.]

³ *Vide* Taluk map of Repalle, published by the Survey Office, Madras.

⁴ See above, Vol. IV, p. 33.

entitled 'Kārmuk-ārjuna' (ll. 30-33) and the 'Lord of the Lake' (Sarō-nātha) (l. 35). He was also called Satya-Ballāta (l. 49). Nṛipakāma seems to have been a petty chieftain perhaps of the Lake region, i.e. Kollēru, well known for his valour, benevolence and patronage to learning. He was a worshipper of god Śiva (l. 41) and is said to have killed five warriors at a time with his sword (l. 43). By his wife Nāyamambā, he had a son, the donee Bhāskara surnamed Gaṇḍanārāyaṇa (v. 23). We can identify the father and the mother of our donee with the father-in-law and the mother-in-law of Amma II, as stated in his Guṇḍugolanu plates.¹ These clearly tell us that Nṛipakāma *alias* Sarō-nātha (Lord of the Lake), also a worshipper of god Śiva, was the father-in-law of the king, and that Nāyamambā was his mother-in-law.² Thus Gaṇḍanārāyaṇa was the brother-in-law of Amma II. It is therefore very strange that Bādapa who drove away Amma II should patronise his brother-in-law Gaṇḍanārāyaṇa. But we know that in times of revolt and revolution, political adventurers change their allegiance very often. Gaṇḍanārāyaṇa was, perhaps, also related to Bādapa and was instrumental in overthrowing Amma II and the senior line.

The sub-donee to whom Gaṇḍanārāyaṇa gifted away the village was the son of his mother's younger sister Sā[ma]kāmbā. As the plates were issued by and under the seal of Bādapa and not by Gaṇḍanārāyaṇa, it is clear that the sub-donation was also recognised by the king.

TEXT.³

First Plate.

- 1 स्वस्ति' [*॥] श्रीमतां सकलभुवनसंस्तूयमानमानव्यसगोत्राणां हारीतिपुत्राणां
कौशिकी-
- 2 वरप्रसादलब्धराज्याणां⁴ मातृगणपरिपालितानां स्वामिमहासेनपादानुध्यातानां
भगवन्नारा-
- 3 यणप्रसादसमासादितवर[व]राहलांकुले⁵ क्षणक्षणवशीकृतारातिमण्डलानां⁷ मखमेधा-
- 4 वभृथस्नानपवित्रीकृतवपुषां चालुक्यानां [कु]लमलां⁸ करिण्योः सत्याश्रयवल्लभेन्द्रस्य
भ्राता कु-
- 5 वज्रविष्णुवर्द्धनोष्टादश वर्षाणि [वे]गी[दे]शमपालयत् । तदात्मजो जयसिंहस्वयं
- 6 श[तं] । तदनुजेन्द्रराज[नन्दनो] विष्णुवर्द्धनो नव । तत्सूनुर्मंगियुवराजः
पंचविंशति⁹ [१*]
- 7 तत्पुत्रो जयसिंहस्व[यीदश] । त[दव]रजः ¹⁰कोकिलिः षण्मासान् [१*] तस्य
ज्येष्ठो भ्राता विष्णु-
- 8 वर्द्धनस्तमुच्चाव्य सप्तत्रिंश[तं] । तत्पुत्रो विजयादित्यभट्टारकोष्टादश । तत्स¹¹तो
विष्णुवर्द्ध-

¹ *Ind. Ant.*, Vol. XIII, p. 248.

⁴ A floral device precedes this word.

⁷ Read ° मखखानामश्.

¹⁰ Read कोकिलिः.

² *Ibid.*, ll. 23-25.

⁵ Read ° उद्यानां.

⁸ Read ° मलक°.

¹¹ Read ° त्सु°.

³ From the original plates.

⁶ Read ° नेक्ष°.

⁹ Read विंशति.

- 9 नः षट्त्रिंशत् । तत्सुतो विजयादित्यनरेन्द्रमृगराजश्चाष्टचत्वारिंशत् ।
तत्सुतः कलिबिण्णव-
10 ष्ठनो[ऋर्षवर्ष] [1*] तत्सुतो गुणगाकविजयादित्यश्चतुश्चत्वारिंशत् । तदगुण-
युवराजवि-

Second Plate; First Side.

- 11 क्रमादित्यभृप[तेस्तनयश्चाकुक्षभीम]भूपालस्त्रिंशत्¹ । तत्पुत्रः क्रील्लविगण्डविजयादि-
12 त्यः षण्मासान् [1*] तत्सुतोवरा[जस्त्रयवर्षाणि] .[1] तत्सुतं विजयादित्यवा-
लमुच्चाव्य तालपो मा-
13 समेकं² । तं जित्वा चालुक्य[भीमसूनु]र्विक्रमादित्य एकादश मासान् [1*]
ततस्तालपराजस्य
14 सुतो युद्धमल्लः सप्त वर्षाणि । तं जित्वा कोल्लविगण्ड[वि]जयादित्यसुतो
भीमराजो द्वादश वर्षा-
15 णि । तस्य महेश्वर[सू]र्तेः भीमभूपतेः उमासम्मानाकृतैः लोकमहादेव्याः कु-
16 माराभः खलु यस्समभवदम्यराजाख्यः असौ सम्यग्धर्मन्यायेन वेगोदेशं त्रि-
17 कलिंगसहितं रक्षति स्म [1] आश्रित्य क[र्ण]राजाख्यवत्सलं बादपाधिपः [1*]
विनिगगम्य तन्दे-⁴
18 [शा]दम्यराजाख्यमुज्जितं⁵ [1] [1*] जित्वा⁶ [दा]यान्मदित्वा रिपुनिकरमथा-
भ्यर्त्थिणां⁷ वस्तुराशिं दत्त्वा [संपू]ज्य च-
19 न्धून्सकलगुणगणालंकृतो[त्तंग]कीर्त्ति[ः] [1*] मानी धीरः प्रतापो मनुमतचरितः
पालयन्भाति भू-
20 मिं⁸ वेगोशो युद्धमल्लक्षितिपतितनयो बादपाख्याधिराजः ॥[२*] यस्मिन्
शासति नृपतौ⁹ परिपक्वा-

Second Plate; Second Side.

- 21 नेकसस्यसंपत्सहितः । भमति¹⁰ धर्मानुरक्तो निरोतिरपरुद्धिरस्तचोरो देशः ॥
[३*] मनुखिव सकलजनानां जन[क]
22 इवाशेषभृत्यवर्गाणां [1*] काम इव [क]ामिनीनामर्त्यजनानां च
कल्पतरुः ॥[४*] स्म¹¹ समस्तभुवनाययशोविजया-

¹ Read °स्त्रिंशत्.

² The *anusvāra* is marked on the left top corner of the letter *ka*.

³ Read °विनिग°.

⁴ Read तं देश°.

⁵ Read °सूक्ष्मं.

⁶ [Perhaps the traces of the letter in brackets indicate a *ज्ञ*.—Ed.]

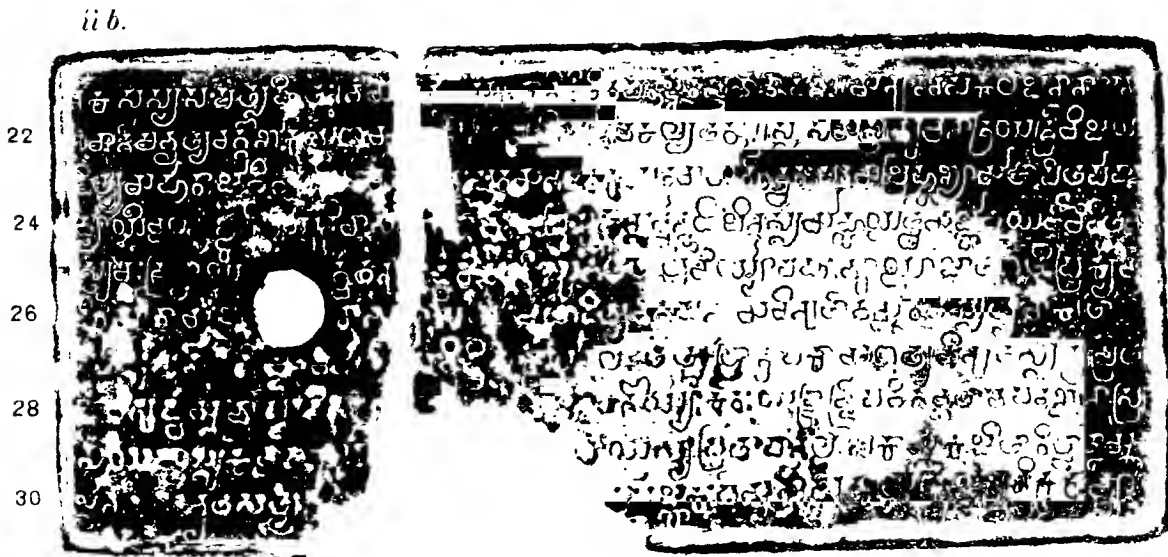
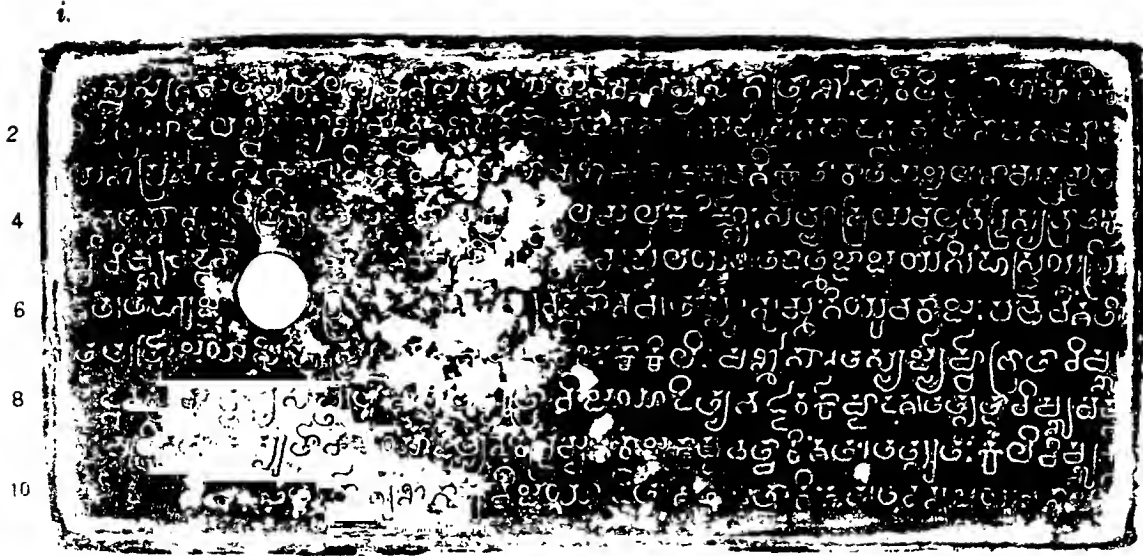
⁷ Read °नो°.

⁸ Read °सूनु°.

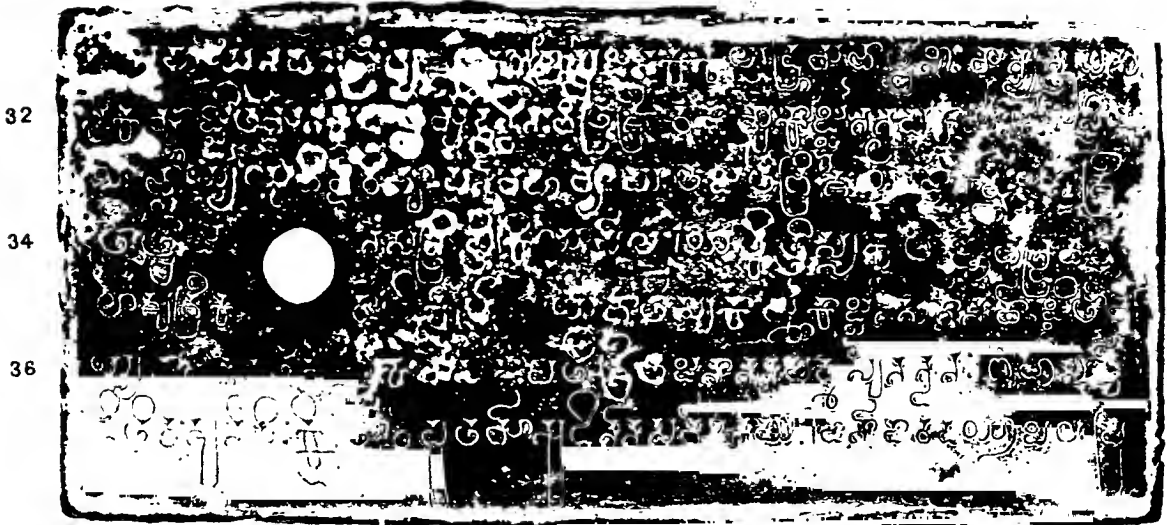
⁹ *Danda* is not needed.

¹⁰ Read भवति.

¹¹ Read स°.



iii a.



iii b.



iv a.



- 23 दित्यमहाराजाधिरा[जप]रमे[खर]: परमभट्टारकः परममाहिखरः परमब्रह्मण्यो
मातापितृपादानु-
- 24 ध्यायी वेल्लनाण्डुविषयनिवासि[नो राष्ट्रकूट]प्रमुखान्सर्व¹ श्कुटिबिन्नसमाह्वयेत्य-
माज्ञापयति [॥*] विदितम्-
- 25 स्तु वः श्रेष्ठो यस्य धनुर्धरः[कलि]युगे तत्कार्य²वीर्यापहः भूयो जात इति
प्र³क्याम-
- 26 हिमो रामार्जुनाभ्यां सम्मः⁴ । ⁵[वा]९११दित्यविशेषनामविनुतो धर्मो
रतस्त्वत्यवाक् (i) द्वा[ता]
- 27 विद्विष्टकालानलः । [१५*] तत्पुत्रो नृपकाम
इत्यभिनुतस्त्वत्यप्रति-
- 28 [ज्ञो ध]नुर्धर्मं चाप्य विख्यातशौर्याकरः [१*] यद्वाष्ट्रे
पथि गच्छतां च पवणी⁶ नासं-
- 29 सय[त्य]⁷ङ्गकं चोरे ता यस्य प्रतापानलैः [॥ ६*]
स कार्मुकजितारित्वात्कार्मुका-
- 30 र्जुननामभृत् [१*] सत्यै[क] [सत्यवज्ज्ञा]त⁸सैन्नकः [॥ ७*]
⁹धीमन्तो गुरुमग्रजन्मनिकरा व्या-

Third Plate; First Side.

- 31 [सं] सहायं नृपाः [प्रोत्या] स्वजनकं कल्पद्रुमं चारिथण¹⁰ [१*]
मन्यन्तेपि स-
- 32 दैकमूर्जितमनेकं पारर्थमुहन्विनः चित्रं श्रीवरकार्मुकार्जुननृपं कामा-¹¹
[स्व]कामा[:*] स्त्रियः [॥] [८*]
- 33 यच्छौर्यं युधि वैरिभूपनिवहव्याघातजातं ¹²भ्रिंशं यद्दानं द्विजसंश्रि-
- 34 तार्थिजनसन्निवृत्ति¹³क्रियापे[श*]लं । यत्कीर्त्तिस्त्रकलाञ्च चन्द्रधव-
- 35 ला शुभ्रीकरोति क्षि[तिं] सोयं भाति सुकार्मुकार्जुनसरोनाथोज्जितो वी-
- 36 र्यवान् ॥ [९*] कनति सन्नृपकामसरःपति[:*] श्रितजनाननपद्मसुनन्दनः ।
इह सदो-
- 37 दितिरंशुनिधिः क्षिती¹⁴ (i) रिपुतमोनुदिनेन¹⁵ समोनघः । [१ १०*] दानोदार-
दयाबलप्र-

¹ Read °स्वर्वांश्कुटुंबि°.

² Read सम्मः.

³ Read पवनी.

⁴ The letters धीमन्तो गु are written on an erasure.

⁵ Read कामं सकामा°.

⁶ Read क्षिती.

⁷ Read तरकार्तवीर्यापहः.

⁸ [The letter in brackets looks more like म than न.—Ed.]

⁹ Read °त्यंशुकं.

¹⁰ Read भृशं.

¹¹ Read तमोनुदिनेन.

¹² Read प्रकृष्ट°.

¹³ Read संज्ञकः.

¹⁴ Read चारिथनः.

¹⁵ Read दंष्ट्रा°.

Third Plate ; Second Side.

- 38 क[टितपा]वीस्वशौचक्षमाभानालंघ्यशिवाश्वनोरुणमुक्ताहारसंभूषितः [1*]
 39 दीनानाथनटान्धनग्नकविवाग्मीन्द्रहिजानन्दकि¹ज्ञाति प्रस्तुतकोर्त्तिमानृणजयो
 40 श्री[स]त्त्वबल्लातराट् [॥११*] भ[वल]गुणो धवलयशो धवलितदिग्म²खलो-
 [व]दमितारा-
 41 तिः । भवभक्तो भवकरुणोद्भवभवभोगान्वितो विमांति सुकीर्त्तिः [॥ १२*]
 अर्कप्रता-
 42 पोरिरिडग्रधन्वी श्रीक्रीक्षमाज्ञाकरुणाश्री(श्रि)तोभीः [1*] एनःचिदस्यां भुवि भाति
 नित्यं ।³
 43 सत्याश्रितस्सन्नृपकाम[शो]रि[:*] ।[१३*] योवधीत्तुरिकेणैकः पंचवीरान्वला-
 रस्वयः⁴ । पु⁵-
 44 [र्णात्ति]धनुषा शतसहस्रान्यधि भाति सः ।[१४*] ब्रह्मेशेन्द्रहि⁶षीकेश-
 कुमारानां

Fourth Plate ; First Side.

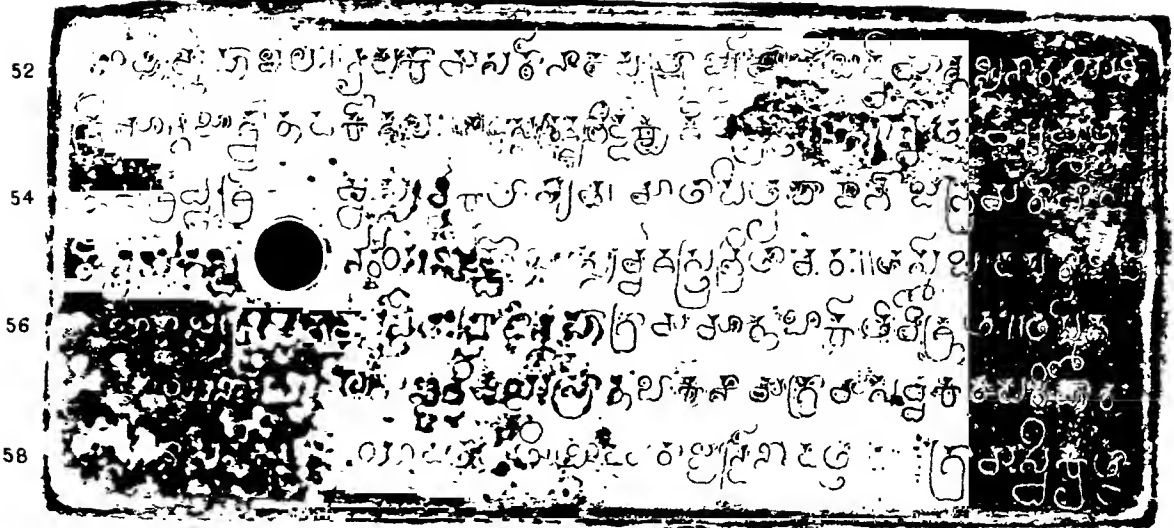
- 45 [य]थाभव⁷न्वाग्धूमाशचोलक्ष्मी ।⁸जयश्री सुभमा[:*] स्त्रियः [॥१५*] तथा तेषां
 सम-
 46 स्याभूवृपकाममरःपतेः [1*] तासां⁹ समा प्रिया भार्या नायमंवा¹⁰ इति
 47 [श्रु]ता ।[१६*] सर्वलक्षणसंपन्ना सर्वाभरणभूषिता । सर्वस्त्रीधर्मतत्त्वज्ञा शो-
 48 ल[वृत्तव]ती सती [॥१७*] तस्यां पतिव्रतायां च गण्डनारायणाह्वयः[11] [1*] स-
 49 त्वबल्लानामांकः पात्रं पुत्रमजोजनत् [॥१८*] उमाहृषांकयोर्य-
 50 [था] गुह[श]चि¹²न्द्रयोरिव [1*] जयन्त इत्यभूत्सुतः तयोश्च तत्समानयोः [॥] [१९*]
 51 [व्यू]ढोरस्को वृषस्कन्दः¹³ स्कन्दप्रतिमविक्रमः [1*] महोत्साही महोद्योगी महा-

Fourth Plate ; Second Side.

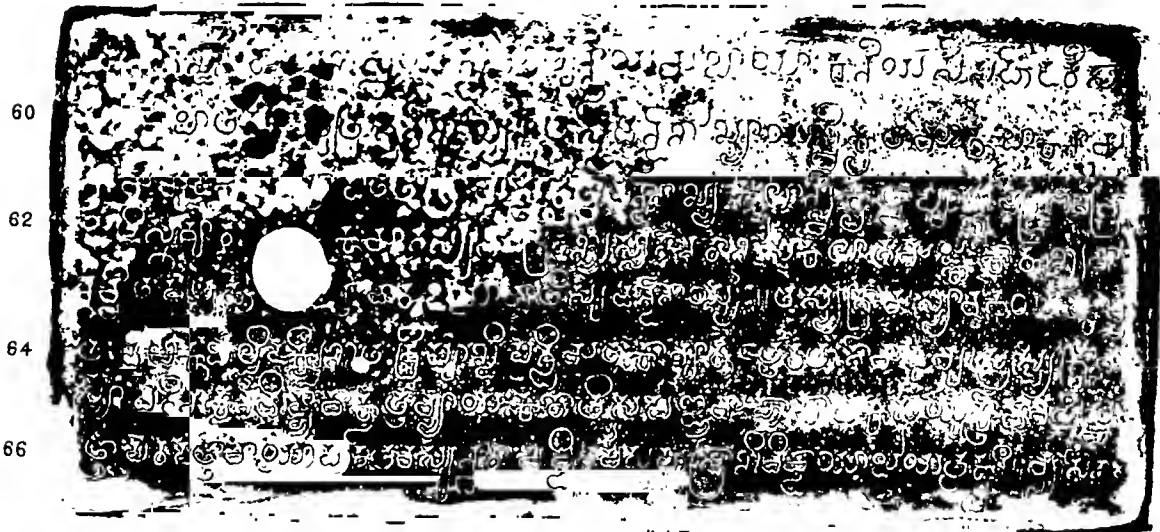
- 52 बाहुर्महाबलः [॥२०*] वृपकामसरोनाथपुत्रो ज्येष्ठोतिबुद्धिमाग्न¹⁴खनारायण[:*]
 53 श्रीमाग्नजाश्वारूढकोशलः¹⁵ [॥२१*] पटुस्मरश्चिर्दक्षग्रीव¹⁶[वृत्तगु]णान्वितः [1*]
 धनुषायु-

¹ Read °कज्ञाति°.² Read दिङ्म.³ [Danda is unnecessary.—Ed.]⁴ Read तस्वयं.⁵ Read °पू°. The two letters at the beginning of the next line look like नः स on the original plate.⁶ Read श्रुवृन्म°.⁷ Read °हृ°.⁸ Read °भवन् । वाय्व°.⁹ Read तासां.¹⁰ [The anusvāra is placed on the syllable वृ.—Ed.]¹¹ Read °हृय°.¹² Read °चीन्द्र°.¹³ Read स्मरः.¹⁴ Read °हिमान । वक्त्र°.¹⁵ [I would read it as °रोह°.—Ed.] ¹⁶ Read पटुस्मरश्चिर्दक्षग्रीव°.

ir b.



ra.



rb.



SEAL.



FROM A PHOTOGRAPH.

- 54 रुषश्चेष्ट[ः*] श्रेष्ठस्त्वर्कलासु च ॥[२२*] मातापितृपा¹दांभोजभ्रमरो भास्व-
 55 रो नृ[णां] [1*] गण्डनारायणादौ यस्त्वर्कशस्त्रभिता² वरः ॥[२३*] तस्मै
 बादपराजाधि-
 56 [रा]जो रा[जे]न्द्रपुंगवः [1*] प्रीतः प्रादान्महाग्राममारुंवाकेति विभ्रुतः³ ॥[२४*]
 तस्मै ग-
 57 [ण्डनारा]यणाय वेलनाण्डविषये आरुंवाकनामग्रामं⁴ स्त्वर्कपरिहारं
 58 [ताम]शासनी[कृत्य म]या दत्त इति ॥ बादपराजेन्द्रेण दत्त (दत्त)⁵ ग्रामं⁶ स्वीकृत्वा⁷

Fifth Plate; First Side.

- 59 . . गण्डनारायण[ः*] स्वयं स्वमातृर्वायमंवायाः कनीयसी सहोदरी सा-
 60 [म]कां⁸बां त[स्याः पु]त्रश्चन्द्रेणाख्यः ॥⁹तस्मै चन्द्रे[णा]ख्याय स्वीकृतमारुंवाकनाम-
 61 [ग्रामं]¹⁰मुदक[पूर्व] प्रादात् ॥[२५*] तं ग्रामं स्वीकृत्वा⁷ चन्द्रेणाख्यः कलान्¹¹ स्वीकृत्वा⁷
 पूर्णचन्द्र इव भ्रा-
 62 जति स्म ॥[२६*] शूरः कुमारसुभ[टा]ग्रगण्यसरोनराणां सकलागमन्नः [1*]
 कारुण्यवा-
 63 न्गर्वितशत्रुहन्ता चा[रु]दयो भाति सुचन्द्रेनार्यः ॥[२७*] तस्य ग्रामस्या-
 वधयः पूर्व-
 64 तः चेष्टकुंभलि दक्षिणतः श्रीपूणि पश्चिमतः कावूर उत्तरतः गोमडुवु ॥
 अस्य ग्राम-
 65 स्वीपरि न केनचिद्वाधा कर्तव्या यः करोति स पञ्चमहापातकसंयुक्तो
 भवति । स्वद-
 66 तां परदत्तां वा यो हरेत् वसुन्धरां [1*] षष्टिवर्षसहस्राणि विष्टा(ष्टा)यां
 जायते कृमिः ॥[२८*] व्यासेना[र्यु]-

Fifth Plate; Second Side.

- 67 तं [1*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [1*] यस्य यस्य यदा
 भूमि¹²तस्य तस्य तदा फलं ॥[२९*] आनृप्ति-
 68 [ः] क[ट]कनृपः कविरय्यनभट्टसर्वशास्त्रज्ञः [1*] लिखितं भट्टदेवेन शासनमा-
 चन्द्रतारकम् ॥ [३०*]

¹ Read °पदा°.

² Read °भृता°.

³ Read perhaps विभ्रुतं.

⁴ Read °ग्रामस्त्वर्क°.

⁵ The syllables दत्त repeated for the second time have been erased in the original.

⁶ [The plate shows मः.—Ed.]

⁷ Read स्वीकृत्य.

⁸ Read कान्वा. [The anusvāra is placed on the syllable वा.—Ed.]

⁹ [Dandās are unnecessary.—Ed.]

¹⁰ Read ग्राम°.

¹¹ Read कलाः

¹² Read सस.

TRANSLATION.

(Lines 135). Hail! The brother of **Satyāśraya-Vallabhēndra**—an ornament to the family of the blessed **Chālukyas**, who belonged to the *gōtra* of the **Mānavyas** praised by the whole world, who are the sons of **Hārīti**, who acquired (*their*) kingdom through the favour of (*the*) goddess **Kausikī**, who are protected by the assemblage of (*divine*) **Mātṛis**, who meditate on the feet of god **Mahāsēna**, who have subdued the realms of (*their*) enemies in a moment by the (*mere*) sight of (*their*) superior boar-banner which was obtained by the grace of Lord **Nārāyaṇa**, and who have purified their bodies by sacred bathings (*performed*) at the end of horse sacrifices,—was **Kubja-Vishṇuvardhana**.

(Ll. 5-15). (He) ruled the **Vēṅgī** country for 18 years; his son **Jayasīmha**, for 33 (*years*); **Vishṇuvardhana**, the son of his younger brother **Indrarāja**, for 9 (*years*); his son **Maṅgi-Yuvarāja**, for 25 (*years*); his son **Jayasīmha**, for 13 (*years*); his younger brother **Kokkili**, for 6 months; dethroning him, his elder brother **Vishṇuvardhana**, for 37 (*years*); his son **Vijayāditya-Bhaṭṭāraka**, for 18 (*years*); his son **Vishṇuvardhana**, for 36 (*years*); his son **Vijayāditya-Narēndra-Mṛigarāja**, for 48 (*years*); his son **Kali-Vishṇuvardhana**, for a year and a half; his son **Guṇagāṅka-Vijayāditya**, for 44 (*years*); king **Chālukya-Bhīma**, the son of his younger brother **Yuvarāja-Vikramāditya**, for 30 (*years*); his son **Kollabigaṇḍa-Vijayāditya**, for 6 months; his son **Ambarāja**, for 7 years; dethroning his son **Vijayāditya**, who was a boy, **Talapa** for one month; having conquered him, **Chālukya-Bhīma's** son **Vikramāditya**, for 11 months. Then **Talaparāja's** son **Yuddhamalla** (*ruled*) for 7 years. Having conquered him, **Bhīmarāja**, the son of **Kollabigaṇḍa-Vijayāditya** (*reigned*) for 12 years.

(Ll. 15-17). This king **Bhīma**, the personification of **Mahēśvara**, begot by his wife **Lōka-mahādēvī**, who resembled **Umā** in form, a son called **Ammarāja** who resembled **Kumāra**. This (**Ammarāja**) ruled well the **Vēṅgī** country with **Trikalinga**, according to the injunctions of **Dharma**.

(Verse 1). **Bādapa** with the help of the **Vallabha** (*king*) called **Karparāja** drove away from the country the prosperous (*king*) called **Ammarāja**.

(V. 2). Having defeated the *dāyas*¹ (*agnates*) and crushed the multitude of enemies, given a heap of things to supplicants and honoured his relations, the **Adhirāja** called **Bādapa**, son of king **Yuddhamalla**, lord of **Vēṅgī**, rules the earth and conducts himself according to the injunctions of **Manu**, adorned with all virtues. He is highly famous and valourous, a man of self-respect and a warrior.

(V. 3). During the reign of this king the country, rich with abundance of many and full-grown crops, was mindful of its duties (*dharm-ānurakta*) and free from calamities, diseases and thieves.

(V. 4). He was a **Manu** to all his subjects, a father to all his servants, Cupid to women and a desire-fulfilling tree to supplicants.

(Ll. 22-25). He, **Samastabhuvanāśraya**, **Śrī-Vijayāditya**, **Mahārājādhirāja**, **Paramēśvara**, **Paramabhāṭṭāraka**, the great worshipper of **Mahēśvara** (**Śiva**), most hospitable to Brahmins, one who concentrates his mind on the feet of his parents, having called together all the chiefs of families headed by the **Rāshṭrakūṭas** residing in **Velanāṇḍu-vishaya**, orders (*them*) thus:—"Be it known to you."

(V. 5). There is one who is well-known by the famous name of [**Baḷlāditya**, a superior archer whose greatness is taken for that of a re-incarnation of the Destroyer of **Kārtavīrya** (*i.e.*, **Paraśurāma**) in the **Kali** age, who is equal to **Rāma** and **Arjuna** (*in archery*), is devoted to **Dharma**, speaks the truth, and is the saviour of and a fire of destruction to his enemies.

¹ [See foot-note on Text I, 18.—Ed.]

(Vv. 6 and 7). His son, known as **Nṛipakāma**, is one who never swerves from his word . . . in the practice of the bow and well-known as a mine of prowess. Besides, in his kingdom, on the roads, the cloths of the travellers are not even loosened by the winds; the robbers . . . by the fire of his prowess. He received the appellation of **Kārmuk-ārjuna** (an Arjuna in archery) because he conquered his enemies with a bow, and the title **Satyaballāta** because . . .

(V. 8). The excellent king **Kārmukārjuna** is taken by crowds of wise Brahmins to be the teacher (*guru*) Vyāsa; by kings, to be a helper; . . . to be their father; and by supplicants, to be the desire-fulfilling tree. It is a wonder that by great archers, he is taken to be many **Pārthas** (Arjunas) though (*he is*) one (unequalled) and victorious (*hero*), and by passionate women to be Cupid (the god of beauty).

(V. 9). His valour, indeed, is born in the heavy blows dealt in battle-fields to the multitude of enemy-kings; his charity is charming by satisfying (*fully the wishes of*) Brahmins, dependents and supplicants; his glory, white as the moon, purifies (or makes white) the whole world. So shines he, the good **Kārmukārjuna**, **Śrō nātha** (lord of the lake), powerful and victorious.

(V. 10). The noble and good **Nṛipakāma**, lord of the lake (*Sarāḥpati*), shines on this earth like the sun, a repository of brilliance (or rays) to the delight of the lotus-like faces of his dependents, always rising and destroying the darkness, *viz.* the enemies.

(V. 11). He is adorned with the pearl necklace of great virtues, such as charity, unstinted kindness, strength, . . . proficiency, purity, forgiveness, respectability and inestimable worship of Śiva; he is the source of pleasure to the poor, the forlorn, the actors, the blind, the naked, the poets, great orators and Brahmins. So shines the illustrious and famous chief **Satyaballāta**, the conqueror in battle-fields.

(V. 12). With pure virtues and unsullied fame, he brightens the points of the compass, destroying his enemies. He, the devotee of Bhava (Śiva), enjoys the pleasures of this world through the grace of Bhava and is very famous.

(V. 13). With prowess like that of the sun he destroys his enemies and is the foremost of archers, the abode of wealth, modesty, forgiveness, authority and mercy, and the fearless one. This Śāuri (Vishṇu), *viz.* the good king **Nṛipakāma**, patronising truthfulness, shines always in this world, a destroyer of sins.

(V. 14). Strong and glorious, he killed single-handed with his sword five warriors (*at a time*), and with full(-*stretched*) bow, thousands of enemies in the battle-field.

(V. 15). Just as the gods Brahma, Īśa (Śiva), Indra, Hṛishikēśa (Vishṇu) and Kumāra (Skanda), have for their beautiful wives the Goddess of Speech (Sarasvatī), Umā, Śachi, Lakshmi and Jayāśrī (the Goddess of Victory), respectively,

(V. 16). so, **Nṛipakāma-Sarāḥpati**, who resembled those gods, had a wife who was dear to him and who resembled those (*goddesses*) and was well-known as (*i.e.*, by the name of) **Nāyamambā**.

(V. 17). She had (*on her body*) all auspicious signs and was adorned with all ornaments. She knew the principles of all the duties of a woman, and was a house-wife (*satī*) possessed of virtuous character and conduct.

(V. 18). By that devoted wife he, surnamed **Satyaballāta**, begot a worthy son named **Gaṇḍanārāyaṇa**.

(V. 19). Just as Guha (Skanda) was born to Umā and Śiva, (*or*) Jayanta to Śachi and Indra, a son was born to them who were equal to those two divine pairs.

(V. 20). With an expanded chest and shoulders like those of a bull, he resembled Skanda in valour. With strong arms and extraordinary strength, he possessed great energy and perseverance.

(Vv. 21-23). The illustrious Gaṇḍanārāyaṇa, the eldest son of Nṛipakāma-Sarṇātha, was highly intelligent and proficient in mounting elephants and horses. He was strong, brave, pure, clever and possessed virtuous character and conduct and good qualities. He was the best among the archers and the most proficient in all the arts. This sun among men named Gaṇḍanārāyaṇa is the best of all warriors and a bee at the lotus-like feet of (his) parents.

(V. 24). To him Bādapa, the king of kings, and the mightiest among great kings, being pleased, gave the big and famous village Ārumbāka saying:—

(Ll. 56-58). "I have given to Gaṇḍanārāyaṇa having issued an order on plates of copper the village called Ārumbāka in Velanāṇḍu-vishaya free of all taxes."

(Ll. 58-62). Having accepted the village granted by Bādapa, the best of kings, Gaṇḍanārāyaṇa, in his turn, gave, with an oblation of water, the thus accepted village named Ārumbāka to Chandeṇa who was the son of Sā[ma]kāmbā, the uterine younger sister of his (Gaṇḍanārāyaṇa's) mother Nāyamambā. After accepting the village, (the said) Chandeṇa shone like the full moon who receives the (sixteen) kalas (phases).

(V. 25). Resplendent is the good Chandenārya, a brave young man, the foremost of good warriors, who, among men of the Saras (lake-lords), possesses the knowledge of all the āgamas, is compassionate, is the destroyer of proud enemies and is rising fortune.¹

(Ll. 63-64). The boundaries of that village (are) : to the east Cherakumballi, to the south Śrīpūṇḍi, to the west Kāvūru, (and) to the north Gōmaḍuvu.

(Ll. 64-67). No one shall interfere with this village. If any one so interferes, he shall incur the five great sins.

[Here follow the two imprecatory verses (26 and 27), viz., सदनं परदनं etc. and बहुविधं etc. (sung by Vyāsa), which are well-known.]

(V. 28). The executor (ājñapti) (of this order) is Kaṭaka-nripa; the poet is Ayyanabhaṭṭa who knows all the śāstras. The edict was written by Bhaṭṭadēva, to last as long as the moon, the stars and the sun would last.

B.—THE ŚRĪPŪṆḌI PLATES OF TĀLA II.

These copper-plates, registered as No. 5 of Appendix A of the *Annual Report on South-Indian Epigraphy* for 1908-09, were received from the Collector of Guntūr in 1908 by the Assistant Archæological Superintendent for Epigraphy, Madras, and noticed by him at page 108, paragraph 61 of the same report. But it may be noted that these plates had been examined, transcribed and included, already about A.D. 1800, in the Mackenzie Collection of Manuscripts.² In one of the copies of the plates thus preserved it is remarked that 'the original copper-plates were found buried in the ground, some fifteen years before, in the village of Śrīpūṇḍi by the kaṇams of the place'. It is further noted that there was a tradition in the village that it was given by a king called Vishṇuvardhana to some Bhaṭṭarājus—a Telugu caste, analogous to the Bhaṭṭas of Rājputāna.

The inscription consists of five plates with raised rims measuring in height $8\frac{1}{4}$ " and in breadth $3\frac{1}{2}$ " to $3\frac{3}{4}$ ". The first and last plates are written only on the inner side. They are strung on a circular copper ring measuring $4\frac{3}{16}$ " in diameter and nearly $\frac{9}{16}$ " in thickness. The

¹ [and possesses a lovely appearance. —Ed.]

² See Bk. No. (15-5-30), pp. 179-182; Bk. No. (5-6-21), pp. 136-138, and Bk. N. (15-5-35), pp. 41-43, preserved in the Oriental MSS. Library, Madras. The second, the third and No. 5 of 1908-09 (Appendix A of the *Madras Epigraphical Report*) have been noticed by Mr. V. Rangacharya in his *Topographical List of Inscriptions of the Madras Presidency*, as Gt. 539, 607 and Ms. 165 and are given as separate copper-plates, while in reality they are copies of the same. In one of the copies (viz. Bk. 15-5-35) *Rāṣṭrakūṭa* is read as *Sovrāshṭra*, *Śrīpūṇḍi* as *Śrītāru*, *Velanāṇḍu-vishaya* as *Telugunṭi-gōshṭi*, and *Rativarmāchārya* as *Kavi-harmadharmāchārya*.

ends of the ring are soldered into the bottom of a circular seal measuring $2\frac{1}{10}$ " in diameter. The bottom is fashioned into a flower of several petals which support the seal. An expanded lotus flower and above it the legend *Sri-Tribhuvanasīha* are cut in relief on the seal but are slightly damaged. Above the legend is a standing boar facing the proper left with the tip of its snout slightly raised. Above the boar is an *aṅkuṣa* laid in a horizontal position and above the latter, the crescent with a dot which latter, perhaps, stands for the symbol of the sun. The ring had been cut when the plates reached the Assistant Archæological Superintendent's office. The plates are in a perfect state of preservation, and not a single letter is illegible as the work of engraving was most carefully done. They are now deposited in the Madras Museum.¹ Remarks on the palæography and orthography of this inscription have been included in my introduction to the grant A above.

The inscription commences with the usual titles of the Eastern Chālukyas beginning with the words "*Svasti Śrīmatām*" and ending with "*Chālukyānām*." It then enumerates the kings of the Eastern Chālukya line from Kubja-Vishṇuvardhana, the brother of Satyaśraya-Vallabhendra, down to the donor Vishṇuvardhana-Tāla (II). Unlike the other inscriptions of the Chālukyas, the periods of reigns of the different kings are not given in this inscription. The genealogy also differs widely from the genealogy given in A above—the Ārumbāka plates of Bādapa—and from the other published grants which supply a genealogical list of the Chālukya kings.² The relationship, for example, of the ruling kings from Jayasinha-Vallabha to Maṅgi-Yuvarāja, is different. The interval between these two kings includes five generations instead of the usual two. From Vijayāditya-Bhaṭṭāraka to Amma I the genealogy is correctly given and in the right order of succession. Next, coming to Amma I, it is stated that he, Vikramāditya (II) and Tāla I, ruled one after another, and then came Yuddhamalla II and the latter's two sons, Bādapa and Tāla II. The omission of the short reigns of Bēta-Vijayāditya V and Bhīma III, the two sons of Amma I, and the reversing of the order in the case of Vikramāditya II and Tāla I, perhaps suggest that the author of the record intended to represent that after Vikramāditya II, from Tāla I to Tāla II, there was an unbroken succession quite contrary to what is stated elsewhere. This seems to be the reason why he took care to omit to mention the number of years each king ruled.

The donee is one Kuppanayya, grandson of Kalivarma and son of Makariyarāja. He occupied the position of a great feudatory and minister (*mahāsāmant-āmātya*) under the king, had successfully stood the test of the four kinds of honesty (*upadhā*), viz. loyalty, disinterestedness, continence and courage, and was a member of the family of Pallavamalla. His father Makariyarāja is stated to have suffered and lost his life in serving his master. Thus it is evident that both father and son were in the service of Tāla II. The Vaṇḍram plates of Amma II³ also mention a donee by name Kuppanayya or Kuppanāmātya; but there, his grandfather was one Tūrkiya-Peddiya or Tūrkiya-yajvan. We cannot therefore identify Kuppanayya of our plates with that Kuppanāmātya. From the appellation 'varma' applied to the name of the grandfather of the donee we may take it that he belonged to a family that claimed to be Kshatriyas. Regarding the family-name Pallavamalla, we know that the usurper Pallavamalla Nandivarman, the last great king of the Pallavas, flourished about A.D. 717 to 779.⁴ After the fall of the Pallavas, some of the later members of the family may have settled in the Telugu country; and Kuppanayya's family has evidently to be traced to one of them. The high-sounding titles of the donee indicate that the members of the family may have once enjoyed a great position

¹ They are numbered as Eastern Chālukya plates No. 12, in the "Catalogue of Copper-plate Grants in the Government Museum, Madras" (1918). In the remarks on these plates, there, it is stated that the grant must have been made by Tāla I who reigned for a month in 925 A.D. But we know from the plates themselves that these were issued by Tāla II, the grandson of Tāla I.

² *Ind. Ant.*, Vol. XX, p. 283.

³ Above, Vol. IX, p. 131.

⁴ Professor G. J. Dubreuil's *The Pallavas*, p. 74.

The language of the plates is Sanskrit prose which is very carelessly written. Telugu words are, however, used in describing the boundaries. Some of these are out of use in the current spoken dialect and are not found in standard Telugu lexicons. They are therefore of great interest and must be carefully interpreted with the help of cognate words in other Dravidian languages :—

(1) *Maṇḍi-monka-chinta* : *maṇḍi* means 'bent' (Kittel) and *chinta* means 'a tamarind tree'; *monka* may be taken as *mōka* which means 'a sprout' or 'a young tree'; *maṇḍi-monka-chinta* will mean 'the young tamarind tree which is bent'; perhaps the tree was known in the village by that name.

(2) *Koḍamaduvu* ... We may try to interpret this compound word thus :—The top sill of a sluice is called *goḍugubaṇḍa* (lit. the umbrella-slab) in Telugu, perhaps because it stands like an umbrella on the sluice. Similarly the top plank of a door-way is called a *goḍugu-balla*. In Tamil and Kanarese, the cognate word for *goḍugu* is *koḍai* or *koḍe*. *Maduva* in Tamil means 'a sluice'. Hence *koḍa-maduva* may mean 'a sluice of a tank with a top sill', i.e., a sluice with masonry construction, as contrasted with an ordinary sluice. If we take *koḍa* as *koṇḍa* then the word would mean 'a sluice on the hill-side'.

(3) *Gōgurēvu* : *gōgu* means 'hemp' and *rēvu* beginning with *r* and not with *ṛ* means in the current Telugu language, 'a ford, a ferry, a landing place, a fort'. Kittel's *Kannaḍa Dictionary* gives this word in both the forms *rēvu* and *ṛēvu* in the same sense. In the Nandamapūṇḍi plates of Rājārāja I, we have the terms *tāḍla-rēva* (l. 82) and *golla-rēva* (l. 86). We have in Telugu *Chākali-rēvu*, the place where washermen do their washing business. I take *rēva* and *rēvu* to be the same word and interpret it as a place where a group of people or of trees is to be found. If this interpretation is correct, *gōgurēvu* would mean the plot of land in which generally *gōgu* plants are cultivated or grown in abundance.

(4) *Kadamukōpu*. *Kōpu* is a conical bar or column as the small pillars of earth left in the middle of pits by earth diggers, to indicate the original depth of the pit at different places. Bars of slate pencils are also called *balapapu kōpulu*. *Kadamu* may be *kadambu*, the Dravidian form of the Sanskrit word *Kadamba*. The compound word then means 'the trunk of a *kadamba* tree which was like a cone'.

(5) *Kalavelalagula-pedda-chinta*. To make some sense out of it I would like to correct this compound word as *Kalvelagula-pedda-chinta*. *Kal* is 'stone' and *velagula* or (*velugula*) means a 'fence'. We can translate the whole phrase as 'the big tamarind tree adjoining the stone fencing'.¹

(6) *Chirūṣōdi-maddalu*. *Chirūṣōdi* is perhaps the name of a village or a variety of *maddalu*, and *maddalu* means 'the *maddi* (*bricadelia retusa*) trees'.

(7) *Goragapallamu* and *Kaṭṭumbōḍalu*. *Goraga* is a Śaiva mendicant and *pallamu* means a low land, a wet land, a paddy-field. Therefore the first phrase means 'the paddy field belonging to the Śaiva mendicants'. *Bōḍa* means a tiny embankment constructed to irrigate a field. *Kaṭṭumbōḍalu* would mean 'artificial embankments', or, as there is no distinction made in these plates between a short and a long *o*, we may read this word as *Kaṭṭumbōḍalu* and divide it as *kaṭṭu(m) + pōḍalu*. *Kaṭṭu* means 'a fence' and *pōḍalu* means 'bushes'. The compound word would then mean 'the fences made of (natural) bushes'.

(8) *Bāḍiya-bola-yaṇṭapōḍariyāku-jinta*. The meaning of *Bāḍiya* is not clear. It may be a village. *Bola* is *pola* which means 'boundary'. This word is found in this sense in the Nandamapūṇḍi grant (ll. 81, etc.). *Yaṇṭa* is *aṇṭa* and means 'touching, near, by the side of'.

¹ [The Tamil word for 'a sluice' is *madagu* or *maḍai*.—Ed.]

² [The word may be corrected into *kavala-velagala*, that is, 'of bifurcated wood-apple trees'.—Ed.]

Pēdari means 'poor'; *pēdariyāku* may be translated as 'poor-leaved', (with very small leaves). The tree perhaps had peculiarly tiny leaves. The whole phrase may be translated as 'the dwarf-leaved tamarind tree which is near the boundary limits of Bādiya.'

It is not clear from the text whether the village given away was Śrīpūṇḍi or the adjoining Ādūru or both. In ll. 29-30 it is stated that the small village (*grāmatikā*) of Śrīpūṇḍi is given; while in ll. 35-36 Ādūru is mentioned as the hamlet (*grāmatikā*) which is the subject of the gift. I think this contradiction is due to a mistake of the writer. I believe that in ll. 29-30 he ought to have written (*Ādūru-grāmāntarvartini*) Śrīpūṇḍi-nāma-grāmatikā mayā dattā but omitted by mistake the letters put in brackets, and he ought to have repeated the same words in ll. 35-36. It may also be suggested that the mistake of the writer was rather in l. 36 than in l. 30. He ought to have stated *simāntarvartini-Ādūru-(sahita-Śrīpūṇḍi)-nāmā grāmatikā ēta*. Thus it would be that the king gave Śrīpūṇḍi with Ādūru (as its *upagrāma*). But it is not likely that Ādūru formed part of the gift, because it is mentioned in the plates as a boundary to the place mentioned which is the subject of the gift (l. 32) and because if Ādūru was one of the villages given, the donor in all probability would have defined its boundaries also. Anyhow the limits of the village do not seem to have touched the boundaries of any of the neighbouring villages except that of Ādūru in the south. It may, therefore, be inferred that instead of gifting away the whole village of either Śrīpūṇḍi or Ādūru, a new hamlet was carved out of the old village or villages for the purpose of this grant. This view is strengthened by the boundaries given in the plates of Bādapa. There, Śrīpūṇḍi is given as the southern boundary of Ārumbāka (l. 64). If the whole village of Śrīpūṇḍi was given, we should have expected the name of Ārumbāka as the northern boundary of Śrīpūṇḍi. Instead of that we have some embankments or bushes as the northern limit.

There is no doubt about the identification of Śrīpūṇḍi; because it is given as the southern boundary of Ārumbāka in A and we find it in the same position even now in the Repalle tālukā of the Guntūr District. But Ādūru is not found now. Perhaps it has merged in the parent village. In describing the position of the village Śrīpūṇḍi it is said that it was in the middle of (or between) *vāgaru*. But what is *vāgaru*? I think it is a compound word consisting of two words *vāgu* and *aru*. *Vāgu* means 'a stream' and *aru* may be equivalent to *aru* which means 'a river' in Tamil, the cognate of *eru* in current Telugu. The land given by the grant seems to have been situated within a delta formed by streams, one of which was known by the name of *vāgu* and the other *aru* or *eru*.

The date of the grant, though not given in the plates, can easily be guessed. Of the kings mentioned in the plates Amma II is the last one known to us and the grant must have been therefore issued subsequent to his reign and prior to the restoration. Whether Tāla II of record B actually ruled for some time and whether this grant was issued during his *de facto* rule or whether he considered the reign of his brother Bādapa as *svarājya-samaya* cannot be definitely determined. But the probability seems to be that Tāla did not rule independently of his elder brother Bādapa. The legend on his (Tāla's) seal and the epithets used for Bādapa and Tāla in these plates support this view. The legend on the seal of Tāla is 'Tribhuvana-siha' instead of the imperial legend of 'Tribhuvanāśāh' which we find on Bādapa's seal. In mentioning the prior kings the inscription uses no royal epithets. But on coming to Bādapa he is styled as '*Bādapākhyā-Mahārājādhirāja-Paramēśvaraḥ*' (ll. 18-19). This clearly indicates that the previous kings were dead and Bādapa was the living supreme ruler according to the writer of the inscription. Again, in mentioning Tāla, he is styled at one place only as *Tāla-bhūpāla* (l. 19) and at another place *Mahārājādhirāja* (l. 24), but the epithet of *Paramēś-*

vara is not applied to him. We know that Pulakēśin II acquired this title as a sign of paramountcy after defeating Harsha, the paramount lord of the north, who had this title. From this we can infer that Bādapa was ruling as the supreme lord of the kingdom, and Tāla acted as a subordinate and lieutenant. It is not necessary that such charities should be conferred by the reigning prince alone, and *svarājya-samaya* need not necessarily mean the reign of the donor. It may here mean the period during which the once-excluded junior line obtained possession of the kingdom, which, in their view, really belonged to them. Tāla, of course, considered the possession of his elder brother as his own possession.¹

TEXT.

First Plate.

- 1 स्वस्ति [1] श्रीमतां सकलभुवनसंस्थयमानमानव्य-
- 2 सगोत्राणां हारीतिपुत्राणां कौशिकीवरप्रसादल[व्य]राज्या-
- 3 नां म[1]तुगणपरिपालितानां स्वामिमहासेनपा-
- 4 दानुध्यातानां भगवन्मारायणप्रसादसमा-
- 5 सादितवरवराहलाङ्कनो¹ चक्षुषवशीक्रि²तारातिम-

Second Plate; First Side.

- 6 खल³नां अश्वमेधावभृत(य)स्नानपवित्रीक्रि⁴तवपुषां
- 7 चाकुक्ष[1*]नां कुक्षमर्ककरिणो⁵स्त्याश्रयवत्समेन्द्रस्य
- 8 आता कुक्षविष्णुवर्धनः । तत्पुत्रो जयसिंहव-
- 9 क्षमः । तत्पुत्रो विष्णुराजः । तत्पुत्रः ¹⁰इन्द्रिभट्टार-
- 10 क । तत्पुत्रो विष्णुवर्धनः । तत्पुत्रः सत्याश्रयः । तत्पुत्र-

Second Plate; Second Side.

- 11 ममियुवरज¹¹ तत्पुत्रः कोकिक्रि¹² । तद्भाता विष्णुराजः । तद्भ्रा[1*]-
- 12 ता विजयादित्यः । तात्पुत्रो¹³ विष्णुवर्धनः । तात्पुत्रो¹³ विजयादि-
- 13 त्यभट्टारकः । तत्पुत्रः विष्णुवर्धनः [1*] तत्पुत्रो नरेन्द्र-
- 14 विजयदित्यः¹⁴ [1*] तत्पुत्रः कलिविष्णुवर्धनः । तत्पुत्रो¹⁵
- 15 गुणकनकातविजयादित्यः । तदनुजसुतो भिमराजः¹⁶ ।

¹ Vide Fleet's *Dynasties of the Canarese Districts*, p. 361.

² The marks of a floral design are faintly visible here.

³ The letter न is cut above the line in the plate.

⁴ Read °लाङ्कनेच°.

⁵ Read °नौकृत°.

¹¹ Read °ममियुवरजः°.

¹² Read विजयादित्यः.

⁶ Read वशीकृता°.

⁷ Read °कुक्षमर्ककरिणो°.

¹³ Read कोकिक्रिः.

¹⁴ Read तत्पुत्रो.

⁸ Read संकृतान°.

⁹ Read °मखलानां°.

¹⁰ Read इन्द्र°.

¹³ Read तत्पुत्रो.

¹⁶ Read भिमराजः.

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iii c.

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ivb.

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SEAL. (FROM A PHOTOGRAPH.)



Third Plate ; First Side.

- 16 तत्पुतः कोल्लविविजयादित्यः । तत्पुनुरम्भराजः । तदनु वि-
 17 क्रमादित्यः [1*] तदनु भीमानुजः त¹८७भूपालः । तरपुत्र[1*] श्रीयु-
 18 ह्मन्न[1*] तत्पुती बादबा(पा)ख्यमहाराज²धिराजः परमेश्व-
 19 रः । तदनुजो विष्णुवर्द्धनस्ता८७भूरालः³ स्वराज्यस-
 20 मये परमनिर्भृत्यस्य क्तितल्लेशा[क]रजीतस्वमङ्गिदयस्य⁴

Third Plate ; Second Side.

- 21 पलवान्वयस्य चतुरपधाशुहस्य महासामन्तामात्य-
 22 पदनियुक्तस्य सक[ल*]गुणगणालकृतस्य⁵ पती⁶हितधवल-
 23 स्य नानाकिंकुर्वीणतया परमकरुणापन्नङ्गि⁷
 24 दयस्सन्विष्णुवर्द्धनमहाराजाधिराजः वेलनाण्ड-
 25 विडय⁸निवासिनी राड्कु(कू)टप्रमुखान् कुटुंबिन आह-

Fourth Plate ; First Side.

- 26 य इत्यमाज्ञापयति स्म । विदितमस्तु वोक्षाभिः अस्मै
 27 पल्लवमल्लान्वयाय कलिवर्धस्य पौत्राय⁹ अस्मत्प्र-
 28 स्तावमृतस्य क्तितल्लेशस्य मकरियराजस्य
 29 पुत्र[1]य कुप्पनय्यवरना[न्ने]¹⁰ वाग८७मर्त्ये¹¹
 30 श्रीपुण्डिनामत्रमटिका¹² मय[1*] दत्त¹³ । तस्य[1*] [अ*]वधयः । पुर्व-

Fourth Plate ; Second Side.

- 31 त¹⁴ मण्डिमुंक्चिन्द¹⁵ आम्नयतः¹⁶ कोडमदुव दक्षिणतः अ-²⁰
 32 दुरि सीमान्तो(न्ते) गोगु८७व नैरित्यतः²¹ कदमुकोपु पञ्चवात²² क-
 33 लघेललगुलपेहचिन्त । वायव्यतः चि८७शो-
 34 दिमहल उत्तरतः गोरगपल्लसुत्तरमुन कटुंबोदल
 35 ईशानतः बादियबोलय[ण्ड] पेदरियाकुजिन्त²³ । एतत्त²⁴मान्तर्व-

¹ Read ता८७भूपालः.² Read ०राजाधिराजः.³ Read ०भूपालः.⁴ Read निभृत्यस्य.⁵ Read [क्तितल्लेशाचार^०जितस्सामिङ्ग^०—Ed]⁶ Read पल्लवा^०.⁷ Read ०लंकृतस्य.⁸ Read पति^०.⁹ Read ०ईदय^०.¹⁰ Read ०विधय^०.¹¹ Read ०वर्धस्यः पौत्राय.¹² Read क्तितल्लेशस्य.¹³ The superscription (here and in line 31 below) is written in the form of a final n ; while in other cases (such as 1. 6 इज्ञान), 1. 7 रण्णे, etc.) it is formed as in modern Telugu.¹⁴ Read ०मर्त्ये.¹⁵ Read श्रीपुण्डिनामत्रामटिका.¹⁶ Read दत्ता.¹⁷ Read पूर्वतः.¹⁸ Read ०चिन्त.¹⁹ Read आम्नयतः.²⁰ Read बादुरि^०.²¹ Read नेन्त्यतः.²² Read पञ्चमतः.²³ Read ०चिन्त.²⁴ Read एतत्त^०.

Fifth Plate.

- 36 त्ति[नो] चा[ट्ट]रुनाम(नी) प्रामटिका सर्वकरपरिहारेण मान्यकया
 37 दत्ता इति [1*] अस्थोपरि त क्षेत्रे चाट्टा[ट्ट]र¹ कर्त्तव्या यः करोति स पञ्च-²
 38 महा[पा]तकसंयुक्तो भवति । तथा श्रीक³ व्यासेन । स्रद्धतां परदत्त[ि]
 39 वा यो हरेत वसुधरा⁴ [1*] षष्टिवर्षसह[स्र]णि वि[ड]र-
 40 यां जायत⁵ क्रिमिः⁶ । इतिवत्साचार्येण लिखित⁷ ।

TRANSLATION.

(Lines 1-8). [The usual titles of the Chālukyas, and the mention of Satyaśraya Vallabhendra as in ll. 1-4 of A.]

(Ll. 8-19). His brother was Kubja-Vishṇuvardhana; his son Jayasimha-Vallabha; his son Vishṇurāja; his son Indra-Bhaṭṭāraka; his son Vishṇuvardhana; his son Satyaśraya; his son Maṅgi-Yuvarāja; his son, Kokkili; his brother, Vishṇurāja; his brother Vijayāditya; his son Vishṇuvardhana; his son Vijayāditya-Bhaṭṭāraka; his son Vishṇuvardhana; his son Narēndra-Vijayāditya; his son Kali-Vishṇuvardhana; his son Guṇakkēṇallāta-Vijayāditya; his younger brother's son Bhimarāja; his son Kollābi-Vijayāditya; his son Ammarāja; after him, Vikramāditya; after him, Bhīma's younger brother Tālabhūpāla; his son Śrī-Yuddhamalla; his son Mahārājādhirāja Paramāśvara Bādapa; his younger brother Vishṇuvardhana Tālabhūpāla.

(Ll. 19-26). (This) Vishṇuvardhana-Mahārājādhirāja, during the period of his rule (*svarājya*),—(moved) with heart full of great kindness on account of the various services rendered by one, who was very much devoted (*to him*), who won the heart of his master by hard work and good behaviour, who belonged to the family of the Pallavas, who came pure out of the four tests (loyalty, etc.), who was appointed to the position of a great *sāmānta* and *amātya*, who was adorned with all virtues and who was pure in the cause of his master—sent for the chiefs of families residing in *Velanāṇḍu-vishaya* headed by the Rāshtrakūṭas and ordered them thus:—

(Ll. 26-30). “Be it known to you that to this (*donee*) named Kuppānaya, of the family of Pallavasmalla, grandson of Kalivarma, and son of Makariyarāja who has suffered and died in our cause, we have given the small village (*grāmaṭikā*) named Śrīpūṇḍi (*situated*) in the middle of *Vāgaru*.

(Ll. 30-35). “Its boundaries are: to the east *maṇḍimuṣka-chinta*, to the south-east *koḍa-maduru*, to the south *gōḡuḡu* which lies at the end of the boundary of *Adūru*; to the south-west *kadamu-kōpu*, to the west *kalavēlalagula-pēḍa-chinta*, to the north-west *Chirūṣōdi-maddalu*, to the north *kaṭṭum-bōḍalu* north of *Gōraga-pallamu*, to the north-east *bāḍiyabolayaṇṭa pēḍariyāku-chinta*.

(Ll. 35-37). “Within this boundary I have given you as *mānya* the small village called *Adūru* exempted from all taxes.”

(Ll. 37-40). None should interfere with this (*village*). One who does so shall be deemed to have committed the five great sins. Vyāsa has also said: [the usual imprecatory verse स्रद्धां परदत्त, etc.]. Written by Ravivarmācārya.

¹ Read °चिहासा.

² Read वसुधरा.

³ Read °श्रीक.

⁴ Canoe of the *anuvāra*.

⁵ Read जायते.

⁶ Read लिखित.

⁷ Read श्रीक.

⁸ [Read कृति:—Ed.]

No. 25.—PANCHADHARALA PILLAR INSCRIPTION OF THE KONA KING CHODA III.
SAKA-SAMVAT 1325.¹

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An inked estampage of the inscription (No. 210 of 1899) was supplied by the late Mr. Venkayya and made over to me by Prof. Lüders. The inscription is engraved on three faces of a square pillar at the eastern entrance of the Dharmalingēśvara temple at **Pañchadhārāla** in the Vizagapatam district of the Madras Presidency. On the north face are five verses (*pañcharatna*) which are not connected with the inscription, but were composed, as stated in the first five lines of the west face, by a certain Chen[n*]āpeg[g*]aḍa Chennakavirāja-kalahāṁsa in praise of the god Dharmalinga. That these verses were engraved at a later time than the inscription is shown by a Telugu inscription² on a pillar at the western entrance of the same temple dated in Śaka-Samvat 1465, which mentions a certain Chennapeggaḍa Chennakavirāja, and by a pillar inscription³ at the entrance of the Viṣṇu temple in the same village dated in Śaka-Samvat 1452, which contains a verse by a poet called Chennakavirāja. There can be no doubt that the person mentioned in these two inscriptions is identical with the author of the '*pañcharatna*.'

The inscription contains 93 lines of writing. The average size of the letters is 1 inch. The alphabet is Telugu. Peculiar is the subscript form of *tha* which resembles the *ta* in its full form (see e. g., *Sthānuśailaḥ*, l. 14; *paritrāṇ-ārththam*, l. 37). The same sign is used for expressing the second *dha* in the ligature *dhāḍha* (see e. g., *Varasiddhalinga*, l. 83). The language is Sanskrit, and, with the exception of the last remark in Telugu (*ślokaḥ* 20), the whole inscription is in verse. Regarding the orthography it may be stated that after *anuvāra* as well as after *r*, consonants are sometimes doubled, as in *lingga-tirtham* in l. 43.

The inscription is of some interest as it makes us acquainted with one of the smaller dynasties of Southern India, of which but little was known to us hitherto.

After an invocation of god Gaṇēśa (v. 1) the inscription begins with a mythical genealogy of the **Kōṇa** dynasty. From Viṣṇu's navel sprang Brahmā, his son was Marīchi, his son was Kaśyapa, from him sprang Bhānu (the Sun), from him Manu, and in his race was born Arjuna Kārtavīrya (v. 2).⁴

The historical genealogy begins with verse 3. In Arjuna Kārtavīrya's race there was **Chōḍa I**, who governed the country lying between the Vindhya mountain and the ocean (v. 3). His *birudas* are enumerated in verse 4 and are: 'Māhishmaty-adhipa, Saubhadra, Birudaṅkarudra,⁵ Ātrēya-gōtra Gaṇḍavēṇḍa, Mamniya-kṣhūṇāpālī-mṛiga-vēṃṭakāra'. The title of 'the lord of Māhishmati' seems to be founded only on the fact that he derived his descent from Arjuna Kārtavīrya. Chōḍa I was married to **Mallāmbā** (v. 5).

Their son was **Upēndra** (v. 5), of whom nothing is recorded except that his *biruda* was Gaṇḍavēṇḍa (v. 8), and that his wife was **Bimbāmbikā** (v. 7).

From her he had a son, **Chōḍa II** (v. 7). In verse 8 we are told that he ruled over the kingdom which was given to him by his father, the honoured Gaṇḍavēṇḍa, the ruler of

¹ [I had to make a few alterations in this and the next article and am alone responsible for them.—Ed.]

² See the *Annual Report on South-Indian Epigraphy* for 1900, p. 39, No. 211.

³ See *ib.*, p. 40, No. 220.

⁴ See above, Vol. VII, p. 120.

⁵ The same *biruda* was borne by a prince Viraparāja, who is mentioned in a Telugu inscription from the same Dharmalingēśvara temple at Pañchadhārāla, dated Śaka-Samvat 141[6], and by a king Lakkama-Chōḍa in an undated inscription from the same place. See *Annual Report* for 1900, p. 39, No. 212 and p. 40, No. 222.

Madhyadēśa. Madhyadēśa is usually taken to be the name of the country lying between the Gaṅgā and the Yamunā. It seems impossible, however, that this region should be meant by the Madhyadēśa of our inscription, because we are told in verse 5 that Chōḍa I ruled over the country between the Vindhya mountain and the ocean. For this reason Madhyadēśa must be taken in a sense different from the usual one. It apparently denotes the region lying between the two rivers Gōdāvarī and Kṛishṇā, which by its natural condition bears a certain resemblance to the country between the Gaṅgā and the Yamunā. In the same meaning Madhyadēśa appears to have been used in two other passages. In the Pithāpuram pillar inscription of Prithvīśvara, dated in Śaka-Samvat 1108,¹ the chiefs of Velanāṇḍu claim their origin from Indrasēna, whose capital is said to have been 'Kīrtipura in Madhyadēśa, (a city) that was the only receptacle of the bliss of the enjoyment of all pleasures (*aśēsha-sukha-sambhōga-bhūgadhēy-aika-bhā[ja]nam* | *Madhyadēśē-bhavaḥ tasya sthānam Kīrtipuram mahat* ||).' Since we know that the chiefs of Velanāṇḍu ruled over a tract of the Telugu country, it is highly probable that here also Madhyadēśa is to be understood as the name of the country between the Gōdāvarī and the Kṛishṇā. This conclusion is corroborated by verse 23 of the same inscription. There we read that the king Vēdura II won a victory over an unnamed Pāṇḍya king under orders of Vira-Chōḍa, who conferred upon him, as a reward, one half of his crown and the *Sindhuyugmāntara*, 'the country between the pair of rivers.' The late Prof. Hultzsch was certainly right in identifying the 'pair of rivers' with the two rivers Kṛishṇā and Gōdāvarī. *Sindhuyugmāntara*, then, would be the same as Madhyadēśa.

The second passage occurs in a verse in Rudrabhaṭṭa's commentary on the *Vaidyaḥivana*² : *Yatr-āgatā Tryambakaparvatāch=cha Gōdāvarī sindhunadēna yuktā* | *tatr=āsti Gōdātāṭa-Madhyadēśē* *Shatkhēṭakākhyam*³ *nagaram suramyam* ||. The *Gōdātāṭa-Madhyadēśa* of this stanza cannot be the country between the Gaṅgā and the Yamunā, but must be looked for in the vicinity of the Gōdāvarī, as the region included by the Kṛishṇā and the Gōdāvarī.

In verse 9 we are told that Chōḍa II set about in aid of the harassed **Sultān** (*suratrāṇa*) of **Paṇḍuva**, vanquished the **Emperor of Dilli** (Delhi), and gave the goddess of victory together with twenty-two elephants to the **king of Utkala** (Orissa).

The 'Sultān of Paṇḍuva' is, apparently, Iliyās Khwāja Sultān, the first independent ruler of Bengal, who in 1353 A.D. transferred his capital from Gauṛ to Pandua in the Mālḍa district,⁴ and the verse of our inscription refers to the war between him and Fīrōz Tughlaq, the Emperor of Delhi and successor of the well-known Muḥamad Tughlaq. According to Ferishta the campaign took place in 1353 A.D. which would agree well with the statement of the present inscription, that the grandfather of Chōḍa III, whose date was 1401 A.D., took part in the campaign against

¹ Above, Vol. IV, p. 32.

² See Aufrecht, *Cat. Cod. Sanser. Bibl. Bodl.*, p. 318a. See also above, Vol. VI, p. 132, note 5.

³ The town of Shatkhēṭaka I am unable to identify.

⁴ There are altogether three places of the name of Paṇḍuva. The first is a village in the Gōdāvarī district, situated about 40 miles to the south-west from Dākshārāma (see v. 10), but it is quite improbable that the Paṇḍuva of our inscription should be identical with that place which apparently in early times was only a village. In *Notes of the Antiquarian Remains in the Presidency of Madras*, Vol. I, p. 39, Mr. Sewell mentions that there is a copper-plate inscription dated in Śaka 1056 which records the grant of the village of Paṇḍuva, as an *agrahāra* to certain Brahmans, by Kolani Kōṭappa-Nāyaka, lord of Sarasipura. Another Paṇḍuva is found in Bengal in the Hūg'li district. It is at present a village, but in ancient times it was fortified and the seat of a Hindu rājā, but it never was the capital of a Mahomedan ruler (see *Imperial Gazetteer of India*, New ed., Vol. XIX, p. 394). For the third place of the name of Pandua in the Mālḍa district, see *ibid.* p. 392.

the Emperor of Delhi. Of the war Ferishta gives the following account in his *History of the Rise of the Mahomedan Power in India*¹:—

“ In the year 754 (i.e. 1353 A.D.) the King (Feroze Tughlak, the successor of the well-known Mohamed Tughlak) having hunted at Kallanore, caused a palace to be built on the banks of the Soorsutty. In the month of Shuwal, of the same year, he appointed Khan Jehan to the charge of Dehly, and himself marched towards Luknowty, to subdue Hajy Elias. This chief had assumed royal honours, and the title of Sums-ood-Deen, and had also occupied with his troops the whole of Bengal and Behar, as far as Benares. On the King's arrival in the neighbourhood of Gorukpoor, the zemindars of that place made the usual presents, and were admitted to pay their respects. The King then penetrated as far as Bundwa,² one of the stations of Hajy Elias; and the latter retreated to Yekdulla, whither the King pursued him, and arrived there on the 7th of Rubbee-ool-Awul. An action ensued on the same day; but Hajy Elias having entrenched his position very strongly reduced the King to the necessity of surrounding him. The blockade continued for twenty days, when, on the 5th of Rubbee-ool-Akhir, Feroze, intending to change his ground, and to encamp on the banks of the Ganges, went out to reconnoitre. The enemy, imagining that he meditated a retreat, left their works, and drew up in order of battle. On perceiving it was the King's intention to attack them, however, they again retreated, but with such precipitation and confusion, that 44 elephants and many standards fell into the King's hand. The rainy season soon after came on with great violence; peace was concluded; and the King returned to Delhy, without effecting his effects.”

The last remark leaves no doubt that Fīrōz Tughlaq did not succeed in subduing Iliyās Kḥwāja, which would be quite in harmony with the statement of the present inscription, that the Sulṭān of Paṇḍuva gained a victory over the Emperor of Delhi. From the inscription we may further gather that the Sulṭān of Paṇḍuva was aided by the king of Orissa, and from the account that Chōḍa II gave ‘ the Śrī of Victory together with twenty-two elephants to the king of Utkala ’ it becomes likely that he was a vassal of the ruler of Orissa, or a general in his army.

According to verse 10, the **Bhīmōśa-liṅga** in **Dākshārāma**,³ the modern Dracharam in the Godāvari district, four miles from Rāmachandrapuram, was the idol of king Chōḍa II. He was married to **Attemāmbā** (v. 11).

The son of Chōḍa II was **Bhīma** (v. 11), of whom nothing is recorded except that he was married to **Lakkāmbā** (v. 12).

His son was **Chōḍa III** (v. 12). In verse 16 he is said to have protected the princes of the great **Shaṭkōṇa**. The name of Mahā-Shaṭkōṇa seems to be identical with Kōṇa-śīma and Kōṇa-maṇḍala, the local designation of the Godāvari Delta.⁴ In the Naḍupūru grant of Anna-Vēma dated in Śaka-Samvat 1296, we find the name Kōṇasthala which, according to the late Prof. Hultzsch, is the same as Kōṇa-maṇḍala and Kōṇa-śīma.⁵

From the Pithāpuram pillar inscription of Mallidēva and Maṇma-Satya II⁶ we know of a certain dynasty that ruled over the Kōṇa-maṇḍala. The last of the princes here mentioned is Maṇma-Satya II, who ruled in Śaka-Samvat 1117. Since the dynasty of our inscription has no connection with that older dynasty, it seems that in the 13th century a change of dynasties

¹ Translated by John Briggs, Vol. I, p. 448 f.

² Bundwa undoubtedly is the Paṇḍuva of our inscription. Pandua is situated some twenty miles from Gauṛ.

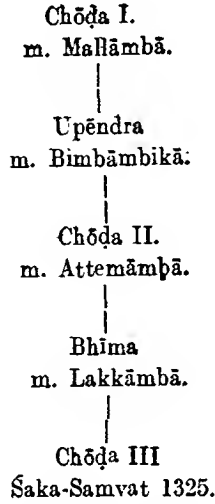
³ With regard to the name of Dākshārāma, see Hultzsch's remark above, Vol. IV, No. 37, note 3.

⁴ See above, Vol. III, p. 287.

⁵ See above, Vol. III, p. 287, and Vol. IV, p. 84; also Vol. VII, p. 75.

⁶ See above, Vol. IV, p. 83.

took place, though the cause of it is unknown to us. Perhaps it will be best to distinguish the new dynasty from the older one by calling it the second Kōṇa dynasty. Its pedigree according to the present inscription would be as follows :—



With verse 16 we come to the real purpose of the inscription. We are told (vv. 16, 18, 20) that Chōḍa III built a *gōpura* and laid out a grove at the eastern entrance of the Dharmalingēśvara temple at Pañchadhārāla, the modern Pañchadhārāla in the Vizagapatam district.

The date of this event is given twice, both times in chronograms. According to v. 18 it took place in the Śaka year that is unfolded by the arrows (5), the arms (2), the Rāmas (3), and the moon (1); according to v. 20 in the Śaka year counted by the arrows (5), the arms (2), the Rāmas (3), and the earth (1), in the year Svabhānu, in the month of Rādha, on the 6th day of the bright fortnight, on Friday. This date corresponds to A.D. 1403, April 27, Friday.

TEXT.

West Face.

- 1 त्रियमवतु गजास्यः] श्रेयसां¹
- 2 वो गुणानां स सुवनजनमादी
- 3 रम्यहर्म्यं सुराणां । अजवितु-
- 4 तमहिम्नः कंदुको यस्य ना-
- 5 भोक्तुहरविहरदंभः कुम्भि-
- 6 नीशाटिकाभूत् ॥ [१*]² नामैर्विशोरज-
- 7 नि स विधिस्तत्तनूजो मरोचिस्तत्तंजा-

¹ The *anuvāra* stands at the beginning of the next line.

² Metre : *Mālinī*.

- 8 तो भुवनभवनः कस्यप¹स्तस्य स्रुतः ।
 9 भानुर्मूर्तित्रयमयवपुस्तत्सुतो-
 10 भून्मन् राडाद्यस्तस्यान्वयनृपमणि-
 11 चार्जुनो दुर्जनोयः ॥ [२*]² यन्मक्रं चक्रपा-
 12 णेईशशतभुजभृद्भूवरो लीलयाभू-
 13 द्यत्कारायां चिरायावसदवसर-
 14 भागुधृतस्याणुशैलः³ । तस्य श्रीकार्तवीर्या-
 15 र्जुनधरणिपतेर्व्यंशजो नमभूभृशू-
 16 ङ्खोडाभिधानश्चिरविभवमशास्त्रिधुविं-
 17 ध्यांतरोर्वी ॥ [३*]⁴ माहिस्त्र्यधिप⁵ प्रथाम-
 18 हिमभिर्माद्यद्भुजक्रोडया सौभद्रो वि-
 19 रुदंकरुद्र उदयैरात्रेयगोत्रोय-
 20 मैः । विक्रांत्यापि च गंडर्वेण्डविहारी
 21 धाटीभटैर्मनियन्त्रापाकीमृगवैट-
 22 कार इति तं प्राप्नुजन् भूभुजः ॥ [४*]⁶
 23 ततश्चोडमहीपालादजीजनदयो-
 24 दयं । मल्लांवा महितोपेद्रमु-
 25 पेद्रमिव सादितिः ॥ [५*]⁷ तस्मिन्भरं जनक-
 26 दोरवतीर्णसुर्व्या विम्वत्यदभ्रव-
 27 लविभ्रमदंसकूटे । दिक्भिनः स्वक-
 28 रिणीश्वरमन्त नित्यं शेषोपि शंकरकरे-
 29 भवदिष्टभूषा ॥ [६*]⁸ तस्मादुपेद्राद्दुदभृदु-
 30 दारो विंबांबिकायां किल चोडभूष-
 31 : । चूडामणौचुंबितपादपीठः क्रोडा-
 32 जितारातिनराधिपानां ॥ [७*]⁹ महितमंडुर्वे-¹⁰
 33 ङ्गमध्यदेशाधीशजनकदत्तराज्यसमधिकेन
 34 । तेन किल नृपेण तुमचातुर्वर्ण्यमसर-
 35 तरुवितीर्णमपजहास ॥ [८*]¹¹ एकं चित्र-

¹ Read कस्यप°.² Mandākrāntā.³ Read °भाषुत°.⁴ Sargdharā.⁵ Read °धिपः.⁶ Sārdūlavikrīḍita.⁷ Anushūlā.⁸ Vasantatilakā.⁹ Indravajrā.¹⁰ The anusūlā stands at the beginning of the next line.¹¹ [Aṭṭeladi, a variety of Gīti usually employed in Telugu verse.—O. R. K. Ch.]

- 36 मिदं तु पंडुवसुरचाणार्त्तसेना-
 37 परिचाणार्थं प्रतिगम्य बाहुवि-
 38 भवैर्निर्जित्य डिङ्गीपतिं । द्वाविंश-

South Face.

- 39 त्वरुदंतिभिस्सममदाल्जैवे-¹
 40 हिरामुत्कऊचोणीशाय स
 41 भूपतिः सुरवरस्रोम्यस्तुर-
 42 ष्कानपि ॥ [८*]² दैवं दाचारामभीमे-
 43 श्लिङ्गस्तोऽर्थं गोदा यूपसंवा-
 44 धरोधाः । कीर्त्तिः³ शृङ्गा सप्तसंत्तानसि-
 45 द्वा चोडेंद्रस्य श्रीरपि श्रीविधानी ॥ [१०*]⁴
 46 तस्मादसूतात्मजमर्त्तमांबिका च⁵-
 47 द्रं द्वितीयैव विपश्चिदचित्तं । एष
 48 त्विषा भीम इति द्विषां रणे पित्रैव
 49 भीमः क्रियते स नामतः ॥ [११*]⁶ भीमचो-
 50 णिभुजो भुजोर्जितजयादागामिभ-
 51 द्रोदयक्रीडं चोडकुमारमात्मत-
 52 नयं प्राप्नोत्युरंध्रीमणी । सा र-
 53 द्वाकरमेखला वसुमती गुर्वी यथा-
 54 र्थ्यागमं लक्कांबा ललितोदये विरचि-
 55 ते पुण्यैर्ग्रहैः पंचभिः ॥ [१२*]⁷ चोडनृपालि
 56 तस्मिन् लोकनुतां भजति राजहं-
 57 सविभूतिं । कुवलयतलमपि विकस-
 58 त्कमलाकरतामुपैति सततामोदं⁸
 59 ॥ [१३*]⁹ तर्कषु धर्मेषु जनावनेषु स्माकं-
 60 कानां परिमर्द्दनेषु । चोडेंद्रमात्रि-
 61 त्व चिरं चतस्रः स्वार्थं भजंते सु-
 62 वि राजविद्याः ॥ [१४*]¹⁰ दानं दीनजनेत्सिता-

¹ The *anuvāra* stands at the beginning of the next line.

² Read कीर्त्तिः.

³ *Sālini*.

⁴ *Sārdūlavikrīḍita*.

⁵ [He re for the sake of metre the vowel *e* is to be treated as short. Telugu recognises a short *e*.—Ed.]

⁶ The *anuvāra* stands at the beginning of the next line.

⁷ *Indra's ajrā*.

⁸ *Sārdūlavikrīḍita*.

⁹ *Aryagṛī*.

¹⁰ *Indra's ajrā*.

(V. 8.) Being satisfied by the king who was great on account of the kingdom given (to him) by his father, the honoured Gaṇḍaveṇḍa, the ruler of Madhyadēśa, the four castes laughed at the gift of the celestial tree.

(V. 9.) But this was an unique (and) wonderful (deed) : having set out to protect the harassed army of the **Sulṭān of Paṇḍuva**, and having by the strength of (his) arm completely vanquished the ruler of **Pillī**, that king gave the goddess of victory together with twenty-two great elephants to the king of **Utkala**, and the **Turks** to the excellent damsels of the gods.¹

(V. 10.) King Chōḍa's idol (was) the **Bhīmēśa-liṅga** at **Dākshārāma**, his bathing-place, (was) the **Gōḍā**,² the banks of which were beset with sacrificial stakes, his pure fame (was) complete through the seven *samtānas*³ and his **Śrī** (was) the distributor of happiness.

(V. 11.) From him **Attemāmbikā** bore a son, praised by the wise, as the second day of the bright fortnight (bears) the moon⁴; he was called **Bhīma** by (his) father (because he said to himself) : " he will be terrible in battle by (his) wrath to (his) enemies ".

(V. 12.) From king Bhīma who had gained victories by (his) arm, **Lakkāmbā** (whose girdle was set with many gems), the jewel among women, obtained as a son prince **Chōḍa** who (was to exhibit) in future without effort the display of fortune, as the heavy earth, whose girdle are the oceans, (obtains) the growth of treasures, a happy conjuncture having been effected by the five auspicious planets.

(V. 13.) While this king Chōḍa displayed the splendour of a *rājakaṁsa* praised by the world, the surface of the earth became an ever-blossoming lotus-field (and obtained) perpetual joy.

(V. 14.) In reasoning, in (fulfilling) religious duties, in helping the people, in destroying the enemies of the country, the four royal sciences, after they have attached themselves to king Chōḍa, at last attain to their real purpose on the earth.

(V. 15.) Let the law of this king Chōḍa expand on the earth until (the end of) the *kalpa*—(of this king), whose liberality granted more wealth than the miserable ones had asked for, whose glory was adorned with virtues, whose companion was *Sarasvatī*, whose beauty was honoured by the noble ones, whose splendour, famous through his valour, took away the darkness of pride in the minds of (his) enemies.

(V. 16.) To the delight of (god) **Dharmēśvara** in the town of **Pañchadhāra** (of *Dharmēśvara*) renowned in the worlds, the glorious king Chōḍa, by whom the princes of the great **Shaṭkōṇa**-land are protected, had a *gōpura* (gate-way) erected at the eastern entrance (of the temple), brilliant by its charms, a new pleasure-hill, as it were, for the damsels in heaven, to behold (from there) the charming festivals (in the temple).

(V. 17.) In the park of the town where the bread-fruit, the *jambūla*,⁵ the cocoa-nut, the plantain, and the mango-trees nursed by him, who bears the name of king Chōḍa, are flourishing as if the five wish-giving trees had descended (from heaven) to witness his liberality.

¹ I.e., he killed them.

² Gōḍā is an abbreviation of Gōḍāvari, cf. e.g., Hēmachandra's *Abhidhānachintāmāni* 1084, *Rajhuvamśa* XIII, 35 (anu-Gōḍām), and the verse in Rudrabhaṭṭa's commentary on the *Vaṁśyaṇīyana*, quoted above.

³ The seven *samtānas* or *samtatis* are enumerated above, Vol. VI, p. 119, v. 15.

⁴ *Dvītiyā* is the second day of the bright fortnight. See e.g. *Ratnāvalī*, act II.

एषोऽपि शिरःपद्मं परिकल्पितं वि सविदेससुखादधीनं तथं समुत्पन्नो उदिदो विष सीहदिद्विदु चदरं श्रीदिध

पिपपपपपप ॥

⁵ *Jambūla* is *jambū* or the 'rose-apple'.

(V. 18.) This *gōpura* erected by king Chōḍa in the **Śaka year** that is unfolded by the **arrows** (5), the **arms** (2), the **Rāmas** (3), and the **Moon** (1), and (*for this reason*), as it were, in its innate strength, (the displaying of which is like that of Rāmachandra in whose arms there are arrows), shall flourish, together with the park, as long as the moon and the sun will last.¹

(V. 19.) May this holy Rājarājēśvara, who, always surrounded by five hundred *liṅgas*, is dwelling on Mount Nāgēndra, who by the ancients was formerly called Varasiddhaliṅga on account of his (*granting*) successes, (*but*) according to tradition later on Dharmēśa on account of his being gracious to the faithful Pāṇḍavas,² always protect king Chōḍa.

(V. 20.) Let this excellent *gōpura* publicly established together with a grove by the glorious king Chōḍa in the **Śaka-year counted by the arrows** (5), the **arms** (2), the **Rāmas** (3), and the **earth** (1) in the year **Svabhānu**, in (*the month of*) **Rādhā**, on the **sixth bright day**, on **Friday**, endure as long as the moon and the sun, for the repose of Pārvatī and Dharmēśa.

(Line 93.) Twenty verses.

NO. 26.—THE PANCHADHARALA PILLAR INSCRIPTION OF THE EASTERN CHALUKYA KING VISVESVARA : SAKA-SAMVAT 1329.

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Two inked estampages of this inscription were supplied to me by the late Mr. Venkayya through Prof. Lüders. The inscription is engraved on three faces of a pillar in the *kalyāṇa-maṇḍapa* in the Dharmaliṅgēśvara temple at **Pañchadhārāla** in the Vizagapatam district. The name of the engraver is **Dēvāchāri**.

The **characters** are Telugu not differing from those of the pillar inscription of King Chōḍa III of the Kōṇa dynasty, dated in Śaka-Samvat 1325 which has been published above.³ The following peculiarities, however, may be noted. The remark about the combinations *uḥa*, *dda*, and *sṭha* does not hold good for the present inscription. In the former, *da* and *dha*, *i* and *ī* could clearly be distinguished, in the latter, they are constantly mixed up.

The **language** is Sanskrit verse throughout; only at the beginning and the end there is some prose. In the beginning we have *Śrī-Viśvēśvarāya namaḥ*, which is an invocation to Śiva, the illustrious lord of the universe. At the end comes the passage *Hari-Hara-Hiraṇyagarbhā(ē)bhyaḥ namaḥ* which means 'adoration to Vishṇu, Śiva and Brahma', and is followed by the name of the engraver Dēvāchāri, written in Telugu as *Dēvāchāri-likhitamu*. The style is very similar to that of the foregoing inscription, from which one verse (v. 25) has been borrowed almost verbally. This is not surprising if we bear in mind that the former inscription is but four years older than the present. There can be little doubt that both originated from the same author.

¹ The word *prasara*, not found elsewhere at the end of a chronogram, seems to have been used on account of the *ślēṣha*; it means: development, development of power, power.

² With regard to the term *bhaktavatsala*, cf. Bilhana's *Vikramāṅkadēvacharita*—II, 50.

अलं बुलुक्छितिपालमखल प्रसेव विद्यायतु कर्कशं तपः ।

कमय्यपुत्रे त्वयि पार्श्वतीपतिः प्रसादनारी इति भक्तवत्सलः ॥

³ 'Away with mortification, thou ornament of the Chulukya princes, let cease the hard austerity. Pārvatī's husband, gracious to the faithful, will bestow an unheard-of favour on you.' Cf. also *Malabh.* I. 188, 22.

³ *Supra* pp. 155 ff.

In regard to **orthography**, it may be stated that after *anuvāra* and *ra* the doubling of consonants, unlike the preceding record, has not often been resorted to. The *visarga*, furthermore, is sometimes to be found where it is out of place (see vv. 19, 22, 25). Taking in view that it stands at the end of a verse, and once (v. 19) before a cæsura, we may take it as some sort of hyphen.

The proper **object** of the inscription is to record that the Eastern **Chalukya** king **Viśvēśvara** erected a *maṇḍapa* for the *kalyāṇa* festivals of the god Dharmēśa of **Pañchadhārāla** in **Śaka-Samvat 1329**, and that he set up an idol of Vishṇu in the **Upēndravara-āgrahāra** built by himself.

After an invocation of Gaṇēśa (v. 1) the inscription opens with some mythical ancestors of the Chālukyās. From Vishṇu's navel sprang Brahmā; he had a son Atri, from whose eyes the Moon arose. His eldest son was Budha. His son was Purūravas, and one of his descendants was Pāṇḍu (v. 2). His son was Arjuna (v. 3), his son Abhimanyu, his son Parikshit, his son Janamējaya (v. 4). From his race descended **Vishṇuvardhana** (v. 5) with whom we come to the historical ancestors of Viśvēśvara.

Vishṇuvardhana is said to have practised the life of an ascetic on the **Chalukya** mountain which I am unable to identify. It is also mentioned in the Korumelli plates of the Eastern Chālukya Mahārājādhirāja Rājarāja I Vishṇuvardhana¹ and also in a grant of Vīra-Chōḍa.²

In Vishṇuvardhana's race was born **Chālukya-Bhīmēśvara** [I]³ (v. 6). We are told that the Śiva temple **Kumārārāma**, being largely enriched with treasures by this king, was called after him **Chālukya-Bhīmēśa**. This temple is to be found even at the present time at Bhīmavaram near Cocanada in the Godāvari district.⁴ In other inscriptions this town is called Chālukyabhīmēśvara-pura, Chālukyabhīma-nagarī, or Chālukyabhīma-pura.⁵ That in former times the temple was named Kumārārāma we may gather from some unedited inscriptions where the town Bhīmapuram is called Kumārārāma or Skandārāma. In the Pithāpuram pillar inscription of Mallapadēva, dated Śaka-Samvat 1124,⁶ we are told, in contradiction to the passage in the present inscription, that Chālukya-Bhīma [I] himself founded the Śiva temple, called after his own name Chālukya-Bhīmēśvara. But there is no doubt that the account of the new inscription corresponds with the real fact.

From Chālukya-Bhīma's race originated king **Vimalāditya**,⁷ who is said to have ruled over the land lying between the Vindhya mountain and the sea (v. 7). The same is recorded of the Kōṇa king Chōḍa [I] in the Pañchadhārāla pillar inscription (v. 3), noticed above. Of course, they were princes who ruled over a small part of that country.

The son of Vimalāditya was **Rājamahēndra**, called Rājarāja [I] in other inscriptions.⁸ After him a town on the Godāvari is named **Rājamahēndra** (v. 8), which is identical with the modern Rajahmundry.⁹

¹ *Ind. Ant.*, Vol. XIV, p. 51, l. 25.

² *South-Indian Inscriptions*, Vol. I, p. 53, l. 22.

³ He is also called *Drōhārjuna* (*Ibid.*, Vol. I, pp. 32, 38, 42).

⁴ See above. Vol. IV, p. 227.

⁵ See above. Vol. IV, p. 227.

⁶ See *ibid.*

⁷ He was married to Kundavā, the younger sister of the [Chōḷa king] Rājēndra-Chōḷa [I] and daughter of the [Chōḷa king] Rājarāja [I] of the solar race. See *Ind. Ant.*, Vol. XIV, p. 50; *Ep. Ind.*, Vol. IV, p. 302; VI, p. 350.

⁸ See e.g., *Ind. Ant.*, Vol. XIV, p. 50.

⁹ See also above, Vol. V, p. 58, l. 23—*Rājamahēndranāmā(mnī) rājadhānī*. The town is called *Rājamahēndra-nagarī*, above, Vol. IV, p. 323, l. 33; *Rājamahēndra-nagara*, Vol. IV, p. 324, l. 42, Vol. V, p. 58, l. 27 and *Rājamahēndra-pattana*, Vol. V, p. 32, v. 4.

Rājamahēndra's son was **Kulōttuṅga-Chōḍa (I)**. In verse 9 we are told, "that he played with his majesty on the summits of the Sandal-Mountain, and against the horrible Pāṇḍya". As may be concluded from the Tamil inscriptions¹ of this king, the name Malayāchala (= Chanda-nāchala) refers to the territory of the Chēra king, generally called Malai-nāḍu. The modern designation of Malaya (or Malakōṭṭa) is Malabar. In this country, too, dwelt the five Pāṇḍyas.² Kulōttuṅga-Chōḍa's victory over the Pāṇḍya princes and king Chēra is very often mentioned in the Tamil inscriptions. In the same verse the king is called **Kēsarīn**, an abbreviated form of **Kēsarivarman** or **Rājakēsarivarman** of other inscriptions.³

So far we had to deal with princes, already known from other inscriptions. The remaining verses introduce new kings. From Kulōttuṅga-Chōḍa's lineage arose **Vijayāditya (v. 10)**, who was married to **Chandāmbikā (v. 11)**. His son was **Mallapadēva (I)** whose *biruda* was **Sarvalōkāśraya (v. 11)**. His wife was **Lakshmi (v. 12)**. From her he got a son, **Upēndra (I)** who, as verse 12 seems to hint, bore the two surnames **Karavālabhairava** and **Dharaṇivarāha**. He was married to **Gaṅgāmbā (v. 13)**. Upēndra's son was **Mallapadēva (II) (v. 13)**, who was married to **Chōḍāmbikā (v. 14)**. She bore him **Upēndra (II)** whose *biruda* was **Rājaśekhara**. He is said to have founded the town **Chōḍamalla** in honour of his parents (v. 14). His wife was **Mallāmbikā (v. 15)** and his son was **Kōppa** with the surname **Paragaṇḍabhairava (v. 15)**. He was married to **Gaṅgamāmbā (v. 16)**. Kōppa's son was **Upēndra (III)** who bore the *biruda* **Rājanārāyaṇa (v. 16)**. His wife was **Bimbāmbā (v. 17)**. From him originated **Manum-Ōpēndra (IV) (v. 17)**, to whose praise five verses (17-21) are devoted. He bore the three *birudas* **Rājaśekhara**, **Sarvajña**, and **Śaṅkara (v. 20)**. His wife was **Lakkāmbikā (v. 22)**. The son of **Manum-Ōpēndra (IV)** was **Viśvēśvara**, also named **Viśvanātha (v. 1)**, **Viśvabhūmiśvara (v. 26)**, **Viśvadharaṇibhartṛi (v. 28)**, **Viśvanṛipa (v. 29)**, and **Viśvēśa (v. 30)**. The record of his deeds must be considered the chief object of the present inscription. From verse 23 we learn that his *biruda* was 'Sarvalōkāśraya', verse 29 mentions another, viz., 'Rāyagaṇḍagōpāla', and verse 30 a third one, i.e., 'Dharaṇivarāha'. A historical fact is reported in verse 24. We are told that in the year which is counted after the *gatis* (5), the *arms* (2), the *śaktis* (3), and the *earth* (4), and which is called **Chitrabhānu (Śaka-Samvat 1325)**, king **Viśvēśvara** overcame the **Āndhra** army in the sphere of **Sarvasiddhi**, which town lies seven miles south-west to **Pañchadhārāla**. We do not know, however, the near circumstances of this event. Verse 26 records the erection of a *maṇḍapa* for the success of the *kalyāṇa*-festivals of the god **Dharmēśa** of **Pañchadhārāla**. According to Kittel's *Kannada-English Dictionary*, *kalyāṇa* is a 'festival' and especially a 'marriage'. This last meaning the word must have in the present inscription; for the god **Dharmēśa** is called '*pratyabdam pariṇētri*', 'he, who marries every year'. This marriage, certainly, was every year celebrated in this *maṇḍapa*.⁴ Verse 28 furnishes us with the exact date of this *maṇḍapa*: it was erected in the year, counting after the *nine* (9), the *arms* (2), the *Rāmas* (3), and the *moon* (1), i.e. 1329 of the *Śaka* era in the month of **Śuchi (Jyēṣṭha)**, on the seventh bright day, and Sunday. This corresponds to Sunday, the 12th June A.D. 1407.

The last verse (30) records that **Viśvēśvara** set up an idol of the god **Vishṇu** in the **Upēndravara-āgrahāra**, built by himself, and probably called after his father's name.

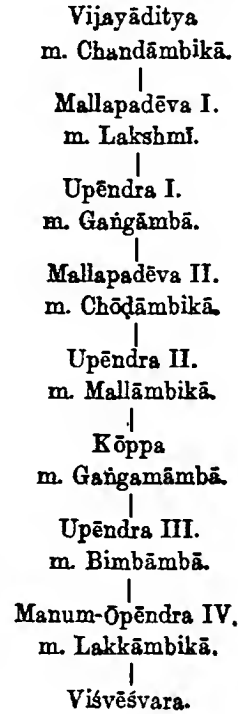
¹ See *South-Indian Inscriptions*, Vol. II, p. 2, 236.

² [This statement is incorrect.—Ed.]

³ See *ibid.*, Vol. II, *passim*.

⁴ [*Kalyāṇa-maṇḍapas* are meant for such marriages of gods and goddesses.—Ed.]

The pedigree of the new princes may be represented thus :—



TEXT.¹

[Metres : vv. 1 and 17, *Mandākrāntā*; vv. 2, 6, 23 and 25 to 28, *Sārdūlavikrīḍita*; vv. 3 and 30, *Indravamśā*; vv. 4, 5, 8, 14 and 18, *Upajāti*; vv. 7, 9, 13, 16, 20 and 21, *Anuṣṭubh*; vv. 10, 24 and 29, *Gīti*; vv. 11, 15, 19 and 22, *Indravajrā*; and v. 12, *Praharṣiṇī*.]

South Face.

- 1 श्रीविश्वेश्वराय नमः ।
- 2 श्रीसंह[र्षि] चिरमुत्त-
- 3 रां श्रेयसां स प्रतन्याञ्चाकु-
- 4 क्खानां कुलदिनरवेर्विश्वनाथस्य² रा-
- 5 ज्ञः ॥(1) मात्तादयं जनकशिरसखंद्रखंडे-
- 6 न युञ्जन् यस्तद्विम्बं विदधदिव संपू-
- 7 णमास्ते गजास्यः । १ । विष्णोर्नाभिसरोरु-
- 8 ङादुद्भवद्भ्राता तदात्मोद्भवोप्यत्रिस्तन-
- 9 यनोदितः शशधरस्तस्याग्रस्तुर्वुदः³ ।
- 10 तत्पुत्रः स पुनरुवा रघु'रवापंनावस-

¹ From ink-impressions.

² Read °नाथस्य.

³ Read °वुदः.

⁴ Read °रघुरवा°.

- 11 नाहितस्तदंशेषु गतेषु पांडुरजनि आ-
 12 पालचूडामणिः । २ । तस्यात्मजोभूदरिम-
 13 र्दनोर्जुनः कोदंडदंडाहतितुष्टशंकरः ।
 14 संप्राप्तवान् पाशुपतास्त्रमीश्वरात् को नाम
 15 तेनोपमितो नरेश्वरः । ३ । तस्याभिमन्युस्तन-
 16 यस्तदात्मजः परिचिदाशोदध^१ तस्य नंदनः । लो-
 17 केषु रेजे जनमेजयस्ततः कृते कळावैद्यववं^२-
 18 श्रजैः शुभैः^३ । ४ । तदन्वयेजायत विष्णुवह्-
 19 नः संवह्नो^४ राजकुलस्य संततेः । चक्रुक्षुशैले
 20 तपशा^५भिनंदिनैर्दुर्गाण्युताद्यैः कृतविक्रम-
 21 स्ततैः^६ । ५ । आसीदिंदुकुलाग्रणीर्जनपतिः चाकुक्षभो-^७
 22 मेश्वरस्तस्य चात्रपवित्रशैवपदवीवृत्तं विचित्रं भु-
 23 वि । तेनैवार्पितवैभवात् खलु सदा चाकुक्षभोमेश इत्याख्या-
 24 मापदपूर्विकाभिश्च कुमारारामभीमेश्वरः । ६ । तदं-
 25 श्यो विमलादित्यो दित्यपत्नारिविक्रमः । शशास यश-
 26 सा सांद्रा विंध्यसिंहतरां^८ दरां^९ । ७ । तदात्मजो
 27 राजनरेन्द्रभूवरो^{१०} भूत्याभवद्राजमहेन्द्र-
 28 नामकः । तदाख्यया राजमहेन्द्रसंजकं^{११} रम्यं^{१२}
 29 प्ररं^{१३} राजति गौतमीतटे । ८ । तस्य पुत्रः कुलोत्तम-
 30 चोडशिक्रोड तेजसा । चंडनाचलशृंगेषु चंडपां-
 31 श्ये च केसरी । ९ । दराणी^{१४}शस्तस्य कुले स्वकरजपद्मानुरा-
 32 गतात्पथ्या[त्*] । उदयादित्यसदृशा^{१५} विजयादित्याभि-
 33 दानपभुरभवत्^{१६} । १० । चंदांविक्कायां जनितः स
 34 तस्माद्राजार्चितो मल्लपदेवभूषः । यः सर्वलो-
 35 कान्त्रयतां प्रपदे मर्त्यैरमर्त्यैः पितृभिश्च तसैः । ११ ।

^१ Read °दासीदध.^२ Read शुभे.^३ Read तपसाभि°.^४ Read विंध्यसिंहतरां.^५ Read °संज्ञकं.^६ The *anuvāra* stands at the beginning of the next line.^७ Read चरणी°.^८ Read कळावैद्य° The *anuvāra* stands at the beginning of the next line.^९ Read °वह्नैः संवह्नैः.^{१०} Read °स्ततैः.^{११} Read चरां.^{१२} Read °पतिषादुक्ष°.^{१३} Read राजनरेन्द्र°.^{१४} Read पुत्रं.^{१५} Read °विजयानश्र°.^{१६} Read °सदृशी°.

PANCHADHARALA PILLAR INSCRIPTION OF THE EASTERN CHALUKYA KING VISVESVARA. SAKA-SAMVAT 1329.

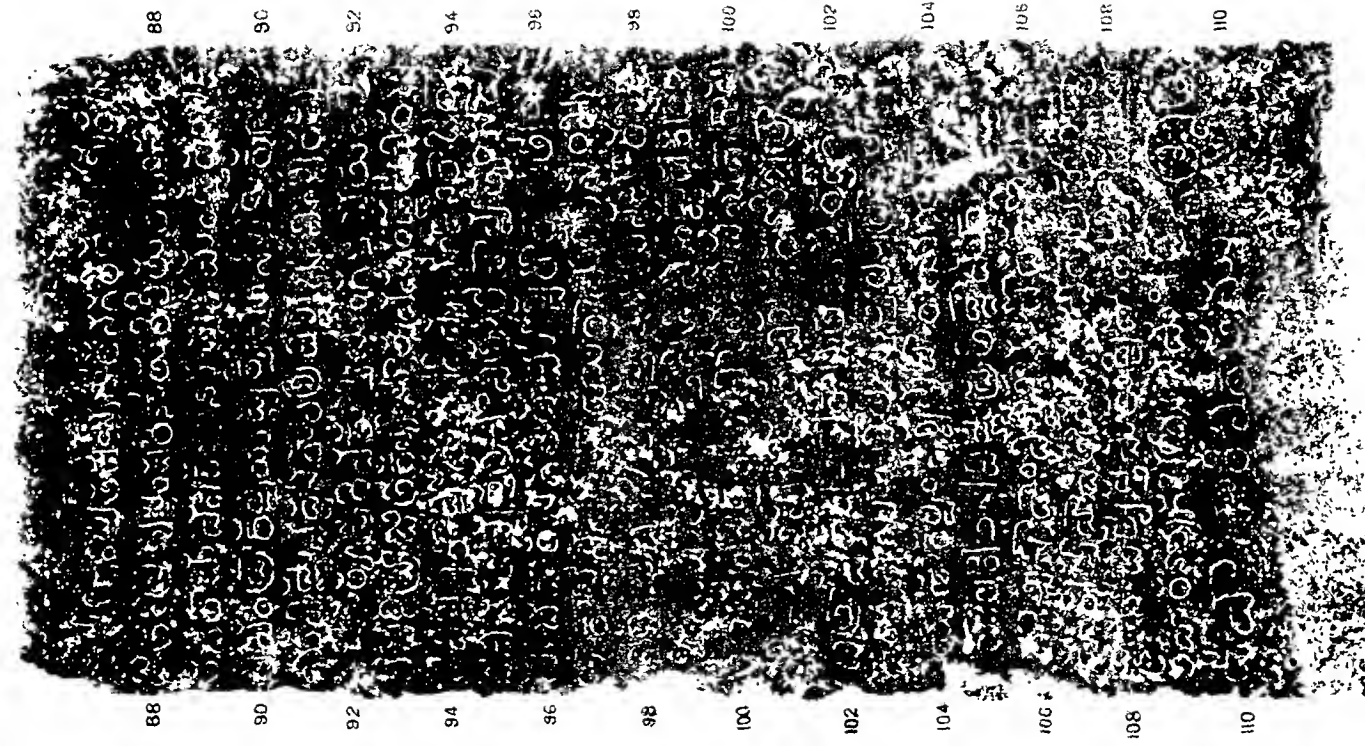
South Face.

೨ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೪ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೬ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೮ ನಯಮಂತ್ರವುಂ
 ೧೦ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೧೨ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೧೪ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೧೬ ನಯಮಂತ್ರವುಂ
 ೧೮ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೨೦ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೨೨ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೨೪ ನಯಮಂತ್ರವುಂ
 ೨೬ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೨೮ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೩೦ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೩೨ ನಯಮಂತ್ರವುಂ
 ೩೪ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೩೬ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೩೮ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೪೦ ನಯಮಂತ್ರವುಂ
 ೪೨ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೪೪ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೪೬ ಸುಖಮುಖಮಂತ್ರವುಂ

East Face.

೪೮ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೫೦ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೫೨ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೫೪ ನಯಮಂತ್ರವುಂ
 ೫೬ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೫೮ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೬೦ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೬೨ ನಯಮಂತ್ರವುಂ
 ೬೪ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೬೬ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೬೮ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೭೦ ನಯಮಂತ್ರವುಂ
 ೭೨ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೭೪ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೭೬ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೭೮ ನಯಮಂತ್ರವುಂ
 ೮೦ ಕೃಷ್ಣಾದಿವಿಂಶತಿಮಯಂ
 ೮೨ ರಾಜಕುಲಮಂತ್ರವುಂ
 ೮೪ ಸುಖಮುಖಮಂತ್ರವುಂ
 ೮೬ ನಯಮಂತ್ರವುಂ

North Face.



- 36 लक्ष्मीमल्लपनृपयोरुपेद्रभूपः सन्पुत्रो¹ निखि-
 37 लमवन् द्विरेव² भजे । शत्रूणां युधि करवालभै-
 38 खत्वं मित्राणामपि ³दरणीवराहकल्पं । १२ ।
 39 तस्माद्गंगावया लब्धः(व्यः) सूनुर्मल्लपदेवकः । कुं⁴-
 40 भिकूर्मकुम्भलोभारं भूमेर्वभार सः । १३ ।
 41 चोडाबिकामल्लपदेवयोः सुतः संरा(सम्मा)दुपेद्रो-
 42 जनि राजशेखरः । चकार पित्रोः परितृप्तये पुरं स
 43 चोडमल्लां(ल्ला)ह्वयमग्रहारकं । १४ । मल्लां⁵-
 44 चिकायामुदभूदुपेद्रात् कोप्यक्षितीशः प-
 45 रगंडुभैरवः । विद्याश्चतस्रो धरणीपतीनां स्वा-
 46 त्तं⁶ दधुस्तेन्⁶ विनीतवृत्तिना । १५ ।

East Face.

- 47 उपेद्रो गंगमावायां
 48 कोप्यभूपादजायत । स तु वि-
 49 श्वं(भ)रत्वेन्⁶ राजनारायणीभ-
 50 वत् । १६ । बिम्बांबायामजनि
 51 मजनि⁷ मनुमोपेद्रभूपोप्युपे⁸-
 52 द्रात् को वा तुल्यो जगति विधुषा⁹ तेन
 53 राजाचिंतेन । क्षात्रे धर्मो विनयगर्[द]-
 54 तेनूपदाने¹⁰ च दाने श्रौतस्मार्त्तस्मृ-
 55 शि च सरणी शाश्वते शैवतंत्रे
 56 । १७ । उपेद्रभूपेन शिवार्चनायां¹¹
 57 प्रभूतदीपत्वमुपेत्य पावकः ।
 58 सुपाचसुस्नेहभरेण तृप्तो ह-
 59 तं कथंचिद्भजते च¹² यज्वनां । १८ ।
 60 तेनाभिषिक्तस्य शिवस्य मूर्त्तेः¹³ पं-

¹ Read सपुत्रो.

² Read द्विरेव.

³ Read धरणी^०.

⁴ The *anusvāra* stands at the beginning of the next line.

⁵ Read स्तार्थः.

⁶ Read ०न्.

⁷ This मजनि must be dropped.

⁸ Read ०मोपेद्रभूपोप्यु^०. The *anusvāra* stands at the beginning of the next line.

⁹ Read विधुषा.

¹⁰ ०नूपदाने *metri causa* for ०नूपदाने ?

¹¹ The *anusvāra* stands at the beginning of the next line.

¹² Read स.

¹³ Read मूर्त्तः.

- 61 चामृतैर्निर्गक्तैः फणासु । पूतो भ-
 62 भूवेत्यनुमीयतेसौः¹ शेषो द्विजिह्वो-
 63 पि विषाननोपिः² । १८ । इहैवोपे-
 64 द्रभूभर्त्रे सारूप्यपदभाजनं । रा-
 65 जशेखरसर्वज्ञशंकरत्वमदाङ्गवः
 66 । २० । शस्तीपेद्रुपो यज्ञैः शतेना-
 67 पि सुदुर्लभं । शंभोखाप सायु-
 68 ष्यं शैवदीक्षाशतोत्सवैः । २१ । लक्षाब्धि-
 69 कोपेद्रमहौषयोरभूद्विश्वेश्वरो
 70 विश्वगुणोर्जितः सुतः । तेनान्वयावु-
 71 ज्व(ज्व)लितावदीव्यतां द्यावापृथिव्यावि-
 72 व तीव्रभानुनाः⁴ । २२ । शंभोर्मौळिवि-
 73 भूषणं कुलपतिः शीलं त्रिवर्गोचितं की-
 74 र्त्तिचंदनचर्चिका दशदिशां तेजोपि नीराज-
 75 ना । विद्यासीन्नि विद्धारश्मं विद्वदं य-
 76 त्सर्वलोकाग्रयो धीमंतः किमिव सुव-
 77 त्ति ननु तं चाक्रुव्यविश्वेश्वरं । २३ । वति-
 78 बाहुशक्तिभूमितिमपि गणयत्सर्व-
 79 सिद्धि(हि)पथभग्नं । सति चित्रभानुसाक्षिणि
 80 दरणीवराहाददावदंद्रबलं⁵ । २४ ।
 81 लिंगैः पंचशतैः कुबेररचितः प्र-
 82 ग्राजराजेश्वरः संसिद्ध्या⁶ वरशिध्दलिंग⁷
 83 इति यः पूर्वागमज्ञैः स्मृतः । पश्चा-
 84 त्पांडुवभक्तवत्सलतया धर्मेण इत्य-
 85 र्जितो नागेंद्रा⁸चलमंदिरः सदवनैः शं-⁹
 86 भुः समुज्जंभतेः(ते) । २५ ।

North Face.

- 87 तस्योदंश्चितपञ्चदा¹⁰रनगरीधर्मेश्वर[स्यो]-
 88 र्जितं प्रत्यब्दं परिणेतुरीशितुरिदं सं[जा]-

¹ Read भूवेत्यनुमीयतेसौ.

² [यज्ञशतेन would be a better reading.—Ed.]

³ Read धरणीवराहाददावदंद्रबलं.

⁴ Read नागेंद्रा.

⁵ Read °पञ्चदशार°.

⁶ Read विषाननोपि.

⁷ Read शंभोर्भानुना.

⁸ Read संसिद्ध्या.

⁹ Read वरशिध्द°.

¹⁰ The *anuvāra* stands at the beginning of the next line.

- 89 तचेतोभुवः । कल्याणोत्सवमंडपं सवि-
 90 भवं द्राकल्पयद्भक्तिमान्¹ चाकुक्षान्व-
 91 यविष्णुवर्द्धनं² कुलश्रीविश्वभूमेश्वरः ।
 92 २६ । पत्यादेरिव क्लृप्तमंगळचतुःशा-
 93 ले परिभ्राजिते कल्याणोत्सवमंडपे विरचि-
 94 ते विश्वेश्वरोर्वोभुजा । दिव्यामोदिनि राजरा-
 95 जविनुते वृद्धतश्चोविश्रुते पार्वत्या सह
 96 पंचदरमगरीधर्मेश्वरो राजते । २७ ।
 97 शाकान्दे नवबाहुरामशशिसंत्या-
 98 ते शुची भासिते सप्तम्यामिनवारभा-
 99 जि महितः संस्थापितो³ मंडपः । कल्या-
 100 णोत्सवसिध्तेय⁴ सविभवः⁵ श्रीपंचधारापु-
 101 रोधर्मेशस्य चकुक्षविश्वधरणीभर्त्ता वि-
 102 चित्रास्यदं । २८ । किं च तदुत्तरदिक्ष[मु]-
 103 दंक्षितसालं विशालमुत्तालं । प्राकल्प-
 104 यदाकल्पं विश्वनृपो रायगंडुगो-
 105 पालः । २९ । विष्णुप्रतिष्ठा(ष्ठा)मक-
 106 रोत्ससौदां(धां) विश्वेशभूपो धरणीवरा-
 107 हः । स्वापादितोपेद्रवराग्रहारे य-
 108 द्वर्मभिस्तृप्तमरुद्दिहारे । ३० । हरिह-
 109 रहिरण्यगर्भेभ्यो⁶ नमः । श्री श्री श्री
 110 देवाचारिलिखितमु¹⁰ [॥*]

TRANSLATION.¹¹

Line 1. Salutation to (the) Blessed (god) Viśvēśvara.

(Verse 1.) May He for a long time exceedingly advance the progress of the fortune of king Viśvanātha (Viśvēśvara), the sun of the race of the Chālukyas, (he) the Elephant-faced (Gaṇēśa), who combining his mother's (Pārvatī's) mirror with the half-moon on his father's (Śiva's) head is making full, as it were, that disc of the moon.

(V. 2.) From Viṣṇu's navel-lotus originated Brahmā whose son was Atri. From Atri's eyes arose the Moon whose eldest son was Budha. His son (was) Purūraṇas, whose enemies

¹ Read प्राकल्पयद्भक्तिमांदा^०.

⁴ Read वृद्ध^०.

⁷ Read °सिद्धये.

⁹ Read °हिरण्यगर्भेभ्यो.

² Read विष्णुवर्द्धनं^०.

⁵ Read पंचधार^०.

⁶ The letter म looks somewhat like च.

¹⁰ Read °लिखितमु.

³ Read क्लृप्त^०.

⁸ Read संस्थापितो.

¹¹ [See f. n. 2 on p. 162.—Ed.]

were afflicted and destroyed by (*the mere hearing of*) the noise of his chariot. When his descendants had passed away, Pāṇḍu the crest-jewel of kings was born.

(V. 3.) His son was Arjuna, the destroyer of his enemies, who pleased Śambhu (Śiva) by striking him with his bow-staff. Which king has been compared with him who received from the Lord (Śiva) the Pāsupata missile?

(V. 4.) His son was Abhimanyu, who had Parikshit for his son. His son was Janamējaya who shone in the world in the Kali age, which was purified by the descendants of the Lunar race.

(V. 5.) In his family was born **Vishṇuvardhana** who promoted the (*uninterrupted*) line of the royal family, to whom power was given by (*the deities*) Durgā, Achyuta (Vishṇu) and others, because they rejoiced over his ascetic life on the **Chalukya-mountain**.

(V. 6.) The most excellent prince of the Lunar race was **Chalukya-Bhīmēśvara**. His following of Śiva's doctrine purified by his qualification as a Kshatriya was famous in the world. (*Śiva here worshipped as*) Kumārārāma-Bhīmēśvara got, indeed, a new name of Chalukya-Bhīmēśa (*after him*), on account of the riches he always bestowed on him.

(V. 7.) His descendant **Vimalāditya**, whose valour was like that of the enemy of Diti's sons (Vishṇu), ruled the earth (*lying*) between the Vindhya mountain and the sea, and densely filled up by his fame.

(V. 8.) His son was king **Rājanarēndra**, (*who*) on account of (*his*) glory was called **Rāja-mahēndra**. With his name glitters the lovely town of **Rājamahēndra** on the bank of the **Gautamī** (*Gōḍāvarī*).

(V. 9.) His son **Kulōttuṅga-Chōḍa**, Kēsari¹ (**Rājakēsarivarman**), played by means of his majesty (*i.e.*, glory) on the summits of the Sandal-mountain (*Malaya*) and against the horrible **Pāṇḍya**.

(V. 10.) In his family was born a king whose name was Vijayāditya. Because of the lotus-like red colour of his finger-nails (*karaja*), he resembled the rising sun who has the redness of the lotus which is caused by his rays (*karaja*).

(V. 11.) From him **Chandāmbikā** bore king **Mallapadōva** who was honoured by princes and was the refuge of the whole world, because he satisfied men, gods, and his ancestors.

(V. 12.) **Lakshmi's** and king Mallapa's good son, prince **Upēndra**, attained, when governing the universe (*these*) two² (*things*): the state of being 'Karavālabhairava' (*i.e.*, terrible on account of his sword) in battles with the enemies, and similarity with 'Dharaṇivarāha'³ in the case of his friends.

(V. 13.) His son king **Mallapa**, begotten by him on **Garṅgāmbā**, bore the burden of the earth, (*otherwise borne*) by the elephants, the Tortoise, the mountains, and the Boar.

(V. 14.) From **Chōḍāmbikā** and king Mallapa was born the emperor **Upēndra**, the crest-jewel of kings.⁴ For the gratification of his parents he built as an *agrahāra* the town named **Chōḍamalla**.

(V. 15.) **Mallāmbikā** bore from Upēndra king **Koppa** *alias* **Paragaṇḍabhairava**. The four royal sciences attained their proper aim through him whose character was noble.

(V. 16.) **Garṅgamāmbā** bore **Upēndra** from king Koppa. Because of his sustaining the (*whole*) world, he became **Rājanārāyaṇa**.

¹ [as a lion.—Ed.]

² *deiv* is used instead of *diagam*.

³ The *biruda* Dharaṇivarāha was borne by king Viśvēśvara, as may be concluded from v. 24.

⁴ Probably, Rājasēkhara was a *biruda* of Upēndra.

(V. 17.) **Bimbāmbā** bore from Upēndra king **Manum-Ōpēndra**. Who in this world will equal that scholar, honoured by princes, in the *dharma* relating to the Kshatriya-tribe, known by 'discipline, in charity devoid of corruption,' in the knowledge of the Vēda and the tradition, and in the eternal Śiva-doctrine?

(V. 18.) The fire which in the worship of Śiva performed by Upēndra assumed the form of many lamps, and which was satisfied by plenty of good vessels with good oil,² cared but little for the sacrificial offerings of priests.

(V. 19.) From the fact that the five nectarian substances³ dropped on the hoods (of *Śēsha*) from Śiva's head, besprinkled by him (*Upēndra*), it is concluded, that the serpent *Śēsha* became pure, though he has two tongues (and) carries poison in his mouth.

(V. 20.) Already in this life *Bhava* (Śiva) gave to king Upēndra the state of being *Rāja-śekhara*, *Sarvajña* and *Śaṁkara*—Upēndra who was the receptacle of the condition of assimilation to the deity.⁴

(V. 21.) The famous king Upēndra got, by feasts in which there were a hundred of *Śiva-dīkshās*,⁵ union with *Śaṁbhu* (Śiva), very difficult to get even by one hundred of Vēdic sacrifices.

(V. 22.) The son of **Lakkāmbikā** and king Upēndra was **Viśvēśvara** endowed with all the virtues. Through him shone the two excellent families⁶ (of father and mother), as do the heaven and the earth through the powerful sun.

(V. 23.) Because his first ancestor was *Śaṁbhu's* (Śiva's) crest-ornament (the moon), (because) his behaviour was in accordance with the three *vargas* (*dharma*, *artha*, *kāma*), (because) his fame was the sandal-ointment of the ten regions, (because) his majestic lustre was a waving light (of the ten regions), (because) it was his pleasure to divert himself in the region of knowledge, (because) his *biruda* was *Sarvalōkāśraya*—can the wise ones adequately praise that *Chālukya Viśvēśvara*?

(V. 24.) The army of the **Andhras** defeated in the region (the town) of **Sarvasiddhi** (shattered by means of his complete success), reckoning after the *gatis* (5), the arms (2), the constituents (3), and the earth (1) (considering their resources, the strength of their arms, and the extent of the place), fled before *Dharaṇivarāha* (*Viśvēśvara*), the witness being (the year called) **Chitrabhānu** (when the sun was present as witness).

(V. 25.) The (god) *Rājarājēśvara* (in his temple) who formerly, being founded by *Kubērawith* five hundred (subsidiary) *līngas*, was, on account of the fulfilment of the desires (of the devotees) called *Varasiddhalinga*, by those who know the tradition (and who) later on, on account of His affection towards His worshippers, the *Pāṇḍavas*, was famous as *Dharmēśa*,—(this) *Śaṁbhu* (Śiva) whose abode is the **Nāgēndra-mountain** prospers through the aid (rendered) to the good.

(V. 26.) The pious *Viśvabhūmiśvara* (*Viśvēśvara*) of *Vishṇuvardhana's* family of the *Chālukya* race has built this magnificent and large *maṇḍapa* for the *kalyāṇa*-festivals⁷ of the worshipped⁸

¹ I am not sure if this translation is correct. As for *upadāna*, Apte, in the *Practical Sanskrit-English Dictionary*, gives: a gift made for procuring favour or protection, such as a bribe.

² Suggested meaning: satisfied by the profusion of his great love to very venerable persons.

³ Milk, curds, ghee, honey, and sugar.

⁴ *Sārūpya* is one of the four states of *mukti*: compare *Sāgujya* in the next verse.

⁵ The exact meaning of *Śivadīkshā*, which seems to signify a special ceremony, is unknown to me. Should *dīkshā* be used in the more general sense: self-devotion (to Śiva)?

⁶ In *Raghuvaṁśa* VI, 45 *Sushena* is called *āchāraśuddhōbhayaramāḍipam*.

⁷ Here, it seems, we are to suppose some local cult. Kittel in his *Kannada-English Dictionary* gives *kalyāṇa* = a festival (marriage). It is usual to celebrate the marriage of the god and his consort every year and this annual festival is called *kalyāṇotsava*.

⁸ As will appear from verse 16 of the pillar inscription of King *Chōḍa III* (*supra* p. 161) which gives '*lōkōdamchchita*.' '*amchadhāranagari-Dharmēśvara-prīṭayē*', *udamchchita* here is used in the sense of 'bright worshipped'.

Dharmēśvara of the town of **Pañchadhārāla** (of *Dharmēśvara*), who year by year is marrying (*Pārvati*),—the lord whose love (to *Pārvati*) has appeared.

(V. 27.) In the magnificent *maṇḍapa*, with four sacred halls constructed, as it were, by the lord of the mountain (i.e., *Himavat*), which has celestial perfumes and which is praised by the king of kings (*Kubēra*, in the other case) and famous on account of its being extolled by great men (*Indra*, in the other case)—(in this *maṇḍapa*), erected for the *kalyāṇa*-feasts by king *Viśvēśvara*, shines (the god) *Dharmēśvara* of the town *Pañchadhāra* with *Pārvati*.

(V. 28.) King *Viśva* (*Viśvēśvara*) of the *Chālukya* dynasty has erected (this) magnificent *maṇḍapa* as a beautiful abode of the glorious *Dharmēśa* of the town of **Pañchadhāra** (*Pañchadhārāla*) for the celebration of the *kalyāṇa*-festival in the *Śaka* year which is counted after nine (9), the arms (2), the *Rāmas* (3), and the Moon (1), in the bright half of (the month) *Śuchi* (*Jyēṣṭha*), on the seventh day, on Sunday.

(V. 29.) And king *Viśva* (*Viśvēśvara*), the *Rāyagaṇḍagōpāla*, has erected this magnificent (and) large temple with a beautiful hall¹ to the north, (which will endure) until the end of the *kalpa*.

(V. 30.) King *Viśvēśa* (*Viśvēśvara*), the *Dharaṇīvarāha*, installed (the image of) *Vishṇu* in a shrine in the **Upēndravār-āgrahāra** laid out by himself, (which is) the pleasure-ground of the gods who are pleased by the *Brāhmanas*' six *karmas*.²

(ll. 108-109.) Adoration to *Hari*, *Hara* and *Hiranyagarbha*. Hail! Hail! Hail!

(l. 110.) Engraved by **Dēvāchāri**.

No. 27.—A FRAGMENTARY PRATIHARA INSCRIPTION.

By D. B. DISKALKAR, RAJKOT.

The following note is prepared from an impression preserved in the Barton Museum at *Bhāvnagar*. The name of the place where the inscription of which this impression is a copy was found has unfortunately not been recorded, nor did anybody come across the record again. The impression measures 1'-6" in height and the breadth varies from 1' to 1'-2". The stone from which the impression was taken must have originally been more than double the size of the estampage. About 35 to 40 letters have been completely lost with the latter part of each line, as the gaps in the verses would show. The concluding portion of the inscription is, however, preserved in the impression under notice.

The record is written in characters of about the ninth century A.D., and exhibits certain peculiarities which are found in the western variety of the *Kuṭila* script. Attention may be drawn in particular to the forms of the following letters: *na* is sometimes made up of two parts, each joining the top line close to the other. Its left part consists of an open hook with a bend the right part being vertical. It can thus be easily mistaken for *ma* (cf. *na* in l. 11). Sometimes the right hand vertical line is absent (cf. *na* in l. 19). Palatal *śa* is also similarly seen divided in two parts, the vertical on the right and the double-looped limb on the left. The language of the record is *Sanskrit* and, except the invocation in the beginning and the names of the writer as well as the engraver at the end, the whole of it must have been in verse.

The inscription being represented only partially by the impression its contents cannot be known fully. But the following items of information may be noted: The record opens with

¹ [The text gives *sālam*.—Ed.]

² The six *karmas* or duties enjoined on *Brāhmaṇas* are: *adhyāyana*, *adhyāpana*, *yajana*, *yājana*, *dāna*, and *prati-graha*, or the six acts belonging to the practice of *Yōga* (Apte under षट्कर्माणि. *Fi*s not षट्कर्माणि meant here?—Ed.)

A FRAGMENTARY PRATHIHARA INSCRIPTION.



- 23 . . न्यस्य ॥ आसोऽमातामहस्य सिद्धादित्यस्य धीमतः[.] मूर्तिमानिव
पुष्पेषुः श्रीमानीश्वरसंज्ञितः ॥ मा
- 24 . . कारि भयनस्य निवेशमेष[.]*] ॥ यावत्किं'त्यविरामकालविस्रदाताहतिप्रे-
रितप्रोत्सर्पद्वन्द्वदाम्बुवाहनिवह . . .
- 25 .[ही] स्वकीर्त्युन्नतिः ॥ प्रशस्तिमकरोदेनां सर्व[ज्ञे]न प्रचोदितः शम्भुवर्म-
ति विख्यातस्तनयो देववर्म[णः]
- 26 [रंगला] .२. लिखितं ॥ उत्कोर्णा धर्मलाललकसूनुना ॥

No. 28.—AN ODD PLATE OF PARAMARA SIYAKA OF [VIKRAMA-]SAMVAT 1026.

By D. B. DISKALKAR.

This **copper-plate** was obtained from a copper-smith of **Ahmedābād** by some pleader of Kaira (in Gujarāt), who made it over to Muni Jinavijayaji of the Gujarāt Purātattva Mandir of Ahmedābād some seven years ago. The latter kindly handed it over to me for publication.

The plate, which is the **second half of a grant**, has two holes each measuring $\frac{1}{4}$ of an inch in diameter at its top at a distance of 7 inches from each other. They are meant for the two copper rings holding the two plates together. The rings are missing. All the edges of the plate are fashioned into rims to protect the incised portion which is in a good state of preservation. It measures 1'-1 $\frac{3}{4}$ " in length and 7 $\frac{1}{2}$ " in breadth, and contains ten lines of writing, the last one containing, in about three times larger letters, the **sign-manual** of **Śrī-Siyaka**. In the left hand lower corner of the plate is engraved the figure of a flying **Garuḍa** holding in his left hand a cobra and having his right hand raised to strike it, as is generally seen in the grants of the Paramāra rulers of Mālwā.

The engraver has done his work in a slovenly way. The letters are not straight but are seen inclined to the left or more often to the right. Their average size is $\frac{1}{4}$ " by $\frac{1}{4}$ ". There are a number of grammatical mistakes even in this small portion of the record. The *anusvāra* is many times left out. The **characters** are old Nāgarī current in the 10th century A.D. They agree with those of the copper-plate grants of the Paramāra rulers, Vākpati Muñja³ and Bhōja,⁴ but are rather different from those of the two Harsola⁵ plates of V.S. 1005 of Siyaka, who is identical with the Paramāra Siyaka of the present inscription. The **language** of the record is Sanskrit. As regards **orthography** nothing special is to be noted.

A larger part of the plate, from the first line to the eighth, is taken up by the five customary imprecatory verses, which are the same as in the grant of Vākpatirāja of V.S. 1031. The last two lines of the inscription contain an important historical information. The ninth

* Read °फि°.

³ *Ind. Ant.*, Vol. VI, p. 51, and Vol. XIV, p. 160.

⁴ They are being edited in this Journal.

² Better read लिखिता.

³ Above, Vol. XI, p. 181, and *Ind. Ant.*, Vol. VI, p. 53.

⁵ *Ind. Ant.*, Vol. VI, p. 51.

line gives the 15th day¹ of the dark half of *Āvina* of the [Vikrama] year 1026 as the date of the record, and mentions *Kaphapaika* as the *dāpaka* (or the person who caused the grant to be issued).

By the loss of the first plate we are deprived of that portion of the record which contained the details of the family to which *Siyaka* belonged. There is, however, no doubt that this *Siyaka* was the illustrious *Paramāra* king of *Mālwa*. The *Garuḍa* symbol found in the plates of the *Paramāras*, namely, *Vākpati* and *Bhōja*, is found here exactly in the same form, and the characters are similar. We can even say that the *Siyaka* of our plate is the father of *Vākpati Muṇja*, whose two grants of V.S. 1031 and 1036 have been discovered. The *dāpaka*,² moreover, in this grant and in the grant of V.S. 1031 is the same individual. We know that *Siyaka* had reigned at least up to the year 1029 of the *Vikrama* era, as the poet *Dhanapāla* of *Dhārā* says in verse 276 of his *Prākṛit Dictionary* called *Pāṭlacchī*, that he had composed the work for the sake of his sister *Sundarā* in V.S. 1029, when *Mānyakhēṭa* was looted by the people of *Mālwa*.³ This undoubtedly refers to the statement in the 12th verse of the *Udayapur prasasti* that *Śri-Harsha*, (another name of *Siyaka*), had invaded the dominions and looted the capital of *Khōṭṭiga*.⁴ The present grant, being dated in V.S. 1026, is three years earlier than that date and twenty-one years later than the *Harsola* plates.

A point which requires to be borne in mind here is that the present plate and the *Harsola* plates, which are the earliest known records of the *Paramāra* family of *Mālwa*, were discovered in the *Ahmedābād* district of *Gujarāt*. The *Harsola* plates show that the property granted by the king consisted of the same tract of *Gujarāt*. We have, therefore, reason to believe that the *Paramāras* were connected with *Gujarāt* in the early days of their power.

TEXT.⁵

1 सासान्यं चैतत्पुण्यफलं बुद्धास्त्रदंशजैरन्यैरपि भाविभोक्तृभिरस्यदत्तधर्मदायीय-

2 म[नु]गस्तव्य-पालमीयश्च [१*] उक्तं च भग[व*]ता व्यासिन[१*] * * *

3 to 8

[Five imprecatory verses.]

¹ It will be seen that the *tiṭhi* is given here as the 15th of the dark half, which is the *amāvāsyā* day of the month. In the *Harsola* grants of the same king, which are dated in V.S. 1005, the same *tiṭhi*, *amāvāsyā*, is expressed as the 30th of the dark half as is done now-a-days. It seems, therefore, that both the forms of expressing the *amāvāsyā* day were in use in the mediæval period. Out of the eighty *Valabhi* grants, for instance, in as many as nine places the *tiṭhi* is expressed in the former way.

² The word *dāpaka* has been read by the editors of *Vākpati*'s grants of V.S. 1031 and 1036 (*Ind. Ant.*, Vol. VI, p. 51, and Vol. XIV, p. 160) as *dāyaka* and combined with the preceding word *ājñā* as *सयमाज्ञादायकः*. But it is to be noted that the word *dāpaka* found in these grants and in the grants of V.S. 1005 and in the present grant stands for the usual word *dātaka* and the word *सयमाज्ञा* means, as the grants of V.S. 1005 clearly state *राज्ञाज्ञया*, 'by order of the king'. Both the expressions are quite separately given there thus—*दापकोच उद्धर योविषः । सयमाज्ञया लिखितं भावस्यनुषधरेष*. The word *dāpaka* conveys, I think, the same meaning as another word *kārūpaka* (a person appointed to look after the execution of the record) does. See *Ind. Ant.*, Vol. XIX, p. 62 n. 53, and *Ep. Ind.*, Vol. IX, p. 189.

³ *Ind. Ant.*, Vol. XXXVI (1907), p. 169.

⁴ From the original plate.

⁵ Read *पालमीयश्च*.

⁶ Above, Vol. I, p. 235.

⁷ Read *बुद्धा*.

२
 ४
 ६
 ८
 १०

五

- 9 * * * * सं १०२६ भाद्रपद वदि १५ [1*] खयमात्रा दापकसात्र श्रीकण्ठधैकः ।
 10 Garuda figure श्रीसीयकख खहस्तोयं ।

No. 29.—SIX INSCRIPTIONS FROM KOLUR AND DEVAGERI.

BY LIONEL D. BARNETT.

Kōlūr is a village in the Karajgi tāluka of the Dhārwar District, about 3 miles nearly west from Karajgi town, in lat. 14° 52' and long. 75° 27'. The name is ancient, and is that given to the village in the records here published. On the neighbouring village of **Dēvagēri**, anciently **Dēvamgēri**, I need only refer to Dr. Fleet's remarks in Vol. XI above, p. 1. The present series is now published for the first time¹ from ink-impressions which were prepared for Dr. Fleet, and on his lamented death passed into the British Museum. Four of them (Nos. A., C., D., and F.) are from Kōlār; the rest (B. and E.) are from Dēvagēri. They range in date from Śaka 967 to the reign of the Yādava Siṅghapa, in the first half of the 13th century A.D.

Kōlūr and Dēvagēri, together with the adjoining town of Kuḷēnūr, formed part of the *manneya* or seignior (something like the modern *inām*) of the district known as the **Bāsavūra Hundred-and-forty**, or **Hundred-and-forty of Bāsavūr**. In the present records, with the sole exception of No. C., this seignior is mentioned as being under the control of a dynasty of nobles who claimed to belong to the **Jimūtavāhan-ānvaya** or lineage of Jimūtavāhana and the **Khachara-vamśa** or Race of the Birds, and bore on their banners the figure of a **snake** (A., l. 18. F., l. 27). This refers to the legend dramatised in the drama *Nāgānanda*, attributed to Harshavardhana, and brings them into connection with the **Śilahāra** dynasty of the Southern Koṅkaṇ (circa 783-1008 A.D.), with the Northern branch of the same family, with **Goṅkadēva**, who was reigning at Tōṛḍāl in A.D. 1122,² and with the **Sēnavāra** or **Sēnamāra** family ruling in the Kaḍūr district of Mysore from about the end of the 7th century,³ all of whom claimed the same ancestry. This raises a point of peculiar interest. The *Nāgānanda* is one of the plays which the Chākya of Travancore are in the habit of acting at religious festivals.⁴ At first sight it seems strange that a Buddhist drama should be habitually performed by orthodox Hindus in honour of their gods; but the reason is now apparent. The scene of the *Nāgānanda* is laid on the Malaya Mountain, i.e. the Western Ghats of Malabar and Travancore; and its theme is indicated by the pedigrees of these three families. Hence either the plot of the drama was entirely fictitious, and these pedigrees were concocted on the basis of it; or else it embodies a genuine legend of Malabar or Travancore, which was the source of these pedigrees, either directly or through the medium of the drama. The former alternative seems to me to be quite untenable. The other alternative fully accounts for the facts,—both the pedigrees of these neighbouring families and the appearance of a Buddhist play in orthodox Hindu festivals. Hence I venture to draw the inference that the performance of the *Nāgānanda* is one of the few cases in which a Hindu play is definitively associated with an ancient legend of the place where it is enacted.

¹ No. E. is included in the Elliot Collection, on fol. 367a. of Vol. i. of the Royal Asiatic Society's copy.

² See *Dyn. Kāvar. Distr.*, pp. 439, 443, 450, 523, 536, 543; *Ep. Ind.*, Vol. XII, p. 252.

³ See *Ep. Carn.*, VI. Cm. 61, 62, 75, 76, 94, 95, Kp. 37.

⁴ See Pandit Ganapati Sastrī's preface to Vol. xlii of the *Trivandrum Sanskrit Series*.

A.—KOLUR INSCRIPTION OF THE REIGN OF SOMESVARA I: SAKA 967.

This is from a slab found in Kōlūr; but I can find no record of its site or other details. The inscribed area is 2 ft. 1½ in. wide and 4 ft. 10½ in. high.—The character is good Kanarese of the period; the letters in the upper lines are about ⅙ in. high, the rest about ⅙ in. The cursive *m* (above, Vol. XII, p. 335) appears in *ma[m*]gaḷa* (l. 45).—The language is Old Kanarese prose, except in the two Sanskrit verses on ll. 41-44. The *ḷ* does not appear; its place is taken by *ḷ*. Initial *p* is preserved. The spelling *-śchēdamum* for *-śchēdamum* (l. 39) is interesting: cf. Whitney's Sanskrit Grammar, § 227a, and Wackernagel, *Altindische Grammatik*, I, p. 154.


The record opens by referring itself to the reign of Trailōkyamalla-dēva (Sōmēśvara I) in ll. 1-4. Under him a certain functionary with the title of Rājagurudēva, of the Kādamba lineage, was governing the twelve towns which were administered for the benefit of the temple of Indrēśvara at Baṅkāpura (ll. 4-13); he is described as the 'guardian of the Koṅkaṇ' (l. 11), and much is said about his piety, valour, learning, and other merits. Next is introduced Kaliyammaraśa, of the Jimūtavāhana lineage and the Khachara race, who was administering the *manneya* of the Hundred-and-forty of Bāsavūr (ll. 14-23). He was a Jain by religion, the tutelary goddess of his family was Padmāvatī, and their banner bore the device of a serpent. He is also termed *Dāyiga-dallaḷam*, 'a trouble to Dāyiga,' apparently some potentate whom he had defeated (l. 21). Then follow the details of the endowment (ll. 23-34), by which Rājagurudēva granted some land to the temple of Kalidēvēśvara at Kōlūr, and Kaliyammaraśa assigned thirty houses to defray the cost of perpetual lamps in it. The writer of the record was Bāsavayya, and the sculptor Bammōja.

The date is given on ll. 26-27 as: Śaka 967, the cyclo year Pārthiva; Pausya-suddha 5, Sunday; the *uttarāyana-samkrānti*. This is irregular. The given *tithi* corresponded to Monday, 16 December, A.D. 1045; it ended at 12 h. 41 m. after mean sunrise on that day, and began 13 h. 1 m. after mean sunrise on the preceding Sunday. The *uttarāyana-samkrānti* occurred 23 h. 55 m. after mean sunrise on Monday, 23 December,—a week after the given *tithi*.¹

The places mentioned are: Roḍḍa (l. 8), Baṅkāpura (ll. 13, 27), the Hundred-and-forty of Bāsavūr (l. 22), Kōlūr (l. 28), Karage (l. 30), Ālakere (l. 30), the Varade river (l. 31), and the *tīrthas* (ll. 36, 37, 39). On Roḍḍa see above, Vol. VIII, p. 135n. Baṅkāpura is the modern Baṅkāpūr (see above, Vol. XIII, p. 168). On Bāsavūr and Kōlūr see above. Kōlūr was one of twelve towns administered for the benefit of the temple of Indrēśvara at Baṅkāpura. Karage may possibly be the modern town of Karajgi, which gives its name to the *tāluka*, and lies in lat. 14° 52' and long. 75° 30'. The Varade river must be the stream called "Verdā" on the Bombay Survey map: Kōlūr lies on its southern bank, and it flows thence westwards to the north of Dēvagēri and then turns southwards. There is a village named "Vardi" (so the Bombay Survey) on its bank in lat. 14° 47½' and long. 75° 20'.

TEXT.²

[The metres are as follows: verse 1, *Śālinī*; verse 2, *Anuṣṭubh*.]

- 1  Svasti samasta-bhuvan-āśraya Śrī-Pri(Pri)thvi-vallabha mahārājādhirāja(ja) paraś.
- 2 mēśva(śva)ra parama-bhaṭṭārakam Satyāśraya-kula-tīlakam Chāḷuky-ābharanam

¹ I have again to acknowledge my obligation to the late Mr. R. Sewell, who with his usual kindness checked my calculations for the dates in this series.

² From the ink-impression.

³ The engraver began this word with the syllable *dāi*, and then corrected it to *pa*.

- 3 śrīma[t*]-Traiḷōkyamella-dēvar sukha-[sam]kaṁtā¹-vinōdadim rājyam-geyyu-
 4 ttam-ire || ☉ Svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-prāṇ-ā-
 5 yāma-pratyāhāra-japa-samādhi-saṁpannar-Īśvara-p[ā*]da-kamala-
 6 bhri(bhṛi)mga sāhas-ottuṁgan-āśrita-jana-kaḷpa-vri(vṛi)ksha sa(śa)raṇ-āgata-suraksha
 7 nuḍid=ante māṛppam kūre kūrppam pratipanna-Mēruv-ēkaṁga-viran-Āsandhu(nda)-
 dhīram
 8 Vir-āvatāram vira-chūḍāmaṇi gōtra-chintāmaṇi Roḍ[d*]a-kaivāram Sai(Śai)va-
 prākāram sa(śa)ra-
 9 paripariṇata² niśāṁka-vairi-vri(vṛi)ṁdaka³-sa(śa)ra-sandhāna bāpa-sikshā-guru Kali-
 yuga-
 10 Drōṇāchāryya sarvva-sa(śa)stra-sā(śā)stra-viśāradam nārācha-Parasu(śu)rāma
 giri-durgga-bhaṁjā(ja)-
 11 n-Āmjanēya traiḷōkyā-raṁjanam kaṭaka-mābhīśam⁴ **Komkēṇa-rakshālam**
Kadamb-ānvaya-
 12 samuddharāṇa-nām-ādi-samasta-prasa(śa)sti-sahitam śrīmat Rājagurudēvar
 13 **Baṁkāpurad=Ind[r*]ēśvara⁵-dēvargg-āḷva pannerāḍum bāḍamam sukhadin=āḷuttam=**
 ire || ☉
 14 Svasti samasta-vasumatitāḷa-kshā(khyā)ta-Jimūtavāhan-ānvaya-bra(pra)sīta ba-
 15 ndhu-jana-kamal[i*]nī-rāja-haṁśa(sa) vidya[j*]-jana-vinōdam goṣṭhi-vinōdam Padmā-
 vati-labdha-va-
 16 ra-prasāda rāja-vidyā-parāyaṇa mūrtti-Nārāyaṇam samyakt[v*]a-chū-
 17 ḍamaṇi bhri(bhṛi)tya-chintāmaṇi pratāpa-mārttāṇḍa pagevara-gaṇḍa dīn-
 ānātha-ja-
 18 na-santa[r*]ppit-ānūna-dāna pannaga-dhvaja-vi(vi)rājamāna vidagdha-mugdha-
 19 vār[ā*]ṁganā-mcṛṛ-bhīrāma chalad-āṁka-Rāva(ma) Ji(Ji)na-pāda-paṁkaja-raja[h*]-
 20 pumja-piṁjarita-gātra par-āṁganā-putra sakāḷa-guṇa-gaṇ-ottuṁga
 21 māvana siṁga jita-vairi-saṁkuḷa Pāyiga-dallālam nām-ādy-ā(a)nēka-[nā*]m-ā-
 22 ḷāṁkritam⁶-samētan=appa śrīmat-Kalli(li)yammarasam Bāsavūram(ra)-nū-
 23 ra-nālvattara manneya[d=arasu-geyyuttam=iḷdu*]⁷ || ☉ Svasti yama-ni(ni)yama-
 svādhyāya-dhyāna-
 24 dhāraṇa-mō(mau)n-ānushṭhāṇā(na)-parayāṇa⁸-japa-samādhi-saṁppannarum anavara-
 25 ta-dharmma-chittarum=appa śrīmat Vāmarāsi(śi)-dēvara śiṣhyar=appa Mallikā-
 26 rjjuna-bhadāgge⁹ svasti Sa(Śi)ka-varsha 967neya Pārthiva-saṁvatsarada
 Pauśya(shya)-su(śu)ddha
 27 paṁchami Ādiyāra uttarāyaṇa-saṁkrāntiyanḍu Baṁkāpurad=Indrēśva(śva) ra-

¹ Read -saṁkathā-.

² Read -pariṇata. ³ The ānushṭhāṇā and da are not quite clear. ⁴ Possibly a mistake for -mābhīśam.

⁵ I have altered the spelling Indrēśvara to Indrēśvara, as the latter form appears below, l. 27, and in inscr. C., l. 8. On the other hand, the Hoṭṭūr inscription of Śaka 929 mentions a place called Indrēśvaragēri (l. 12); hence it is possible that both forms were in use.

⁶ Read -āḷāṁkriti-.

⁷ There seems to be a gap here; I have accordingly filled it up from inscription B., ll. 22-23; cf. *ibid.*, l. 8.

⁸ Read -parayāṇa-.

⁹ This may be corrected to -bhāḷāṛṅge, or -bhāḷāṛṅge, or -bhāḷāṛṅkarge. The first seems the most likely.

- 28 dēva[r*]gg=ā|va panneradum bādada baliya Kōlūra Kalidēvēśvara-dēvargge
 29 śrīmat Rājagurudēvaru dhār[ā*]-pūrvvakadim sarvva-namasyama=ā-
 30 ge biṭṭa Karageya baṭṭeyim temka Ālakereyimind=ūr=āmnaram¹
 31 paḍuval biṭṭa ere mattar=emṭṭi(mṭ)u dēgulada kōde(ḍe)yim paḍuva Varade-
 32 ya toreyim temkal biṭṭa kisu mattar=eraḍu antu mattar pattu [l*]
 33 Manneya Kaliyammarasaṁ nandā-divigege biṭṭa parisitrada manega!
 34 mūvattu sarvva-bādhā-parihāram=int=i dharmmamam pratipālisuvar [l*]
 35 Ī dharmmamam pratipālisid-ātagem² vijaya-śrīyūm ba|āyūm āro-
 36 gy-ābhividdhiyūm³=uttar-ōttaram=akku [l*] matta[m*] Kurukshētra Vāraṇāsi
 37 Prayāge Argghyatīrttham=erība mā(ma)hā-tīrtthagam|o|⁴=sāsira kavileya kōḍu[m*]
 kōlagumam
 38 paṁcha-ratnadol=kattisi mā(ma)hā-brāhmaṇargge nbhayamukhi goṭṭa phalam=akku
 [l*] Idan=āli-
 39 dh(d)-ātamege rōgam daridratvam santati-śchēdamum⁵ Vāraṇāsiyo|kōṭi
 kavileyum kōṭi
 40 brāhmaṇarum ek-kōṭi-tapōdhanarumam konda paṁcha-māba⁶-pātakam=akkum ||
 41 Sāmānyō=yam dha[r*]mma-sētu[r*]=nripānām kālē kālē pāṇiyo bhavadbbhiḥ [l*]
 42 sarvvān=ētām(n) chāgina⁷ pārthivēndrō(ndrān) bhūyō bhūyō yāchatē
 Rāmabhadraḥ [|| l*]
 43 Sva-datt[ā*]m para-datt[ā*]m vā yō harēti(ta) vasundarā⁸ [l*] sashṭhir⁹-varsha-
 sahasr[ā*]ṇi
 44 miśṭhayām¹⁰ jāyatē krimi¹¹ [||* 2*] Bareda sēnabōva Basavayya besa-ge-
 45 yda Bam[m*]ōja [l*] Ma[m*]gala ©

TRANSLATION.

(Lines 1-4.) Hail! When the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, king Trailōkyamalla, was reigning with enjoyment of pleasant conversations:—

(Ll. 4-13.) Hail! When he who observes the major and minor disciplines, scriptural study, meditation, spiritual concentration, suppression of breath, retraction of senses, prayer, and absorption, who is a bee to Śāvara's lotus-feet, possessing all titles of honour such as "lofty in courage, a tree of desire to dependents, a good guardian to seekers of his protection, an opponent (?) according to the word,¹² returning love for love, a Mēru in exaltation, a warrior of the body-guard, valiant as Āsanda [Vishnu], an incarnation of Vira [Virabhadra], a crest-jewel of warriors, a wishing-gem to his gōtra, a theme of praise to Rōḍḍa, a palace¹³ for Śaivas, skilled in (the use of) arrows, stringing arrows against troops of fearless foes, a master to teach archery, a Drōpachārya of the Kali age, accomplished in all weapons and books of instruction, a Paraśurāma with arrows, an Āñjanēya (Hanumān) in shattering mountain-fastnesses, delighting the three worlds, great lord of the camp (?), guardian of the Koṅkan, restorer of the Kadamba

¹ This word is corrupt.

² Read -ātamege.

³ On this spelling see Whitney's Sanskrit Grammar, §227a, and Wackernagel, *Altind. Gramm.* I, p. 154.

⁴ Read -mahā-.

⁵ Read śhasṭhim.

⁶ Cf. the phrase *śaṣṭi-ante gṛha*.

⁷ Read -ābhividdhiyūm=.

⁸ Read bhāginaḥ.

⁹ Read viśhṭhāyān.

¹⁰ Read viśhṭhāyān.

¹¹ Read krimiḥ.

¹² Read -tīrtthagam|o|.

¹³ Read vasundharān.

¹⁴ Read vasundharān.

¹⁵ Read krimiḥ.

¹⁶ [I would say 'rampart' instead.—Ed.]

lineage," the illustrious **Rājagurudēva**, was happily governing the twelve towns administered for (the benefit of) the god **Indrēśvara** of **Baṅkāpura** :—

(Ll. 14-23.) Hail ! While he who is sprung from the lineage of **Jimūtavāhana** famed over the whole earth, possessing many titles of distinction such as 'a royal swan in the lotus-lake of his kin, delighting in learned men, delighting in social circles, receiving the grace of boons from (the goddess) **Padmāvati**, versed in the science of kings, an incarnate **Nārāyaṇa**, a crest-jewel of goodliness, a wishing-jewel to servants, a sun of magnificence, a man of might to foes, satisfying by abundant gifts the miserable and forlorn, brilliant with the **Serpent-banner**, delighting the mind of witty and modest courtesans, a **Rāma** in the characteristic of constancy, having his limbs yellowed by the mass of pollen in the lotuses of the Jinās' feet, a son to other men's wives, exalted by the series of all virtues, a lion of his uncle, conqueror of a multitude of enemies, a trouble to **Ḍāyiga'**, the illustrious **Kaliyammaraśa**, was ruling the seignior of the **Hundred-and-forty of Basavūr**¹ :—

(Ll. 23-26.) Hail ! to **Mallikārjuna-Bhaṭṭa** (?), disciple of **Vāmarāśi-dēva**, who is versed in the major and minor disciplines, scriptural study, meditation, spiritual concentration, and observance of the vow of silence, who practises prayer and absorption, and is constantly inspired by godliness,—

(Ll. 26-27.) Hail ! on Sunday, the fifth day of the bright fortnight of **Pauṣya** in the cyclic year **Pārthiva**, the 967th (year) of the **Śaka** era, at the **uttarāyaṇa-samkrānti**,—

(Ll. 27-34.) For (the benefit of) the god **Kalidēvēśvara** of **Kōḷūr**, (one of the towns) included in the twelve towns administered for (the benefit of) the god **Indrēśvara** of **Baṅkāpura**, the illustrious **Rājagurudēva** with ponring of water granted on *sarva-namasya* tennre, eight mattar of black-loam land north of the road of **Karage**, west . . . from the **Ālakere** ; (and also) he granted two mattar of red land west of the wall (?) of the temple, south of the river of **Varade** : altogether ten mattar. The seignior **Kaliyammaraśa** granted for the perpetual lamps thirty houses in the precinct, immune from all conflicting claims. So they shall protect this pious endowment.

(Ll. 35-40 : a prose formula of the usual type.)

(Verses 1-2 : two common Sanskrit formulæ.)

(Ll. 44-45.) The town-clerk **Basavayya** wrote (the record). **Bammōja** executed (the order). Happiness !

B.—DEVAGERI INSCRIPTION OF THE REIGNS OF SOMESVARA II AND SOMESVARA III: SAKA 997 AND 1056.

This record was found on a stone at **Dēvagēri** ; but I have no information as to its site or character. The inscribed area is about 3 ft. 2½ in. high and 3 ft. 6½ in. wide. It contains two documents, in different hands, of which the second is imperfect at the end.—The character is **Kanarese** ; the letters vary in height from ½ in. to ¾ in. The cursive *m* (above, Vol. XII, p. 335) is used in *sampannar* (l. 9), *dharmmam* (l. 27), *kamma* (l. 28), *mattam* (l. 28) ; the palatal *ñ* appears in *pañcha-* (ll. 4, 6).—The language is Old **Kanarese**, except for the introductory **Sanskrit** verse. The archaic *ḷ* occurs in *iḷḍu* (ll. 11, 15, 23), *gaḷḍe* (l. 28), and wrongly in *kaḷchi* (l. 13) ; elsewhere it is changed to *ḷ*. Initial *p* is preserved, except in *hattakk-* (l. 17), and *Halama* (l. 29). The word *kottayum* on l. 20 (if I have read it aright) is singular. On *mattalu* (l. 28) cf. above, Vol. XIII, p. 168, and *Ep. Carn.* VII. i., Sk. 8, 61, 70, 71, 322, Hl. 7, 11, etc. Some words are of lexical interest, viz. *kāsaṭa* (l. 16), *maḷave* (ll. 16, 17), *kechchanappa* (ib.), and *ḍiṇige* (l. 17).

¹ There seems to be something lost here ; see above.

The first document, after referring itself to the reign of **Bhuvanaikamalla-dēva**, i.e. **Sōmēśvara II** (l. 3), mentions the General **Udayāditya**—a **Mahāsāmantādhipati**, high minister, commissioner for *hēri* and for peace and war, and steward of the household—as administering at the time the **Banavise Twelve-thousand** (ll. 4-5), while the **Mahāsāmantādhipati Kaliyammārasi**, of the **Jīmūtivāhana** lineage and **Khachara** race, styled 'a lion for **Rājāditya**' (apparently one of his family to whom he had rendered military services),¹ was governing the *manneya* of the **Bāsavura Hundred-and-forty** (ll. 5-8). The details of the grant then follow (ll. 8-21), according to which **Veṇṇamayya**, a general, minister, and controller of the *perijūka* taxes, together with the controllers of the two *bilkoḍe* taxes, assigned the proceeds of a toll on produce carried in a certain area to the temple of **Kaṅkaḷēśvara**² at **Dēvagēri**, the trustee being **Gaṅgarāṣi-Paṇḍita**.

The second document opens by referring itself to the ninth year of the reign of **Bhūloka-malla**, i.e. **Sōmēśvara III**, and introduces another **Kaliyammārasi**, a kinsman of the **Kaliyammārasi** mentioned above, perhaps his grandson, as governing the same seigniorship (ll. 21-23). A verse (ll. 23-25) states that this dignitary, who is here named **Kaliga**, made a gift of land to the same temple; and the details of this donation, of which the trustee was **Mallikārjuna-Paṇḍita**, are given in ll. 25-28. This is followed by a record of a donation by some merchants, of which only the beginning remains.

The date of the first record is given on ll. 11-12 as Śaka 997, the cyclic year **Rākshasa**; **Paushya-suddha 14**; **Sunday**; the *uttarāyana-saṁkrānti*; the *yōga vyatipāta*. In these details the only error is in the week-day. The given *tithi* corresponded to **Thursday, 24 December, A.D. 1075**, when it ended about 3 h. 12 m. after mean sunrise. The *uttarāyana-saṁkrānti* took place on the same day at 18 h. 10 m. after mean sunrise, the following Friday being reckoned as **Makara**.

The second record is dated on ll. 21-22 as: the 9th year of **Bhūloka-malla** (i.e. Śaka 1056 expired), **Ānanda**; **Paushya-suddha 11**; **Monday**; the *uttarāyana-saṁkrānti*; the *vyatipāta*. This is irregular. The quoted *tithi* corresponded to **Saturday, 29 December, A.D. 1134**, on which day it ended about 1 h. 37 m. after mean sunrise. On the other hand, the *uttarāyana-saṁkrānti* occurred according to the **Ārya-siddhānta** 28 m. after mean sunrise on **Tuesday, 25 December**. Mr. Sewell has pointed out to me that by the **Brahma-siddhānta** the *saṁkrānti* took place on **Monday, 24 December**, at 1 h. 20 m. after mean sunrise, the current *tithi* for that day being **Paushya śu. 7**. Apparently then the record has mixed up two distinct dates, namely **Paushya śu. 11 (Saturday)** and the *saṁkrānti* on **Paushya śu. 7 (Monday)**.

The chief places mentioned are: the **Bāsavura Hundred-and-forty**, l. 8, or the **Hundred-and-forty of Bāsavūr**, l. 22; **Dēvaṅgēri**, ll. 14-15; **Palavūr**, l. 15; **Eṇṇaya-Tammuge**, l. 15; **Barade**, l. 16; **Beḍabālu**, l. 27; **Maruḷeyana keṇṇa**, l. 27; **Chimuḍageṇṇa**, ll. 27-28; and **Arakeṇṇa**, l. 28. On **Bāsavūr**, **Dēvaṅgēri**, and **Barade**, see above. The other places I am unable to identify.

TEXT.³

[The metres are: verse 1, *Anuṣṭubh*; verse 2, *Utpalāmālā*.]

- 1 [Na]mas=tu[m]ga-si(śi)raś-chumbita⁴-cha[m]dra-chāmara-chāravē [||*] trailōkyam(kya)-nagar-ārambha-mūla-stambhāya Sa(Śa)mbhavē || [i*]
- 2 [Sva]sti samasta-bhuvan-āśraya Śrī-Pri(Pri)thvi-vallabha mahārājādhirāja paramēśvaraṁ parama-bhaṭṭārakaṁ Satyāśraya-kuḷa-tiḷaka[m] Chāḷukya-ā-

¹ [Ordinarily it may also imply that he was a lion to (i.e. vanquished) **Rājāditya**. The previous plate has *manēna śinga* (l. 21).—Ed.]

² This name is spelt on l. 14 **Kaṅkaḷēśvara**, on l. 24 **Kaṅkaṇēśvara**, and on l. 28 f. **Kaṅkaḷēśvara**.

³ From the ink-impression.

⁴ Read *chumbhi*.

- 3 bharaṇam śrīmat **Bhuvanaikamalla-dēva-jaya-rājya**=uttar-ōttar-ābhivri(vri)ddhi
pravarddhamānam=ā-chaṁdr-ārka-tāram-baram saluttam=ire [!*]
- 4 [Ta]t-pāda-padma-ōpajīvi samadhigata-pañcha-mahā-śa[bda-ma]hā-sāmantādhipati
mahā-prachanḍa-danḍanāyaka mahāpradhānam hēri-sa-
- 5 [ndhi]-vighrahi mane-verggaḍe danḍanāyakan=**Udayādityam Banavāse-pannirch-**
chhāsiramuman¹=ā|utt=ire [!*] Svasti samadhiga-
- 6 [ta]-pañcha-mahā-śabda-mahāsāmantam vijaya-lakshmi-kāntam samasta-vasumatitāla-
khyātam(ta)-**Jīmūtavāhan-ānvaya-prasā**(sā)-
- 7 [tam] bandhu-jana-kamalini-rāja-hamśa(sa) **Khachara**²-vaś-ōdbhavam Padmāvati-
labdha-vara-prasādam tyāga-vinōdam **Rājādityanasimga** śrīmat
- 8 **Kaliyammarasam Bāsavūra-nūra-nālvattarkkam** mann[e*]yamam sukhadin=arasa-
geyyuttam=ire © Svasti samasta-rājya-
- 9 bhara-nirūpita-mahāmātya-padavi-virājamāna mān-ōnnata prabhu-mamtr-ōtsāha-sakti-
traya-sampannar=appa śrīmad-danḍa-
- 10 [n]āyakam perjjumkada **Vēṇṇamayyamgaḷum** śrīmat-bilkode(ḍe)ya **Nāgavarm-**
mayyanum Chikka-Kētayyanum antu perjjumkav=eraḍu
- 11 [b]ilkode(ḍe)yavarum=i|du **Sa(śa)ka-varsha 997nēya Rākshasa-samvatsarada**
Paṇḍya-su(śu)ddha 14 Ādityavāram=uttarāyapa-
- 12 samkrāntiyu[m*] vyatipātamum kōḍid=andu Svasti yama-niyama-svādhyāya-dhyāna-
dhāraṇa-mō(mau)n-ānushṭāpa³-
- 13 parāyapa-japa-samādhi-sampannar=appa śrīmat **Gaṁgarāsi(si)-paṇḍitara** kālam
kaḷchi(rechi) -dhārā-pūrvvakam mā-
- 14 ḍi **Dēvaṁgēriya** Kamkaḷśvara-dēvargge dhūpa-dīpa-nivēdyakke biṭṭa dharmman=
ent=endade [!*] Śrīmat vadḍa-rāvulaḍa perggade **Bē-**
- 15 **chayyanum=i|du Dēvaṁgēriyalum Palavūralum Eleya-Tammm(amm)uge** modal=āgi
mūr-ūra talada bhaṇḍadolam paḍuvalu Maṁṇṇ(ann)a-
- 16 nḍiya poḷe mōḍalu Tamugeya Kaḷla-voḷe modal=āgi Baradeyim temka pōpa
bhaṇḍakke kāsataḍa maḷave irppattakk=ondu kechchan=a-
- 17 ppa nūla pāsina biṇigeya maḷave mūvattakk=ondu pattiya maḷave ayvattakk=
ondu davasada pēru hattakk=ondara suṁkamu-
- 18 maṁ vadḍa-rāvulam perjjumka eraḍum bilkode(ḍe)ya suṁkava[m*] pratipālisvar
[!|*] I(Ī) dharmmavam pratipālisidavar Prayāge Bā-
- 19 parāsi Kurukshētram **Argghyatirtthadolam** sāsirvvar vēda-pāragarige sāsira
kavileya kōḍum koḷagumam paṁcha-ratnadol=ka-
- 20 tṭisi koṭṭayum phaḷav=akku [!*] I(Ī) dharmmavam pratipālisadavam sāsirvvar vēda-
pāragarumam sāsira⁴ kavileyumam konda
- 21 paṁcha-mahā-pātakan=akkum © Svasti śrīmach-**Chāḷukya**⁵-**Bhūḷōka**[malla*]-
varshada **9nēy-Ānanda-samvatsarada** **Paṇḍya(shya)-su(śu)ddha 11**
Sōmavārad=u-
- 22 tātāyapa-samkrānti vyatipātad=amdu śrīman-mahāsāmantam **Kaliyammarasarū**
Bāsavūra nūra-nālvattaṭa mann[e*]ya-
- 23 d-arasu-gey[y*]uttam=i|du || Śr-Isvaran=appa **Khēchāra-kuḷ-ānvayan-i** **Kaliḡ-āvanīḡa**
māhēśvara-dīksheyam tanage māḍisi ko-

¹ Apparently what was intended was *Banavāse-pannirchchāsiramam*.

² Possibly *Khēchāra* - the first vowel is not quite clear.

³ Under the *r* is written *ā*.

⁴ Read -*ānushṭāpa* -

⁵ Read -*Chāḷukya* -

- 24 ṇḍu samasta-dēva-dēv-ēśvara-Kaṁkaṇṣivara-mahā-mahimamge nivāḍya-pājagam
śāśvatam=āge koṭṭan=akhiḷ-ōrvare ba-
25 ṇṇisaḷ=ndgha-bhūmīyam || [2*] Svasti yama-ni(ni)yama-svādhyāya-dhyāna-dhāraṇa-
mō(mān)n-ānushṭāna¹-japa-samādhi-
26 śīla-guṇa-saṁppannar=appa śrīmatu Mallikārjuna-paṇḍitara kalam karchchi dhārā-
pūrvvakam mādi bi-
27 tṭa dharmam=em̐t=em̐daḍe | Beḍabāla baṭṭeyim tamka | Maruṇeyana kereyim
mūḍa ere mattaru nālku | Chimu-
28 ḍagereya paḍuvāṇa deṣeyalu biṭṭa kisu mattalu araḍu | Arakereya keḷage
biṭṭa gaḷḍe kamma 50 [||*] Mattam Kaṁkaḷē-
29 [śvnu-d]ēva[r]ige [? pariś]ṭrada saṁipadalu Kisuva Halamē-seṭṭivāḷaru[m*]
Kalidēva-seṭṭiyum²

TRANSLATION.

(Verse 1.) Homage to Śaṁblu, beauteous with the yak-tail fan, that is the moon, kissing his lofty head, the foundation-column for the building of the city of the three worlds.

(Lines 2-3.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, king Bhuvanaikamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(Ll. 4-5.) While one who finds sustenance at his lotus-feet, the Mahāśāntādhipati who has obtained the five great (musical) sounds, great august General, High Minister, commissioner for affairs of *hīri*,³ peace, and war, steward of the household, the General Udayāditya, was ruling the Banavāse Twelve-thousand:—

(Ll. 5-8.) While—hail!—the Mahāśānta who has obtained the five great (musical) sounds, beloved of the goddess of victory, scion of the lineage of Jimūtavāhana famed over the whole earth, a royal swan to the lotus-pool—his kindred, born of the Khachara race, receiving the grace of boons from (the goddess) Padmāvatī, taking delight in liberality, a lion for Rājāditya, the illustrious Kāliyammārāsa, was governing happily the seignior of Basavura Hundred-and-forty:—

(Ll. 8-14.) He who is eminent in the office of high minister appointed for the administration of the whole kingdom, exalted in dignity, possessing the three powers of lordship, counsel and enterprise, the General Vennamayya (the controller) of the *perjjuṇka* taxes, and Nāgavarimayya and Chikka-Kēṭayya (the controllers) of the *bilkoḍe* taxes, that is to say, the controllers of the *perjjuṇka* and of the two *bilkoḍes*, in concert, on Sunday, the 14th of the bright fortnight of Pausya in the cyclic year Rakshasa, the 987th (year) of the Śaka era, coinciding with the *uttarāyana-saukrānti* and the *vyatipāta*,⁴ having laved the feet of Gaṅgarāṣi-Paṇḍita, who is versed in the major and minor disciplines, scriptural study, meditation, spiritual concentration and observance of silence, and practises prayer and absorption, granted with pouring of water a pious endowment for (the supply of) incense, lamps, and oblations for the god Kaṁkaḷēśvara of Dēvaṁgēri, to the following effect:—

(Ll. 14-18.) With the concurrence of Bēchayya, controller of the *vaḍḍa-rāvuḷa* taxes, (it was decreed that) they shall maintain both in Dēvaṁgēri and in Palavār in the case of the produce of the soil of Eleya-Tammuge and the rest of the three towns, a toll upon produce that is

¹ Read *-ānushṭāna-*.

² Of line 30 nothing is legible; and the rest of the record is lost.

³ See remarks in my paper on the Lakshmiśvar inscr. of Jagadīśamalla II, l. 21.

⁴ A *yōga* in which the sun and moon have the same declination.

carried south of Barade—beginning with the river of Mappandi on the west and the Kalla-river of Tammuge on the east—viz., one *maḷave* upon every twenty of *kāsaṭa*, one *maḷave* upon every thirty of *binige* of red (?)¹ thread, one *maḷave* upon every fifty of cotton-pods, one load upon every ten of grain, (as) a toll of the *vaḍḍa-rāruḷa*, the *perjjuṇka*, and the two *bilkodes*.

(Ll. 18-21 : a prose formula of the usual type.)

(Ll. 21-23.) Hail! At the *uttarāyana-saṁkrānti* on Monday, the 11th of the bright fortnight of Pausya in the cyclic year *Ānanda*, the 9th (year) of the Chālukya-Bhūḷō-kamalla era, in the *vyatipāta*, while the *Mahāsāmanta* *Kaliyammarasa* was governing the seigniorship of the Hundred-and-forty of Bāsavūr :—

(Verse 2.) This prince *Kāṭiga*, of the lineage of the Khēchara family, a lord of fortune, having caused to be performed for himself the Māhēśvara consecration, bestowed in perpetuity, with the approval of the whole earth, good land for the great glory of Kaṅkapēśvara, the lord of all gods of gods, and for his worship with oblations.

(Ll. 25-28.) 'Hail! Having laved the feet of Mallikārjuna-Paṇḍita, who has the merit of practising the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of silence, prayer, and absorption, he granted with pouring of water a pious endowment, as follows: four *mattar* of black-loam land south of the road of Beḍabāḷu, east of Maruḷeya's Tank; two *mattal(r)* of red land he granted on the west of the Chimuḍagere; 50 *kamma* of paddy-field he granted below the Arakere.

[Translation of the latter part of l. 28 and l. 29 is omitted here, apparently because the sense is not complete. As they stand, we might render them thus:—Further, to the god Kaṁkāḷēśvaradēva, Kisuva Halamā-seṭṭivāḷa and Kalidēva-seṭṭi in the vicinity of the enclosure.—Ed.]

C.—KOLUR INSCRIPTION OF THE 4TH YEAR OF VIKRAMADITYA VI.

This record was found on a fragment of a slab in the temple of Dhavaḷēśvara at Kōḷūr, concerning which I have found no further details. The upper half is very imperfectly preserved. The maximum height of the inscribed area is about 3 ft. ; the width is 2 ft. 3 in.—The character is a fair Kanarese of the period, the letters varying in height from $\frac{1}{2}$ in. to $\frac{3}{4}$ in. The cursive *m* (above, Vol. XII, p. 335) occurs in [*pa*]mcha-mahā°, l. 9, ma[hāsē]nāḍipati, l. 11, and paḷama°, l. 28. The language, except for the concluding Sanskrit verse, is Old Kanarese. The initial *p* is changed to *h* only in *hattiya*, l. 25. The archaic *ḷ* is preserved in *iḷḷu* ll. 17-18, and is written irregularly in *karchhi*, for *karchhi*, l. 21; elsewhere it has been replaced by *ḷ*. The words *khēnikāra*, l. 17, *binige*, l. 24, *kechchanappa*, l. 24, and *maḷave*, ll. 24-25, are of some lexical interest.

The record, so far as it is preserved, begins by referring itself to a time when Trailōkya-malla-dēva was reigning over the Nolambavādi Thirty-two Thousand and the Śāntaḷige Thousand (ll. 1-6). This is probably Jayasimha III, the younger brother of Vikramāditya VI, on whom see *Dyn. Kanar. Distr.*, p. 453. Then, after a mutilated reference to some religious dignitary who was administering the demesnes of the god Indrēśvara of Bāṅkāpura (cf. above, A., ll. 12-13), we learn that at the same time a *manneya*, probably the Bāsavura Hundred-and-forty, was under the government of a *Mahāsāmanta* whose name is lost, but was probably *Kaliyammarasa* (ll. 6-10), while the General *Baladēvayya*, a devotee of the Jain church, was ruling the Banavāse Twelve-thousand and controlling the *kīḷ-vaṭṭe* section of the *vaḍḍa-rāruḷa* taxes (ll. 10-13), the General *Bammadēvarasa* was controlling the *perjjuṇka* and the two *bilkode* taxes of the Banavase Twelve-thousand (ll. 13-15), the *pergaḍe* Chāvanna, also a pious Jain, was *khēnikāra* of the *vaḍḍa-rāruḷa* (ll. 15-18), and Dāsa-Gāyunda and Rāja-Gāyunda were serving as *gāruṇḍas* of Kōḷūr (l. 18). Next comes the date (ll. 18-20), followed

¹ Possibly *kechchanappa* is connected with *kechchane*, 'redness'; but it may equally be connected with *kechchu* in the sense of 'warp'.

by details of an endowment for the temple of the god Grāmēśvara, the "Village Lord", of which the trustee was a certain Kannadāchārya, and under which a toll identical in its rates with that specified in B., ll. 16-17, was to be levied on certain produce of the soil in Kōlār and Aggalajūr under the provisions of the above-mentioned four taxes, and applied for the benefit of the temple (ll. 20-26).

The date is given on ll. 18-20 as : the 4th year of the Chālukya-Vikrama era, Siddhārtha ; Paushya amāvāse, Sunday ; the *uttarāyana-samkrānti* ; the *vyatipāta* ; an eclipse of the sun. This again is somewhat irregular. The given *tithi* corresponded to Thursday, 26 December, A.D. 1079, ending about 3 h. 7 m. after mean sunrise. The *uttarāyana-samkrānti* occurred 19 h. after mean sunrise on the preceding Tuesday, i.e. at 1 a.m. on Wednesday, 25 December, which was hence reckoned as 1 Makara. The eclipse of the sun actually took place on Thursday, 26 December, as stated : see *Indian Calendar*, p. 122.

The following place-names occur : the Nōlambavādi Thirty-two-thousand, ll. 4-5 ; the Sāntalige Thousand, l. 5 ; Baṅkāpura, l. 8 ; the Banavase Twelve-thousand, ll. 12, 14 ; Kōlār, ll. 18, 22 ; Aggalajūr, l. 22 f. ; Karage, l. 23 ; the *tirthas*, ll. 26, 27, 29. Nōlambavādi lay somewhere about Bellary. Sāntalige was in the west of Mysore or thereabouts (*Dyn. Kanar. Distr.*, p. 306, n. 5). On Baṅkāpura see Vol. XIII, p. 168 ; on Karage, see above.

TEXT.¹

[The metre of verse 1 is *Anuṣṭubh*.]

- 1 [śa]-
- 2 [ra]n-āgata-rakshāma[ni]
- 3 gajāgarājam
- 4 . śrīma[t*]-Trailōkyamallavēr² Nōla[m̐bavādi-mūva]-
- 5 [tti]rchchāsīramumam Sāntalige-[śāsīramu]-
- 6 mam sukha-samkathā-vinōdadim r[ājya]m-geyyuttam-ire || Svasti yama-niyama-
dhyāna]-
- 7 dhāraṇa-mō(mau)n-ānuṣṭhāna-japa-samādhi
- 8 Baṅkāpurad=Imdrēśvara-dēvargg-ā[va] Gorava(?) [samadhigata]-
- 9 [pa]mcha-mahāsa(śa)bda-mahāsāmantam śrīmatu [Bāsavura-nūṇa-
nālva]-
- 10 [ttara] manneyad=arasu-geyyut[t*]am-ire || Svasti
- 11 ma[hāśe]nādi(dhi)patī mahā-prachamḍa-damḍanāyaka Jina-charaṇa-kamala-bhri(bhri)m-
ga [damḍa]-
- 12 [n]āyaka Baladēvayyam[ga*]lu Banavase-pannirchchāsīramumam vadḍa-rāvula-
- 13 [da ?] kīl-vatṭeya suṅkaman=anubhavisuttam-ire || Śrīmad-danḍanāyaka Beṭṭi-
[mayyam ?]-
- 14 gaḷa magam Bammadēvarasaru Banavase-pannirchchāsīrada perjjumkamum
eraḍu[m̐ bi]-
- 15 lkeḍeya suṅkaman=anubhavisuttam-ire || Svasti samasta-guṇa-sampanna nuḍid-
am-
- 16 t-ennam sujan-aiyka-mitra gōtra-pavitra Śrīta-jana-kalpa-vri(vri)ksha bandhu-jana-
chintāmaṇi Po .
- 17 ttiya siṅga Jina-charaṇa-kamala-bhri(bhri)mga śrīmatu vadḍa-rāvulada khēṇikāra
perggaḍe Chāvannanu[m̐-i]-
- 18 ldu || Śrīmatu-Kōlu(lū)ra Dāsa-gāvundānum Raja-gāvundānum gāvund-
geyyū(yu)ttam-ire || Chālu[k]ya-
- 19 Vikrama-varsha 4neya Sidh(d)dhārththa-samvatsarada Paushyad-amāvāse Ādityavā-
ram=uttar[ā]-

¹ From the ink-impression.

² Read Trailōkyamalla-dēvar.

- 20 yaṇa-saṁkrānti vyatipāta su(ū)ryya-grahanaḍandu Grāmēśvara-dēvargge dhūpa-dipa-
 21 nivēdyakke Kannaḍāchāryyara kālaṁ karḷchi dhārā-pūrvvakam=āgi biṭṭa dharm-
 mam=ent=enda[de]
 22 Vadḍa-rāvuḷa perjṇmka eraḍṇm bilkoḍe antum(ntu) nālkuṁ sumkadalum=āgi
 Kōḷūr=Aggaḷa-
 23 jāra Karageya taḷa-bhaṇḍamu[ni* ?] ā yeraḍuṁ poḷege barpp=aḍḍa-vaṭṭeya
 khāsa-
 24 ṭada maḷave irppattakk=ondu kechchan=appa nūla pāsina biṇigeya maḷave
 25 māvattakk=ondu hattiya maḷave ayvattakk=ondu dadasada pēru i[r*]ppa-
 26 ttakk=ondu [[*] Int=i dharmmamam pratipālīsīdavaru Vārapāsi Gu(Ku)rṇkshētra
 27 Prayāgeyā(yo)l=sāyira kavileya kōḍuṁ koḷagumaṁ paṇicha-ratnadoḷu kaṭṭi-
 28 sī(si) vēda-pāragar=appa sāsīrvvaru brāhmaṇargge mahā-dānam-gōṭṭa pa(pha)ḷam=
 akku ||
 29 ī dharmmamam=aḷidaṁ Vārapāsi Kurukshētradoḷ sāsira kavileyuṁ sāsira brā-
 30 hmaṇaran=aḷida paṇicha-mahā-pātakan=akku || Sva-datt[ā*]m para-datt[ā*]m vā
 yō harēti(ta) vasn-
 31 ndharām shashthi(shṭim)-varsha-sahasrāṇām(ṇi) mi(vi)shṭhāyām jāyatē krimi¹ ||
 [1*] ☉

D.—KOLUR INSCRIPTION OF THE 10TH YEAR OF VIKRAMADITYA VI.

This mutilated fragment is from a stone found at Kōḷūr, regarding which I have no details. It contains only the right-hand half of the record. Its height is about 3 ft. 5½ in.; its width at l. 1 is 12¼ in., and at l. 32 (the last line) 17½ in. The character is fair Kanarese of the period and the letters vary between ⅞ in. and ½ in. The language is Old Kanarese, except in the formal Sanskrit verses on ll. 24-27. The *ḷ* is used irregularly in *kamaḷa* and *sakaḷa* (l. 5), and in *neguḷḍaḷu* (l. 14); elsewhere it is replaced by *ḷ*. We find the archaic participle *pratipālīsidomge* (l. 27) in a formula beside the later form *aḷīdavaṁge* (l. 29).

The record refers itself in ll. 1-3 to the reign of Tribhuvanamalla-dēva, i.e. Vikramaditya VI, and then mentions in ll. 3-7 Rajagurudēva (compare above, inscr. A.) as administering twelve towns, probably those comprised in the diocese of Indrēśvara of Baṅkaṇapura. Next appears again Kaliyammaraṣa, who figures in inscription B. (ll. 8 and 22), as governing the manneya of Bāsavura. After the date (ll. 12-13) begins a series of *kāṇḍa* verses in praise of Basava and Kētamalla and their family, though of the latter only one name is preserved, viz. that of their grandmother (?) Bāgaṇabbe (l. 14). To judge from the words *Ō(Au)ragakuḷa-tiḷakam* on l. 13, this family also belonged to the Jīmūtavāhana lineage. One or both of these men held the office of *gāvunḍa* in Kōḷūr (l. 18), and won the favour of Kaliyammaraṣa (l. 19), who was pleased because Basava risked his life (literally, 'gave his head') in his service, and accordingly made a religious endowment (ll. 19-22). The document was drafted by Maḷapayya, the teacher of Kētamalla, and was engraved by Kālōja (ll. 31-32).


The date is given in ll. 12-13 as the 10th year of the Chāḷukya-Vikrama era, Krōdhana, Thursday, the month and fortnight being lost. The year Krōdhana corresponded to A.D. 1085-6.

The only decipherable place-names are: the Bāsavura Hundred-and-forty (l. 11); Kōḷūr (l. 18); and the *tirthas* (l. 27).

¹ Read *krimiṣ*.

TEXT.¹

[The metres are as follow : verses 1-7, *Kanda* ; verses 8-9, *Anushubh.*]

- 1 [Svasti samasta-bhuvan-āśraya Śrī-Pṛithvi-vallabha mahār]ājādhirāja paramēśvara
parama-
- 2 [bhaṭṭarakam Satyāśraya-kuṣa-tīlakam Chāḷuky-ābharāṇa]m śrīma[t*]-Tribhuvana-
malla-dēvaru sukla-
- 3 [saṁkathā-vinōdadin rājyaṁ-geyyuttam=ire | Svasti yama-nīyama-ev]ādhyāya-dhyāna
dhārāṇa-mō(mau)n-ānu-
- 4 [shṭhāna] budha-jana-prasamnnarum
dharmma-latā-
- 5 vā-kamala(la)-mārttaṇḍarum
sakaḷa(la)- 
- 6 sāra-viratarum chāritra-niratarum
śrīma-
- 7 viṇḍarum=appa Rājagurudēvaru panneradum
bāḍamaru
- 8 [Samadhigata-pa]mcha-mahāśabda-mahāsāmantam
vijaya-
- 9 [lakshmi-kānta] Jimūtavāhan-ānvaya-prasūta
bandhu-jana-
- 10 [kamaḷini-rāja-haṁsa] [Padm]āvati(tī)-labdha-vara-prasāda tyāga-vinōda
biruda-
- 11 [manneya-mada-nivāraṇa(?)] śrīmat Kāliyam[m*]arasa[r*]
Bāsavura-nūṇa-nāḷva-
- 12 [ttara manneyad=arasu-geyyuttam=ire (?)] | Svasti śrī]mach-Chāḷukya-Vikrama-
varshaṁ loneya Krōdha-
- 13 [na-saṁvatsara] [Br]i(Brī)haspativārad=andu || Ō(An)raga-kuṣa-tīlakam²
prabhu Vi(Vi)r-ā-
- 14 [vatāra] [r]uha-lōchane negaḷdaḷu(lu) dhāriniyol
Bāgaṇabbe
- 15 [1*] y=ananta-guṇam bhuvana-bha[raṇa]-jana-vinutām
śrī-kāntam
- 16 shṭa-nivāsa || [2*] Āta Sītege
do[r]e
- 17 yasa(śa)r=jjaniyisidar=nniti-vida[r*] Basava-
Kētama[1]la-
- 18 [3*] r=Kōḷūroḷ gāvunḍu-geydu sukhadin=
iral=pati-kāra-
- 19 mam mechchi Kāliyam[m*]arasam dayeyi || [4*]
Enage tale-go-
- 20 [tt] n=emdu Kāliyam[m*]arasam manam=osed=
eraḍum kēriya mane-
- 21 itta || [5*] Vighrahadol tale-gottī(tta)n=udagra-baḷam
Basava-

¹ From the ink-impression.

² The syllables *tīḷa* have been omitted from their proper place and inserted in smaller letters at the end of the line, with crosses to mark the omission.

- 22 [gra]hadimdañ samasta-parigraha¹=ā-cha[m*]-
dra-tāram=amt=āg=itta || [6*]
23 m̄g=adu piridum puṇyam=artthad=ā(a)pēkshateyimd-
idan=aḷidava-
24 ridu naḍege naḍevavar=ella || [7*] Sva-datt[ām*]
para-danta(ttām) vā yō ha-
25 [rēta vasundharām [*] shashṭimv-a]rsha-sahasrānām(ṇi) mi(vi)shṭhāyām jāyatē
krimi² || [8*]
26 [Sva-dattād=dviguṇam puṇyam p]ūrvva-datt=ānupāli(la)nam [*] pūrvva-datt-
āpahārēṇa sva-dattam nis(sh)phalam bha-
27 [vēt ||] [9*] maryyādeyam tappade pratipālisidomge
Vāraṇāsi Gaṇge Kuru-
28 [kshētradoḷ sāsira]-kavileya kōḍum koḷagumam pañcha-ratnadoḷ kaṭṭisi vēda-
pāraga-
29 [r=appa sāsira-brāhmaṇargg]e dānam-gottā pa(pha)lam=akku || Idan=aḷidavaṁge
ant=ā tīrthadoḷ sāsi-
30 [ra-kavileyu]m sāsira-br[ā]hmaṇarum sāsira-divya-tapōdhanaruma[in*] koṁda pā-
31 [takam=akku] || Kētamallanan=ōdisida upādhyāyam Māḷapayyam bareda besa-
ge-
32 [yda] siyamōjana magam Kālōja ||

E.—DEVAGERI INSCRIPTION OF THE 46TH YEAR OF VIKRAMADITYA VI.

This document, of which a transcript is given in the *Elliot Collection*, vol. 1 (fol. 367a. of the Royal Asiatic Society's copy), is from a slab found standing in the front of the gateway of the temple of Basavaṇṇa by the *hoṇḍu* or well of Dēvagēri. The inscribed area is about 3 ft. 10 in. high and 1 ft. 3½ in. wide. The lower part of the inscription is lost.—The character is fair Kanarese of the period, with letters varying between ½ in. and ⅔ in. in height. The cursive *m* occurs in *mūla*, l. 2.—The language is Old Kanarese, except for the opening Sanskrit verse. Initial *p* has become *h* in the name *Hermāḍi*² (ll. 19, 23, 43) and in *hola-vēreyim* (l. 25; cf. above, Vol. XIV, p. 277). The *l* does not appear: we find *irddu* (l. 21) for *īlḍu*, and elsewhere *l*.

The document refers itself to the reign of Tribhuvanamalla-dēva, i.e. Vikramāditya VI (ll. 3-8), and mentions next the *Mahā-āmantādhipati* *Īśvarayya*, a general and steward of the household, as administering the “Two Beḷvalas,” (*scil* Beḷvala and Puligere) (ll. 9-13), while the *Mahā-āmant* *Hermāḍiyarasa* of the *Jimūtavāhana* lineage and *Khachara* family, was governing the *manneya* of the *Bāsavura Hundred-and-forty* (ll. 14-21). It then records a date (ll. 21-23) on which *Hermāḍiyarasa* made a grant of some lands to the temples of Tribhuvanēśvara (a title of Śiva derived from the name of the reigning king) and Bhairava, the trustee being *Tribhuvanasiṅgi-Paṇḍita* (ll. 23-29). After formulæ of the usual type (ll. 29-39) comes a verse which tells us that *Hermāḍiyarasa* was the son of *Kaliyammaraśa* (see inscriptions B.-D.) by his wife *Lachahaladēvi* (ll. 40-44). After this the rest of the record is lost: only small fragments of nine lines survive.

The date is given on ll. 21-23 as the 46th year of the Chālukya-Vikrama era, *Plava*; the full-moon of *Paushya-suddha*, Sunday; the *uttarāyana-samkrānti*; the *vyatipāta*. The *tithi* quoted corresponded to **Sunday, 25 December, A.D. 1121**; it began on that day at 12.24 A.M., and ended about 13 m. after midnight. The *uttarāyana-samkrānti* occurred 15 h. 45 m. after

¹ The letter *gra* has been omitted and added at the end of l. 21, with crosses to mark the omission.

² Read *krimi*.

mean sunrise, *i.e.*, at 9.45 P.M. on the previous Saturday, so it actually took place before the quoted *tithi* began; but the day to which it was attached, *viz.* from mean sunrise on Saturday to mean sunrise on Sunday, was still current when the *tithi* commenced, and hence the two dates might legitimately be connected. Mr. Sewell informs me that according to the *Brahma-siddhānta* the *uttarāyana-samkrānti* occurred on Friday, 23 December, a date which could not possibly be connected with the given *tithi*.

The only place-names mentioned are: the Banavāse Twelve-thousand (l. 12), the 'Six-hundred consisting of the two Belvalas', *i.e.* Belvala and Puligere (ll. 12-13), the Bāsavura Hundred-and-forty (l. 20), Dēvagēri (l. 25), Marayagere (l. 26), and the *tirthas* (l. 30).

TEXT.¹

[The metres are: verse 1, *Anuṣṭubh*; verse 2, *Śālini*; verse 3, *Śārdūlavikrīḍita*.]

- 1 [Namas=tumga]-ś[ī]raś-chuṁbi-chaṁdra-chāmara-chāravē [i*] trail[ō]kya-
- 2 nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē . [|| 1*] ☉ Maṁga[la]
- 3 ☉ Svasti samasta-bhuvan-āśrayaṁ Śrī-Pri(Pri)thvi-[va]-
- 4 llabha mahārājādhirāja paramēśvara para-
- 5 mabhaṭṭārakaṁ Satyāśraya-kula-tīlakaṁ Chālu-
- 6 ky-ābharanaṁ śrīma[t*]-Tribhuvanamalla-dēvara vija-
- 7 ya-rājyaṁ=uttar-ōttar-ābhivri(vri)ddhi-pravarddhamā-
- 8 nam-ā-chaṁdra-ārka-tāraṁ-baraṁ saluttam=ire
- 9 ☉ Tat-pāda-padma-ōpajīvi ☉ Svasti samadhigata-paṁcha-
- 10 mahā-śabda-mahāsāmaṁtādhipati mahāpra-
- 11 chaṇḍa-dandanāyakaṁ mane-verggaḍey=īśvarayya-
- 12 daṇḍanāyaka[m*] Banavāse-pannirchchāsiramumam Belvala-
- 13 v-erāḍ-ārjunūrumam sukha-saṁkathā-vinōdadim̐d=ā[uttam=ire
- 14 Svasti samadhigada²-paṁcha-mahāśabda-mahāsāmaṁtaṁ vijaya-
- 15 lakshmi-kāntaṁ samasta-vasmatīta³-khyāta-Jīmūtavāhan-[ā*]-
- 16 nvaya-prasūtaṁ bandhu-juna-kamalīni-rāja-haṁsaṁ Khechara-va[m*].
- 17 ś-ōttaṁsaṁ Padmāvati-labdha-vara-prasādaṁ tyāga-vinōdaṁ b[ji]-
- 18 ruda-manneya-mada-ni(ni)vāraṇa-nāma-ādi-samasta-
- 19 prasa(śa)sti-sahita-śrīman-mahāsāmaṁtaṁ Hermmāḍiyarasa-
- 20 ru Bāsavura-nūṛa-nālvattara manneyad=arasa-geyvutta-
- 21 m-irddu Chālukya-Vikrama-varshada 46nēya Plava-saṁva-
- 22 tsarada Paushya-suddha poṇṇamī Ādivārada[m*]d=uttarāya-
- 23 ṇa-samkrānti vyatpātadalu Hermmāḍiya-
- 24 rasuṁ māhēśvara-diksheyaṁ kaṭ-konḍu śrīma[t*]-Tribhuvanē-
- 25 śvara-dēvara nivēdyakk[e] Dēvagēriya hola-vēreyim teṁka Ma-
- 26 rayagereyim baḍaga śrīma[t*]-Tribhuvanasimgi-paṁḍitara kē-
- 27 laṁ kaṭhchi dhārā-pūrvvakam mādi dēvaḥge biṭṭa yere ma-
- 28 ttar=aydu alli Bhairava-dēvargge yere mattar=omdu
- 29 antu matter=āru [||*] Yi dharmmamam pratipāli-
- 30 davargge Vāraṁ(ra)ṇāsi Kurukshētra Prayāgey=Argghya-
- 31 tirthadalu sahasra-kavileya kōḍum kolagu-

¹ From the ink-impression.

² Read *vasumatīta*.

³ Read *samadhigata*.

- 32 maṁ pañcha-ratnadalu khachiyisi chatur-vvēda-pāraṅgar=appa
 33 sa[hasra*] brāhmaṇaṅga=ubhayamukhigotṭa phalam=akku [*] Yi dha-
 34 rmmamaṁ(n)=ār=orvvar=aḷidar=aḷidavargge Vāraṇāsi Ku-
 35 rnkshētra Prayāgey=Argghyatīrtthadal=sāyira kavile-
 36 yumaṁ sāsirvva[*] brāhmaṇaṁman=aḷida pañcha-mahā-pā-
 37 takāṇ=akku ☉ Sāmānyō=yam sētn-dharmma¹ nri(nṇi)pāṇām kālē
 38 kālē pālaniyō bhavadbhiḥ [*] sarvvān=ētām(n) bhāg(v)ina[ḥ*] pārtthi-
 39 [v]ēmdrō(ndrān) bhūyō bhūyō yāchatē Rāmabhadra[ḥ || 2*] ☉
 40 [Ksh]īr-āmbhōdhi-tanūjegaṁ Vanarnhākshaṁgaṁ maṇō-rāgadi[m*]
 41 [Kāmaṁ(?) pu]ṭṭ[ṭ]uva volu Viyachchara-kuḷa-prāchi-ṇag-ārkkam [m☉]-
 42 [— — —]m Lachchaladēvigam Kaliyam-ōrvvipālakam-
 43 [gaṁ ☉ — — —]māpati puṭṭidam nri(nṇi)pa-varam Hermāḍi-bhū-
 44 [— ☉ — || 3*] prasūta-nri(nṇi)-putra-
 kar=ār=mmige (?)²

TRANSLATION.

(Verse 1: identical with verse 1 of inscription B.)

(Line 2.) Happiness!

(Ll. 3-8.) While the victorious reign of—hail!—the asylum of the whole world, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyas, king Tribhuvanamalla, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(Ll. 9-13.) While one who finds sustenance at his lotus-feet,—hail!—the Mahāsā-mantādhīpati who has obtained the five great musical sounds, great august General, steward of the household, the General Īśvarayya, was governing the Banavāse Twelve-thousand and the Six-hundred consisting of the two Beḷval:s³ with enjoyment of pleasant conversations:—

(Ll. 14-21.) Hail! the Mahāsāmanta who has obtained the five great musical sounds, possessing all titles of honour such as “beloved of the Goddess of Victory, scion of the lineage of Jimūtavāhana famed over the whole earth, a royal swan to the lotus-pool his kindred, chaplet of the Khachara race, receiving the grace of boons from (the goddess) Padmāvatī, delighting in bounty, repressing the arrogance of titled seigniors,” the Mahāsāmanta Hermāḍiyarasa, was ruling as seignior the Bāsivura Hundred-and-forty:—

(Ll. 21-29.) On Sunday, the full-moon of the bright fortnight of Pausya in the cyclic year Plava, the 46th (year) of the Chālukya-Vikrama(era) on the uttarāyana-samkrānti, in the vyatīpāta (yōga), Hermāḍiyarasa, having performed the Māhēśvara consecration, for the oblations of the god Tribhuvanēśvara, assigned, with laving of the feet of Tribhuvanasiṅgi-Paṇḍita and pouring of water for the benefit of the god, five mattar of black-loam land south of the dry-land bounds of Dēvagēri (and) north of Marayagere, (and) in the same place, for the benefit of the god Bhairava, one mattar of black-loam land, thus (making altogether) six mattar.

(Ll. 29-37: a prose formula of the usual type.)

(V. 2: a common Sanskrit verse.)

¹ Read dharmma-sētur=.

² Nine more lines of writing are visible, but very few words on them are legible.

³ That is, the Beḷvala Three-hundred and the Pulige Three-hundred: see above, Vol. XIII, p. 178.

(V. 3.) As to the daughter of the Milk-Ocean (Lakshmi) and to the Lotus-eyed (Vishnu) of their souls' love was born [Kāma]—a Son on the eastern mountain of the Viyachchara¹ race . . . to Lachchaladēvi and to king Kaliyama was born a lord . . . the excellent king Hermmāḍi the [ruler] of the earth.

F.—KOLUR INSCRIPTION OF THE REIGN OF SINGHANA.

This is written on a slab found in the temple of Mārtaṇḍa-dēva or Holapa at Kōlūr. The inscribed area is about 2 ft. 10 in. high and 1 ft. 9½ in. wide, lines 1-5 occupying a compartment about 4 in. high, and the rest of the inscription being about 2 ft. 6 in. high. The character is a rather irregular Kanarese of the period; the letters generally vary in height from ⅔ in. to ⅝ in. The cursive *m* occurs about 24 times, the cursive *v* about 27 times. The language, except in the second verse, which is Sanskrit, is Kanarese, a mixture of the ancient and the medieval dialects. The *upadhmāṇiya* appears wrongly in *Puḥpa*^o, l. 16; *l* is not found. Initial *p* has become *h* in *Huligere*, l. 13, *haṁneraḍu*, l. 33, *hiṭu* (*hiṭṭu* ?), l. 33, beside *paḍuvu* l. 35, *paḍedaṁ* and *paḍeda*, l. 40. The first verse is of some lexical interest.

The record refers itself in ll. 6-8 to the reign of Siṁgaḷadēva, i.e. the Yādava Singhana (circa A.D. 1210-46), who here bears the chief of the Chālukyan titles, together with those of 'a Nārāyaṇa of kings' and 'majestic Emperor' (cf. *Dyn. Kanar. Distr.*, p. 523). It then mentions the high minister Vaṅkuva-Rāvuta, with various titles, as governing the Beḷvala Three-hundred, the Huligere Three-hundred, and the Banavāse Twelve-thousand (ll. 9-14), while Kēśava-Nayaka was administering the Hundred-and-forty of Bāsavūr (ll. 14-23), and the Mahāmaṇḍalēśvara Mallidēvarasa, of the Jimūtavāhana lineage and Khachara family, was governing the manneya of the same Hundred-and-forty (ll. 24-30); and under the auspices of this Mallidēvarasa the representatives of Dēvagēri made a grant to the sanctuary of the Kṣhētrapāla of Kōlūr (ll. 30 ff.). The change in the status of Malli-dēvarasa's family is noteworthy. He bears the title of Mahāmaṇḍalēśvara, and is said to be 'reigning in the chieftainship of the manneya' (*arasu-rājyaṁ-geyyuttam*), whereas his ancestors were only Mahāsāmantas and were described as 'exercising the chieftainship' (*arasu-geyyuttam*). But on the other hand, the previous records make no mention of a government of the Bāsavūr Hundred-and-forty distinct from that of the manneya, and it would, therefore, seem that in earlier times the former was included in the general administration of the whole province, and that later a special commissioner was appointed for it, perhaps as a counterpoise to the rising power of the Lord of the manneya. The distinction between the two administrations is not clear.

The place-names mentioned are: the Beḷvala Three-hundred (ll. 12-13); the Huligere Three-hundred (l. 13); the Banavāse Twelve-thousand (l. 13); the Hundred-and-forty of Bāsavūr (ll. 22, 28); Dēvaṁgēri (l. 31); Kōlūr (l. 33); Karage (l. 35; see above on inscr. A.); Māvina-chavuda-kārve (l. 36); and Nidugere (l. 37).

TEXT.²

[The metres are as follows: verse 1, *Tarala*³; verse 2, *Anuṣṭubh* verse 3, apparently a *Tripadi*.]

- 1 ॐ Nosala kaṁṇu kuḍu-dāḍe tōlu-vale pāvu kayya kapālamuṁ [mi]-
2 supa bālu niṛi-gōḍa kem-jede kālal=iṭṭa ba(kaḷa)lgaḷim [i*] misuni-jamnapa⁴
 dē(vē)-

¹ A poetical synonym for *Khachara*.

² From the ink-impression.

Read *misuni-baṇnada* (or *-vaṇṇada*).

³ See Nāgavarman's *Kannaḍa Chāṇḍāśu*, ed. Kittel, p. 56, l. 186.

- 3 tramam piḍid-aksha-sūtradha(da) māleyim̐d=eseva gejjeyi Bhē(Bhai)ravam namag-
Igai(ge) [bē]-
- 4 lpa varan̐gaḷam || [1*] Namas=tm̐nga-sirastumbi¹-cha[m*]dra-chāmara-ch[ā*]rave
trailōkya²-nagar-[ā*]ram-
- 5 bha-mulastabavasabavā³ || [2*]
- 6 ② Svasti samasta-prasa(śa)sti-sahitam Śrī-hṛitvivalabham⁴ mahārājādi(dhi)-
rājām
- 7 paramēśvaram paramabhaṭṭarakam Rāya-Nārāyaṇa pratāpa-chakravartti
8 śrī-Siṃgaḷa-dēvaru sukha-saṃkathā-vinōdadiṃ rājyam-geyyuttam=ire ||
- 9 ③ Svasti śrīman-mahāpradhānam sarb-ādhikāri mahā-pasāyitam
10 bāhattara-niyōg-ādhipatiy=anēka-dhē(dē)ś-ādhipati sakala-lakshmi(ksbmi)-pati-ni-
11 yōga-Yōgaṃdharam pati-kārya-dhuraṃdharam ni(ni)ti-Chāpā(pa)kyam svāmi-vam-
12 chakara-gaṃḍam śaraṇ-āgata-vajra-paṃjaranam=appa Vamkuva-Rāvutaru Be-
13 beḷuvala⁵-mūnūru Huligere-mūnūru Banavāse-pannirchchāsiramam
14 sukha-saṃkathā-vinōdadiṃd=āḷuttam=ire || ④ Svasti samasta-prasasti-sa-
15 hitam śrīman(n)-mahāpradhānam Dviḷa-kuḷa-kamaḷa-M[ā*]rttamḍam kāmīni-manō-
16 nayana-Puḥṇakōḍhamḍanam⁶ śaraṇ-āgata-vajra-paṃjaranam yu-
17 dhi dik-ku[m*]jaranam yativisama⁷-hay-ārūḍa(ḍha)-prauḍa(ḍha)-rēkhā-Rēvamtanam
svā-
- 18 mi-bhakta-Hanūma[m*]tanam satya-śauch-āchāra-chāritranam Bhāra-
19 dhvā(dvā)ja-gōtra-pavitrnam sakala-sāhitya-vidhy(dy)-ādy-ā(a)nēka-śāstra-
20 pārāṇana⁸ mūrtti-Nārāyaṇam[m*] vairi-sēnā-nātha-jiv-ōchchā-
21 ṭana-mamtra-sidhdh(ddh)anam sakala-lōk-ē(ai)ka-prasidhdh(ddh)anam yity-ādhy-
ānēka-gu-
- 22 na-gaṇ-ōḷamkṛitanam⁹=appa Kēśava-na(nāya)karu Bāsavūra nūra-
23 nālvattumam dushṭa-nigraha-si(śi)shṭa-pratipāḷan-a(ā)gi¹⁰ a(ā)ḷuttam=irdhdu(rddu)
- 24 ⑤ Svasti [[*] samasta-vasumati(tī)-tala-khyātam(ta)-Jīmūtavā-
- 25 han-ānvayam(ya)-prasūta[m*] bāṃdhu-jana-kamaḷini-rāja-hamsam Padmā-
26 vati(tī)-labdha-vara-prasādam Khachara-vamś-ōtta[m*]sam tyāga-vinōdam biruda-
27 mamneya-bēmṭekāram sarppa-dhvaja-śōbhitam māvana gaṃḍha-vārapam
28 śrīman-mahāmarṇḍaḷēśvaram Malli-dēvarasaru Bāsavūra nūra-nā-
29 lvattumam sukha-saṃkathā-vinōdadiṃ mamneyad=arasu-rā-
30 jyam-geyyuttam=ire || Tatu-pāda-padma-ō[pa*]jivigalū || śrīmatu-sama-
31 sta-guṇa-sampsinar=ap[p*]a Dēvaṃgēriya sāyira parivāram
32 l4 aruvatt-u(o)kkalum Masana-gāvumḍa Īcha-gāvumḍa mukhyav-āda
33 hamneradu hiṭ[ṭ*]u sahita biṭṭa dharmma Kōḷūra Kshētrapāḷam-

¹ Read -*siras-chumbi*.² The *lō* has been omitted, and added in smaller script.³ Read -*mūla-stambhāya Śambhavē*.⁴ The second *be* is superfluous.⁵ Read *ativishama*.⁶ Read *ity-ādy-anēka-guṇa-gaṇ-ōḷamkṛitanam*.⁷ Read -*Prithvi-vallabham*.⁸ Read -*Pushpakōḍamḍanam*.⁹ Read -*parāyaṇanam*.¹⁰ Read -*pratipāḷanadiśa* or -*pratipāḷaneyim*.

- 34 ge raṅga-bhōga-nivēdyā(dya)kke biṭṭa datti vāriṁ mūḍa yā(a)ḍḍa-dāriyīm
 35 paḍuva yere Gaṅgana mattaru 1 vāriṁ temka Karageya dāri-
 36 yīm baḍaga kem-gāḍu kaṁba 20 M[ā*]vina Chavūḍa-kārveyīm¹ tem-
 37 ka Nidugereya kelage kaṁba 10 soṭige yepu[e*] || Śrī śrī [i*]
 38 Yim̐=i(1) dharmmavaṁ pratipāliṣiḍa(da)mge mahāṁṇ² yidha(da)n=a-
 39 ḷidaṁ paṁcha-mahā-pāṭakan=aku(kku) || Sthāna-pati³ maḍavari(m) saṁtati-
 40 paḍedaṁ sarvva-na[ma*]śe(sya)v=āgi dhā(dha)reyaṁ paḍeda | atana⁴ satati(ta)
 biḍey=abaleya
 41 nichita [|| 3*]

TRANSLATION.

(Verse 1.) May Bhairava, with an eye in (*the centre of his*) forehead, crooked tusks, serpents as armlets, a skull in his hand, a glittering sword, red matted locks in a neat horn,⁵ and with anklets worn on his feet, holding a rod of golden hue, with loins adorned with a rosary of beads, give us the boons which we crave.⁶

(V. 2: identical with verse 1 of inscription B.)

(Lines 6-8.) While—hail!—the possessor of all titles of honour, favourite of Fortune and Earth, great Emperor, supreme Lord, supreme Master, a Nārāyaṇa of monarchs, the majestic Emperor king Siṅgaḷa was reigning with enjoyment of pleasant conversations:—

(Ll. 9-14.) While—hail!—the High Minister, general controller, great favourite, administrator of seventy-two offices, administrator of many territories, holding the office of master of the whole treasury, a Yaṅgaṇḍharāyaṇa in offices of his lord, a Chāpakya in polity, a man of might to traitors against his master, and an adamant chamber to seekers of his protection, Vaṅkuva-Bāvuta, was governing the Beḷvala Three-hundred, the Huligere Three-hundred and the Banavāse Twelve-thousand, with enjoyment of pleasant conversations:—

(Ll. 14-23.) While—hail!—the possessor of all titles of honour, the High Minister, decorated with a series of many virtues (*denoted by the titles of*) 'Sun to the lotuses of the Brāhmaṇ race, a Love-god to the souls and eyes of amorous women, an adamant chamber to the seekers of his protection, an elephant of the sky-quarters in battle, a Rēvanta of magnificent type among those who ride most forward horses,⁷ a Hanūmān among those who are devoted to his lord, practising truth and purity of conduct, purifying the Bhāradvāja-gōtra, versed in all literature and much other lore, an incarnate Nārāyaṇa, adept in spells destroying the lives of hostile generals, uniquely renowned among all men,' Kēśava-Nayaka, was governing the Hundred-and-forty of Bāsavūr so as to suppress the wicked and protect the cultured:—

(Ll. 24-30.) While—hail!—the scion of the lineage of Jimūtavāhana which is famed over the whole earth, a royal swan to the lotus-pool his kindred, receiving the grace of boons from (*the goddess*) Padmāvatī, a chaplet of the Khachara race, delighting in bounty, hunter of titled seigniors, adorned with the serpent-flag, a furious elephant of his uncle, the Mahā-maṇḍalāśvara Mallidēvarasa, was reigning as seignior over the Hundred-and-forty of Bāsavūr, with enjoyment of pleasant conversations:—

(Ll. 30-37.) They, who find sustenance at his lotus-feet, possessors of all virtues, the Thousand of Dēvaṁgērī, the fourteen parivāras, the sixty Households, and the twelve hiṭṭa,

¹ Apparently for *kālveyīm*.

² Read *maḥā-puṇyaṁ*.

³ This verse is written in a very slovenly and inaccurate manner, and it is with the utmost diffidence that I offer my present attempts at emendation and translation.

⁴ Dare we read *paḍedaṁ=ava*?

⁵ [—neatly pointed like a horn.—Ed.]

⁶ On this description of Bhairava-Kaṣṭhāpāla see Gopinatha Rao's *Elements of Hindu Iconography*, Vol. 2, p. 405, and Vasu's *Arch. Survey of Mayurābhāṇja*, p. cciv.

⁷ See above, Vol. V, p. 236n., and Vol. XIII, p. 313n.

headed by *Masapa-Gāvunḍa* and *Īcha-Gāvunḍa*, jointly granted a pious endowment : for the theatrical entertainment and oblations of the *Kshētrapāla*¹ of *Kōlūr* they granted a gift, 1 *Gaṅga's mattar* of black-loam land east of the town (*and*) west of the cross-road, 20 *kamba* of red forest-land south of the town (*and*) north of the road to Karage, 10 *kamba* south of the channel of *Chauḍa* of the *Mango* (*and*) below the Long Tank (*Niḍugeṛe*) and oil for lights. Fortune ! Fortune !

(Ll. 38-39 : a prose formula of the usual type.)

(V 3.) The prior of the establishment has obtained the monastery as a pious gift,² he has got the land on *sarva-namasya* tenure, on condition that he shall certainly always avoid women.

No. 30.—SHAHDAUR INSCRIPTIONS, ONE APPARENTLY OF THE YEAR 60.

By STEN KONOW.

Shahdaur is a hamlet in the Oghi kanungo circle of the Mānsehra tahsil, Hazāra District, and is situated about two miles east of Shamdhara and about four miles due east of Oghi. It is shown as Shodaure on the one inch equal 2 mile sheet 43 F., N. W., at 34° 30' 36" N. and 73° 4' 20" E.

One mile south-east of the hamlet there is a narrow glen descending from the Tanglai hill, which gives its name to the Tanglai Forest, one of the reserved areas in the Hazāra District. In one of the small terraced fields of this glen, and overlooking a small spring in a contiguous gorge, is a firmly buried rock or large boulder of irregular shape, measuring 13' × 16', without any sign of dressing or design in position. The boulder marks the southern edge of a small field, and is of grey friable sandstone with a rough surface.

The rock bears two Kharōṣṭhī inscriptions, one in two lines on the perpendicular side facing the north, and another on the top. The latter shows remnants of five lines, but must, according to Khan Bahadur Mian Wasi-ud-din, have extended further to the south, where the surface is said to be greatly disfigured from age and other causes.

The rock is said to have been brought to the notice of Mr. W. S. Davis, Assistant Superintendent of Police, Hazāra, in 1893, but no records have been traced about the matter.

In the hot weather of 1924 a villager of Shamdhara gave information about the existence of the inscriptions to Mr. T. C. Copeland, I.C.S., Deputy Commissioner of the Hazāra District, who informed the Director-General of Archaeology of the matter in a letter of the 24th October 1924 and forwarded some photographs and rough tracings. A further report was sent to the Director-General on the 20th November 1924 by Khan Bahadur Mian Wasi-ud-din, who had in the meantime examined the rock and exposed it by excavation for several feet and found out that there was no continuation of the inscription on the perpendicular side below the surface. He also stated that an examination of the neighbourhood did not bring to light any further evidence or coins, but only some glazed fragments of coarse pottery. Local inquiries about coins are also said to have been fruitless. Every patch of level space in all directions has been lately brought under cultivation, and no ancient walls are said to be in evidence anywhere, though mention is made of the existence of 'burjs' before Government occupied the valley

¹ On this deity, a form of Bhairava, see above.

² *Saṁtāna* or *saṁtati*, a pious work. The *sapta-saṁtāna* are enumerated in the verse:

Taṣākaṁ dhana-nikṣēpaṁ brāhma-sihāpyaṁ Śivālayaṁ

Pañāni saṁtatiḥ putrāḥ sapta-saṁtānaṁ=uḥyatāḥ ||

Cf. above, Vol. III, pp. 92 and 128.

The Khan Bahadur further states that the glen itself reminds one strongly of the locality and environs of Zaur Dheri across and beyond the Agror valley, where a *stūpa* of Kushān date is said to exist, which has been referred to in the *Annual Report of the Frontier Circle for 1922-23*.¹ The inscriptions have also been noticed in the Epigraphical Summary in the *Annual Report of the Archaeological Survey, 1924-25*, but I have not seen this notice².

We do not know much about the history of the district in ancient times. It belonged to the kingdom of Urasā or Uraśā, which is mentioned in the *gāṇas* to Pāṇini IV-ii-82 and IV-iii-93, and in the *Rājatarāṅgiṇī* (V. 217 etc.) and has been identified with Ἀρσα or Οὐρασσα, the name given by Ptolemy VII-i-45 to the country between the Vitastā and the Indus. Hsüan Tsang mentions the country under the name of Wu-la-shi. In his days it was tributary to Kashmir.

Ptolemy mentions Ἰσάγουρος as one of the cities of the Ἀρσα territory, and Sir Aurel Stein has shown that Ἰσάγουρος can very well be a rendering of a Prakṛit form Aityugura, which he identifies with Atyugrapura, mentioned in Kalhaṇa's *Rājatarāṅgiṇī* VIII. 3402 as conquered by the Kashmirian King Jayasimha (A.D. 1128-49) in a war against Dvitiya, the Uraśā. Atyugrapura, Sir Aurel further identifies with the present Agrōr.³

We may infer from this that the Agrōr valley has played some rôle in the history of Hazāra, and that some centre existed in the neighbourhood of Shahdaur. In later times Oghi was the residence of the Khan of Agrōr.

A.

The inscription on the northern side of the rock consists of two lines. The first extends over 6' 2" and contains *aksharas* varying in size from 3" to 4", the second is 1' 9" long and the size of the *aksharas* is 2" to 3½".

Of individual letters we may note the *cha* at the end of l. 1, which has almost the same shape as in the Sihla vase inscription; the well-shaped and angular *ḍh* in *vaḍha*, l. 1, and the distinct prolongation of the lower vertical of *sa*, upwards and towards the left, at the point of juncture with the upper portion of the *akshara*, just as in the Patika plate. On the whole there cannot be any doubt that the inscription belongs, palæographically, to the Śaka period.

The first *akshara* is evidently *ra*, though the upper portion is somewhat damaged. The second seems to be *ja*. There is an apparent cross-bar, which is, however, so thin that I take it to be a crack in the stone. There are, further, two apparent strokes protruding from the bottom, which might be taken to be remnants of an *u*-loop. But I do not think that they are anything else than fissures in the stone. The third letter is *na*, and I think that I can see traces of an *o-mātrā*. I therefore read *rajanō*, Skr. *rājñah*.

Then comes a word which I read *namijadasa* and explain as the genitive of a name *Namijada*. There is apparently a curve above the vertical which I take to be the *i-mātrā*, in the second *akshara*, and one might think of *ga*. The top of the vertical is, however, straight, and the reading *mi* seems to be preferable.

The next three *aksharas* seem to be *śaka*. The top of *ka* is damaged, and the unevenness of the stone has resulted in an apparent bar between the two legs of the *akshara*, but the reading seems to be certain. Then follows an *akshara* which may be *la* or a blurred *ba*. With every reserve I read *ba*.

The following letter is certainly *śa*, but it is placed much lower than the surrounding *aksharas*, and the left vertical is prolonged upwards. There are, moreover, traces of lines above the horizontal, and it seems possible that we have before us the compound *tśa*, of the same shape as in

¹ *Annual Report of the Archaeological Survey of India, 1922-23*, p. 96.

² [See *ibid*, 1924-25, pp. 116 and 119. Ed.]

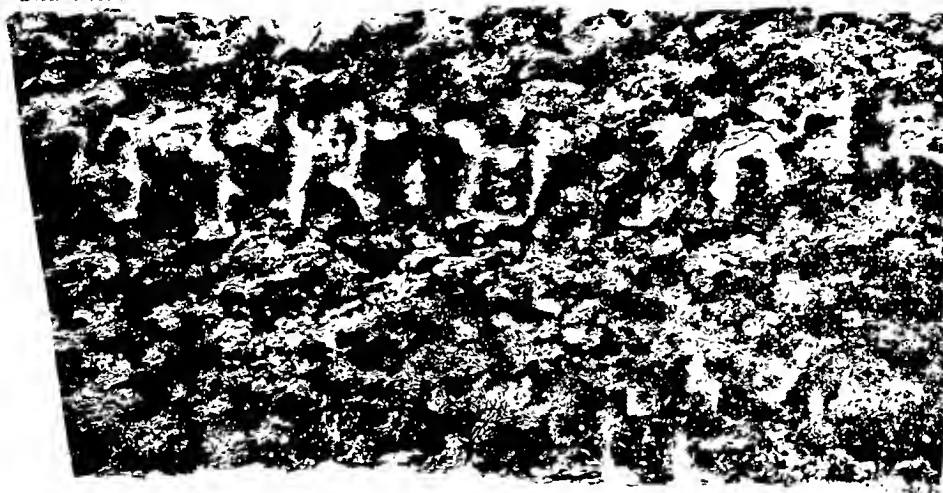
³ See his translation of the *Rājatarāṅgiṇī* II, pp. 267 and 434.

Shahdaur Inscription A, of the year 60.

1st third



2nd third



3rd third



the Patika plate. The ensuing *akshara* may perhaps be *ra* or *re*. I therefore tentatively read *batšare*. But then the preceding *sa* must be drawn to this word, and we must read *saka sabatšare*, or rather *sakasabatšare*.

With regard to the interpretation of *saka* there may be some doubt. It may correspond to Skr. *svaka*, but a dating in "the own year" of a ruler is without any parallel in Kharōṣṭhī inscriptions.

So far as I can see, the most probable explanation is to take *saka* as corresponding to Skr. *śaka* and explain *sakasabatšare* as meaning 'in the Śaka-year,' 'in the year of the Śakas, or the Śaka king,' i.e., as almost synonymous with the later *śakanripati-rājyābhishēka-kālē*.¹ It should be borne in mind that the Śakas were Iranians and that the name under which they are known was not coined in India. The Persian, Greek and Chinese renderings point to a form *saka* and not *śaka*, and if the name is Iranian, as we have every reason for assuming that it is, since it signifies an Iranian people, an initial *ś* is not possible. Moreover, the word occurs in the form *sakra*, where *kr* points to a spirantic pronunciation of the intervocalic *k*, on the Mathurā lion capital, where Professors Thomas² and Lüders³ are certainly right in explaining the sentence *sarvasa Sakrastanasa puyae* as 'in honor of all Sakastāna.'

After *sabatšare* I think that we may read *shashṭīammi*, though every *akshara* is uncertain. The head of *sha* is indistinct but probable. The ensuing compound is without any parallel and my reading is only conjectural. Then follows what looks like the head of an *a* with a bend, which I take to be the beginning of an *anusvāra*, and, finally, an irregular *a* or *mi*.

Then follow three signs which I take to be the numerical symbol for 20, thrice repeated.

The ensuing word might be read *sabharusa* or *sabhaḍusa*. The latter seems to be the most likely reading because the vertical is distinctly projecting above the top line. *Bhaḍu* might stand for *bhaḍu*, which occurs in the *gāṇa* to Pāṇini IV-ii-77 after the names *Suvāstu* and *Varṇu* and may be the name of a country. *Sabhaḍusa* would then mean 'together with the Bhaḍu-ruler.'

The next word is perfectly clear: *savalavaḍhapit[us]a*. The *tu* is perhaps uncertain and might be *ta*. A comparison of the *ta* of inscription B will show that our *akshara* differs in showing a forward bend of the leg, wherefore I think that *tu* is intended. I am in doubt about the explanation of this word. It may stand for *svabalavardhāpitasya*, 'elevated by his own strength' or for *sa-Balavardha-pituh*, 'together with his father Balavardha.'

The ensuing *akshara* is apparently *ña*, and the next one is certainly *cha*. I take *ñacha* to correspond to Skr. *jñāti*, though the *a*-suffix is strange. L. 2 opens with *mitravaḍha*, followed by a vertical, which apparently rises above the line and which I take to be *ne*. *Nachamitravaḍhane* I take to mean 'for the increase of relatives and friends.'

The last *aksharas* of the line I read *putrahitae*, and so far as I can see there can only be some doubt about the last letter.

Though I am considerably diffident about several details in the analysis I have attempted above, yet I give the following reading and explanation:—

TEXT.

- 1 [Rajano] Na[mi]jadasa sakasa[batšare] sha[shṭīammi] 20 20 20 saBhaḍusa
saValavaḍhapit[us]a [ña]cha-
2 mitravaḍha[ne] putrahita[e]

¹ Kielhorn, *List of Inscriptions of Southern India*, No. 3.

² *Ep. Ind.*, IX, p. 147.

³ *S. B. A. W.*, 1912 pp. 414 ff.

TRANSLATION.

Of the Rājan Namijada, in the sixtieth, 60, Śaka-year, together with Bhaṇḍu (or, the Bhaṇḍu-king) and his father Balavardha, for the increase of relatives and friends, (and) for the welfare of his son.

B.

The second inscription, on the top of the rock, is much more damaged and, according to Mr. Wasi-ud-din, incomplete. There are remains of five lines.

L. 1. The beginning has apparently disappeared altogether. There seems to be exactly room for four letters, and with great reserve I restore *maharayasa*. Then comes an almost certain *a*, where the only uncertainty is caused by an apparent stroke projecting upwards and towards the right from the lower half of the vertical; a fairly distinct *ya*, and traces of a *sa*. I therefore read *Ayasa*, which is probably the genitive of the well-known name *Aya*, *Azes*. In my edition of the Takht-i-Bāhi inscription, above Vol. XVIII, pp. 273 f, I have tried to show that Azes founded a new era in the old Śaka year 77. We should therefore expect the inscription B to be somewhat later.

Then follows *saṁ*, i.e., *saṁvatṣare* or *sambatsare*, and afterwards traces of some signs which can be interpreted as 20 20 20 20 . . . The year may accordingly be eighty and something or even ninety.

L. 2. The first *aksharas* which remain are clearly *Śivarakshitasa*. Then comes a blurred *akshara* which might be *tsa* or *shu*, followed by *tasa*. *Shutasa* would regularly correspond to Skr. *śrutasya*, while *tsātasa* reminds us of Khotanī *tsāti*, 'rick'.

L. 3. The first remaining *akshara* is quite uncertain, but looks like *a*. The second may be *ḍha*, and the third is certainly *sa*.

The next *akshara* is quite uncertain. It may be *va*, *ra* or *ksha*. The second may be *a* or *na*, the third *va*, *ra* or *ḥi*, and the fourth and fifth are certainly *tasa*. With great diffidence I tentatively read *vanathitasa*. Then follows what looks like *cha i* . . .

L. 4. The first *akshara* is perhaps *da*. The second and third ones are certainly *śahi*, and with some confidence the first word can therefore be restored as *daśahi*.

Then comes *kahapa* followed by some *aksharas* which I cannot make out, but which may perhaps be *nasahas[re][hi*]*. The form *kahapana* seems to be common to all Prākṛits.

L. 5. The beginning of this line seems to run *abhu yo Gotama*. The last remaining word may be *stalao*, possibly corresponding to Skr. *sthālakaḥ*, 'a certain bone on the back', in which case a bone-relic of the Buddha would be meant.

In such circumstances I am unable to give more than a fragmentary text, and even the fragments which I attempt to restore are uncertain.

TEXT.

- 1 [Maharayasa] **Ayasa** **saṁ** [20 20 20 20]
- 2 **Śivarakshitasa** [shu]tasa
- 3 [aḍha]sa [vanath]itasa cha i
- 4 [da]śahi kahapa[na]-sa[hasre] . . .
- 5 abhu yo Gotama-[stalao] . . .

Shahdaur Inscription B.



TRANSLATION.

Of the [*mahārāja*?] **Aya**, anno... of **Śivarakshita**, the famous (?), wealthy (?), and staying in the wood (?), here (?)... for ten thousand *kārshāpāras*... was, which the backbone (?) of Gōtama...

The chief importance of the Shahdaur inscriptions rests with the fact that the era in which they are dated seems to be designated as a Śaka reckoning. Their palæography shows that there cannot be any question of the well-known Śaka era, which began 78-79 A.D. The characters being of the same kind as these of the Patika plate, there can hardly be any doubt that both records are dated in one and the same era, and we now learn that this era was instituted by Śaka rulers.

It therefore becomes impossible to follow those scholars who think that the Patika plate is dated in an unknown era instituted by Mithradates I after the incorporation of Seistān in the Parthian empire, or in the Parthian era of 248 B.C., with omitted hundred. We have to do with a Śaka era.

Professor Thomas has long ago¹ maintained that the reckoning used in the inscriptions of Patika, Guduvhara, etc., was a Śaka institution, and in a paper contributed to the *Acta Orientalia*² I have tried to show that it commemorated the establishment of an independent kingdom in Seistān or a Śaka conquest of India. The Shahdaur inscriptions show that the era was still known to be a Śaka era in the year 60, i.e., if the initial point was, as maintained by me in the paper just quoted, 84 B.C., about 24 B.C.

It can of course, *a priori*, be maintained that the era which is usually known as the Vikrama era was originally instituted in commemoration of the Śaka conquest of India, and identical with the Śaka-reckoning of the Shahdaur inscription and, as maintained by the late Dr. Fleet, with the era used in the Patika plate. But then we should have to state the use of another unknown era in the Śoḍāsa inscription of the year 72. For, as explained in my edition of the so-called Takht-i-Bāhī inscription,³ Śoḍāsa, who was Mahākshatrapa when the record of Sam. 72 was executed, must be identified with the Kshatrapa Śuḍāsa of the Mathurā lion capital, who as such, was contemporary with the Mahākshatrapa Patika, whom most scholars rightly identify with the chief mentioned in the Patika plate of the (Śaka) year 78, at which date his father was Kshatrapa.

I may now add that Patika himself seems then to have been designated as *jaūva*. The last words of the record are certainly, as read by Bühler, *mahadanapati Patikasa jaūvañae*, and we have no right, as suggested by Professor Lüders,⁴ to read *jaūvaraye* or some other equivalent of Skr. *janvarājye*, for *y* is never changed to *j* in the dialect of the Kharōshthī inscriptions. On the other hand we know from the coin legends of Zcionises that an initial voiced *s* was sometimes written *j*. There is not, therefore, so far as I can see, any objection to identifying *jaūva* with the title which we find later on, in the coin legends of Kadphises I, in the forms *yaūa*, *yavuga*, *ζαοο*. If I am right, we here have another example of the close connexion between the old Śaka conquerors and the Kushāṇas.

If my tentative restoration of the beginning of l. 3 of inscription B is correct, we further seem to be justified in inferring that the Parthian dynasty of Azes had replaced the Śakas in the Hazāra district at an unknown date, perhaps about the year 80 of the old era.

¹ *J. R. A. S.*, 1913, pp. 635 ff.

³ Above Vol. XVIII, p. 272.

² III, pp. 57 ff.

⁴ *J. R. A. S.*, 1909, pp. 664 f.

In addition to the Rājan Namijada we are introduced to a certain Śivarakshita, whose name seems to show that he was an Indian, who may have been employed as a Kshatrapa by the Śakas or Parthians, presumably in or near Shahdaur, or perhaps in Taxila.¹

↓ No. 31.—PESHAWAR MUSEUM INSCRIPTION OF THE YEAR 168.

BY N. G. MAJUMDAR, M.A.

In February 1924, while studying the antiquities kept in a store-room of the Peshāwar Museum, I chanced upon an inscribed stone marked as "No. 20" and labelled "Presented by Sir Aurel Stein on 4th July 1916." But there was no record in the office of the Peshāwar Museum to show whence the inscription came. On my return to Calcutta I wrote to Sir John Marshall, Director-General of Archaeology in India, requesting him to kindly refer the matter to Sir Aurel Stein and ascertain whether the latter could throw any light on the point. As a result of the enquiry I came to know that the stone was presented to Sir Aurel Stein, in April 1906, by Sir Harold Deane, to whom it had been brought by some Pathān visitors, and that later on in 1916, when the former returned to Peshāwar from his Third Central Asian Expedition, it was presented by him to the Peshāwar Museum. I edit the record from the excellent photographs kindly supplied to me by Khan Bahadur M. Wasi-ud-din.

The inscribed surface of the stone is about 11" by 4½"; and the letters vary in size between 1" and ½". The inscription consists of 3 lines and is in a good state of preservation. Below it there is engraved a *Svastika* symbol.

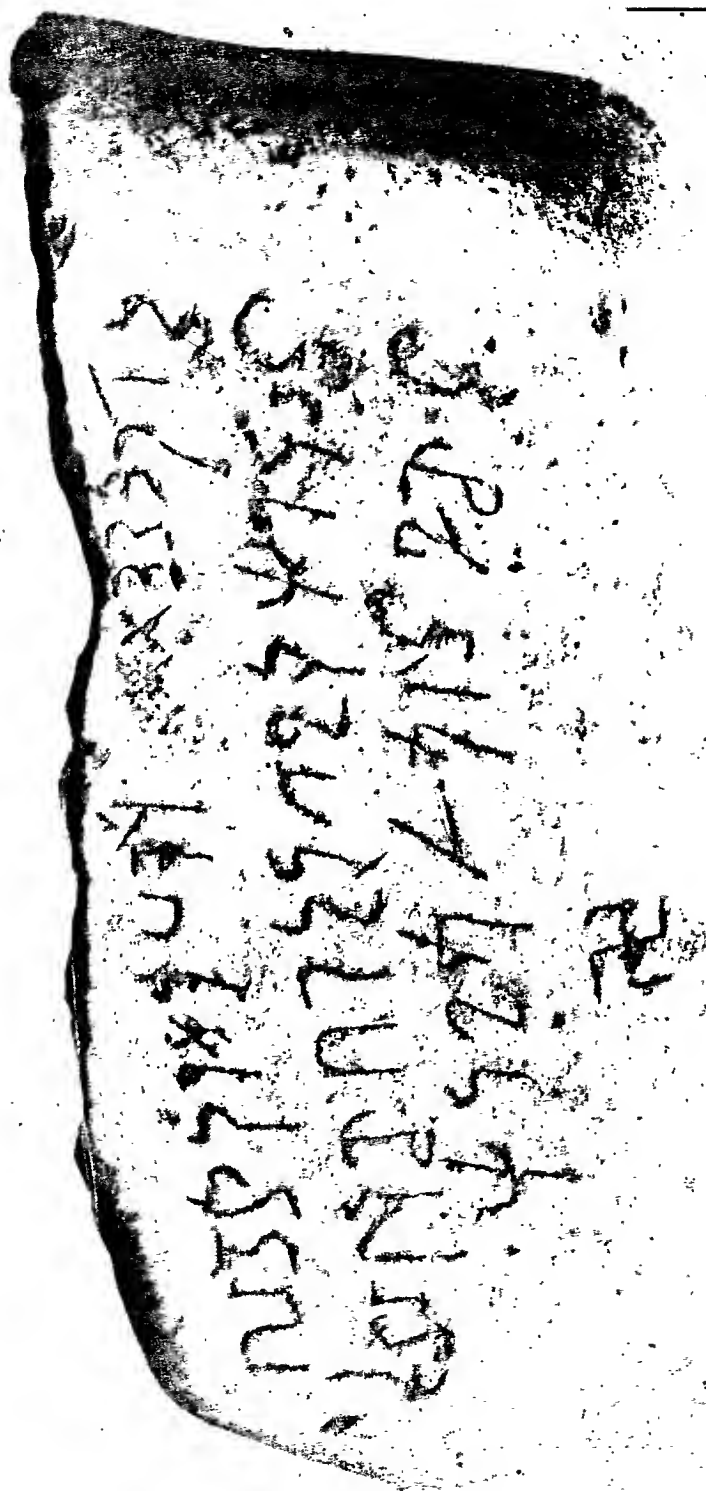
The characters are Kharōṣṭhī of the Kushāna period. Specially to be noted are the curiously written *pa* with *anusvāra* and *cha* in *paṃchadaśa* (l. 1), and *ka* in *kue* (l. 3). The first two might be compared with almost similar forms in Stein's Kharōṣṭhī documents from Niya in Chinese Turkestan, and the third one with the form occurring in them as well as in the inscription on the Wardak vase. The letter *sa* shows no projection of the lower vertical line in two out of four instances (*saṃ* and *divase* l. 1); but in the other two, there is just a trace of a projected lower vertical (*ma-se*, l. 1, and *-sahayana*, l. 2). The *e*-stroke does not touch the top of letters in *Jeṭha* and *divase* (l. 1). Similarly in the sign for 100 the upper slanting stroke is not joined to the lower portion of the letter. Some letters again are not fully incised, e.g., *ga*, the *u*-stroke attached to *śh* in l. 2 and the letter *e* immediately before the word *viḥarami* in l. 3.

The language is the typical north-western Prākṛit as found generally in Kharōṣṭhī inscriptions coming from the Peshāwar region. The form of the word *śashura* (*śvaśura*) calls for special notice, being comparable to such forms as *khakhormi* (= *śaśurāṇi*) and *khakhorna* employed in the third century Niya documents.² The latter forms are obviously later, because both the palatal *śa*-s have been lingualised, and the lingualisation has necessitated the orthographic substitution of *kha*. These were probably derived from Iranian *χrasura*.³ Whether the same Iranian influence is responsible for the lingualisation of *ś* in *śashura* in the present instance is doubtful.

¹ The name *Śivarakshita* is found on a copper seal from Sirkap, where the shape of the Kharōṣṭhī letters is of the same kind as in our inscription: see *Annual Report, A.S.I.*, 1914-15, p. 35 and Plate XXIV, 51.

² *Kharōṣṭhī Inscriptions* (ed. Rapson, Senart and Boyér), No. 53, reverse, l. 1 and No. 248, l. 4. Cf. F. W. Thomas, *Jour. Roy. As. Soc.*, 1921, p. 280.

³ See Bartholomæ, *Altiranisches Wörterbuch* (1904), col. 1874.



It is probably due to the peculiar pronunciation of the word as prevalent on the North-Western Frontier of India.¹ Clear instances² of lingualisation of the palatal sibilant occur in the word *shamana* (*śramaṇa*) in the two Chārsadda earthen jar inscriptions³ and the Hashtnagar pedestal inscription in the Lahore Museum,⁴ in the name *Shamaṇamitra* (*Śramaṇamitra*) in a Taxila image inscription,⁵ in the word *shavaa* (*śrāvaka*) in the Jamālgarhī inscription of the year 359, published below, and in the word *Kashyaria* (*Kāśyapiya*) in a Bedadī copper ladle inscription.⁶ In the majority of cases, it appears, that the change of *ś* into *sha* is the result of the proximity of the letter *ra*. This characteristic is very well represented by the Khotanese dialect in which Aryan *śr* is regularly converted into Khotanese *sh*.⁷ This old linguistic feature has survived in some of the modern dialects of the North-West as, e.g., the Bashgali⁸ and the Gilgit dialect of Shina.⁹

The object of the inscription is to record the excavation of a well inside a certain monastery. *Trava* is probably a Prākṛit equivalent of Sanskrit *trapā* meaning 'bashfulness,' which would be a good Indian personal name befitting a lady. It is very likely that she was the actual donor. Her father-in-law Agasahaya (*Agrasahāya*), who calls himself 'humble' (*kshudra*), excavated the well probably to carry out her pious wish, namely, to provide for drinking water, specially during the hottest part of the year. The record is dated the **15th day of Jyaishṭha**, the **year 168** of an unspecified era. The mode of reckoning is, however, the same as in other Kharoshṭhī documents such as the Panjtār inscription of the year 122, which are now generally assigned to the era of 57 B.C. Referring the year 168 to that era the corresponding English date becomes 110 A.D.

TEXT.

1 Saṁ 1 100 20 20 20 4 4 Jeṭṭha-mase divase pañchadaśa(śe)
2 khudana Agasahayana Trava-śashuraṇa daṇa-mu-
3 khe kue khaṇavi[e] viharani

TRANSLATION.

(In) the year 168, on the 15th day of the month of Jyaishṭha, a well (which is) a gift, is caused to be dug, within the Monastery, by the humble Agasahaya (*Agrasahāya*), the father-in-law of Trava (*Trapā*).

No. 32.—A KHAROSHṬHĪ INSCRIPTION FROM JAMALGARHĪ OF THE YEAR 359.
BY N. G. MAJUMDAR, M.A.

This inscription was discovered by Mr. Hargreaves in December 1920, from the debris of Court No. VII adjoining the Stūpa at Jamālgarhī in the District of Peshāwar. It was afterwards removed to the Peshāwar Museum where it is at present deposited. A short

¹ Cf. Luders, *Ann. Rep. Arch. Surv. Ind.*, 1903-4, p. 290 and *Sitz. Kōn. Preuss. Ak. d. Wiss.*, 1915, p. 421, n 1; also Vogel, *Ann. Rep. Arch. Surv. Ind.*, 1903-4, p. 252.

² If Prof. Luders is right the feature would also occur in the word *shavachi* (*śrāvika*) in the Mānikialā inscription of the year 18 (*Jour. Roy. As. Soc.*, 1909, p. 645). The reading of *sha* in *Dachalutha* in the inscriptions of Aśoka's grandson at Barābar in Gayā District, and in all cases where one would expect other sibilants, in the Kālsī edicts of Aśoka is probably unwarrantable.

³ *Ann. Rep. Arch. Surv. Ind.*, 1903-4, p. 289.

⁴ *Ibid.*, p. 270.

⁵ *Mem. Arch. Surv. Ind.*, No. 7, p. 9.

⁶ See my edition in *Jour. As. Soc. Bengal*, N. S., Vol. XLIX (1923), p. 345.

⁷ Konow, *Jour. Roy. As. Soc.*, 1914, p. 553.

⁸ Konow, *Jour. Roy. As. Soc.*, 1911, pp. 30, 31.

⁹ Cf. Gilgit *śash* (= *śavāśū*). Lohmeyer, *Jour. Roy. As. Soc.*, 1924, p. 178.

notice of the record has already appeared in the *Annual Report of the Archaeological Survey of India*, Frontier Circle, 1920-21, pp. 5-6. I now edit it from a set of excellent photographs and estampages which Mr. Hargreaves had very kindly sent to me.

It is incised on a slab of stone which is slightly damaged. Excepting a few letters which have peeled off, it is in a sound state of preservation. The writing consists of only 2 lines covering a space of 21" x 3", and is neatly done. It is divided by a horizontal line drawn across the blank space between lines 1 and 2. The letters vary in size from 1½" to ½".

The characters are Kharōṣṭhī of the Kushāna variety. According to Bühler¹, this variety is "represented by the strongly cursive script of the first and second centuries A.D. (?), which begins with the Takht-i-Bāhī inscription of Gondopheres and is fully developed in the inscriptions of the later Kuṣāna kings Kaniṣka and Huviṣka and occurs also in the MS. of the *Dhammapada* from Khotan." But the present record contains scarcely any cursive forms at all, a feature in its palaeography that is specially to be noted. The evidence of this inscription partially repudiates Bühler's statement and shows that cursiveness need not be necessarily associated with the Kharōṣṭhī of the Kushāna period. Of greater palaeographic significance are, in the present case, the superscript *r* expressed by a loop at the base of a letter² (in *sarve*, l. 2), and the form of the letter *s* which is open to the left, without the least upward projection of the lower vertical line (e.g., in *Āśpaīasa*, l. 1).³ That the inscription cannot be earlier than the Kushāna period follows at once from the presence of these two characteristics. Two conjunct forms deserve to be noted, viz., *dn* and *śp*. Of these, *śp* (*Āśpaīasa*, l. 1) is already well known from coins and inscriptions. But the ligature *dn* (*radne*, l. 2) is new. It is composed of the signs for *d* and *n* simply joined together without any modification of their individual forms.

The language is north-western Prākṛit, called 'Gandhārian' by Bühler. The nominative singular ends in *e* (e.g., *parigrahe*). The letter *t* is changed into *d* (*radne*), *th* into *ḍh* (*paḍhamanūmi*), *p* and *m* into *v* (*preṭhavide*, *ive*) and *v* conjointly with *ś* into *p* (*Āśpaīasa*). The conjunct *śr* becomes *sh* (*shavaena*). The *r* is often retained in groups, both as a posterior (e.g., *parigrahe*) and a prior member (e.g., *sarva*). Cases of consonantal elision are rather abundant. The letter *y* is invariably elided, e.g., in *Āśpaīasa* (*Āśvayujasya*), *sa*(?)*haehi* (*sahāyāiḥ*), *dhamaūte* (*dharma-yuktaḥ*), and *Oḍiliakehi*. The letter *k* is elided, e.g., in *shavaena* (*śrāvakēṇa*) and *Podae* (*na*?) (*Potakēṇa*), and *j*, in *Āśpaīasa*. Elision of medial consonants is very rare in the Prākṛit of the earliest Kharōṣṭhī documents, namely, those of Aśoka from Shāhbāzgarhi and Mūnsehra. Again, the Mathurā lion-capital inscriptions, which belong to circa 1st century A.D., contain fewer instances of consonantal elision,⁴ when compared to the present record. From this point of view, the language of the record would seem to represent a much more advanced stage of development like the Prākṛit of Indian dramas and of the Dutreuil de Rhins MS. of the *Dhammapada* from Khotan which has been assigned to the 3rd century A.D.

The inscription records the establishment of the 'jewel' (*ratna*), i.e., an image of the Buddha, by the disciple (*śrāvaka*) Potaka, together with his companions, the Oḍiliakas, the sons of Śida. It is dated the first day of the month of Āśvayuja, the year 359.

It is by no means easy to decide the era in which this record is dated. The Leriyān Tangai inscription of the year 318⁵ and the Hashtnagar inscription of the year 384,⁶ have

¹ *Indian Palaeography* (trans.), p. 25.

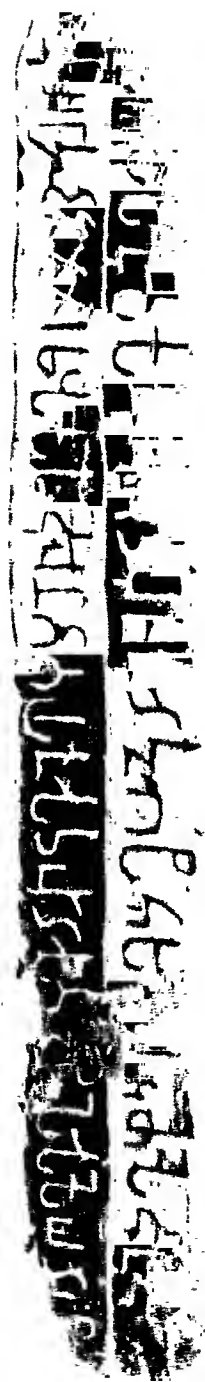
² Majumdar, *Sir A. Mookerji Silver Jub. Vols.*, Orientalia, Part I, pp. 461-62.

³ Banerji, *JRAS.*, 1920, pp. 203-9.

⁴ Thomas, *Ante*, Vol. IX, p. 138.

⁵ *JASB.*, 1922, p. 63.

⁶ Targiter, *Ante*, Vol. XII, p. 302.



to be brought in a line with the present record. Palæographically it cannot be placed earlier than the Kushāṇas and linguistic grounds would seem also to favour the conclusion that it has to be assigned to a period not prior to the 2nd or 3rd century A.D. The numismatic finds, which Mr. Hargreaves made near the spot where the inscription was discovered, comprise issues of the Early and the Later Kushāṇa dynasties. The latter have been generally assigned to the 3rd and 4th centuries A.D., which may be regarded as the latest limit of the date of the inscription. Under the circumstances I am inclined to refer the year 359, as also the two other years 318 and 384, to the Vikrama era of 57 B.C. The date of our record would, accordingly, be 301 A.D.

TEXT.

1 Sam 111 100 20 20 10(a) 4 4 1 Aśpañasa paḍhamarṇmi shavaena Podae[na;]
..(b) haehi Sidā-[p]u(c).

2 [O]ḍiliakehi(d) ive radne(e) preṭhavide dhamaūte a.(f) parigrahe sarva-sa..(g)

REMARKS.

(a) Through the carelessness of the engraver this sign and the previous one have been jumbled up. (b) There is space for about two letters here. *Podaena sahaehi* was perhaps intended. (c) Probably two letters are missing. Read *putehi*. (d) The lower portion of the first letter is broken. (e) The *e-kāra* in *radne* is placed on the top of *d*. (f) Read *aye*. After *a* there is just space for only one letter which was probably *ye*. I have to offer a few remarks on this restoration. The word *aye*=Sanskrit *ayam*. There is evidence to show that, so far as the North-western Prākṛits are concerned, *aya* is sometimes used as a base by itself. The Shāhbāzgarhī and Mānsehra versions of the edicts of Aśoka have '*ayi dhrama-nipi*' and '*ayo dhrama-nipi*'. An unpublished Kharoshṭhī inscription in the Lahore Museum has '*aye pukarāni*'. The Prākṛits of a later period, also, sometimes use the form *aya* as a base, e.g., *aammi* and *ayamsi*=*asmin* (Pischel, *Prākṛit—Sprachen*, § 429-30). Quite in keeping with this system of declension, the Taxila silver-scroll inscription of the year 136 contains: *saṁ 136 ayasa asṇaṇasa masasa divase 15*. This portion of the record has been interpreted in a variety of ways; and scholars do not seem to be agreed as to the exact meaning conveyed by the word *ayasa* in this expression. Those, who propose to take it in the sense 'of Azes,' cannot satisfactorily explain the anomalous position of a king without titles; and further, they make dependent on *ayasa* the preceding '*saṁ 136*' (i.e. 'the year 136 of Azes'), which, to judge from similar analogies, is not probable. Similarly, to interpret *ayasaā* as *ādyasya* and say that it means 'the first Ashāḍha' is not quite convincing. If, on the other hand we take *ayasa*=*asya*,¹ as *aye* or *ayi*=*ayam*, or *ayamsi*=*asmin*, no such difficulty would arise: *ayasa* might mean 'of this,' and when it is preceded by *saṁ 136*, it might stand for 'of this (year)' i.e. 'of the year 136.' The dated portion of the Taxila inscription may thus be translated as: 'The year 136. On the 15th day of the month of Āshāḍha of this (year).' (g) There is space for two letters here. Read *satvāna* or *sapana* on the analogy of similar votive inscriptions.

¹ It was so taken first by Fleet, *JR.A.S.*, 1915, pp. 317-18. Cf. Konow, *Ep. Ind.*, Vol. XIV, p. 286.

TRANSLATION.

In the year 359, on the first (day) of Aśvayuja, this Jewel (*ratna*)(a) has been installed(b) by the lay-hearer Potaka, together with his companions, the Oḍḍiyakas, (who are) the sons of Śida. (May) this gift, endowed with merits, (c) belong to all living creatures.

NOTES.

(a) I.e., Buddha who is one of the *Tri-ratna* : Buddha, Dharma and Saṅgha. In the *Saddharmapuṇḍarīka*, however, the term *ratna* denotes a Bodhisattva (*Sacred Books of the East*, vol. XXI, p.66). The word *ratnagriha* which occurs in a Mathurā inscription of Dhanabhūti (Lüders, *List of Brāhmī Inscriptions* No. 125), and two Sāñchī inscriptions (Fleet's *Gupta Inscriptions*, p. 32 and p. 261), probably means 'the sanctuary containing the Buddha's image.' (b) *Prasthāpita* ; cf. *preṭhavatiye* in another Kharōṣṭhī inscription (Thomas, *JRAS.*, 1916, p. 283). (c) *dhamaṭṭe*=*dharma-yukta* as Dr. Thomas suggests.

No. 33.—RAWAL SPURIOUS INSCRIPTION OF THE YEAR 40.

By STEN KONOW.

At the village of Rawal near Mathurā an inscribed stone has been dug out of a mound. The stone is now in the Mathurā Museum.

The information which has been supplied by the Honorary Curator is to the effect that there is nothing suspicious about the find. The stone is stated to be, to all appearances, old.

To judge from the photographs and estampages, the stone is square, about 4" high, 11½" long and 6" broad. It is inscribed with four lines in Kharōṣṭhī of a very peculiar type, one line on the front edge of the upper surface, and three lines on the vertical face of the front. The inscribed portion measures about 4" by 8", and the size of individual letters varies between ½" and 1¼".

When the impressions reached me, I was hardly able to recognize a single *akshara*, and I was for some time in doubt whether I had before me a Kharōṣṭhī inscription or a record in some 'unknown' script. It was only when I chanced to think of the Shakardarra inscription of the year 40 that I realized that the Rawal record is nothing else than a clumsy copy of the former, evidently executed by a person who cannot have had but a very imperfect idea of the contents of his original. The only way of 'editing' the Rawal inscription is, therefore, to compare it, line by line, with the Shakardarra record, and to show how far the writer has been able to reproduce his draft.

The various attempts at reading the Shakardarra inscription have been registered by Mr. N. G. Majumdar, the last editor of the record, in his valuable *List of Kharōṣṭhī Inscriptions*,¹ and I need not repeat what he has said.

L. 1 does not present any serious difficulty. It runs : *saṃ 20 20 Proṭhavadasa masasa divas.*, where we can only be in doubt whether the last word should be restored as *divase* or as *divasami*. The edge is broken, and there seems to have been room for a *mi* after the mutilated *s* at the end. We may note the shape which the letter *da* has in this inscription. It looks like *ta*.

It will be seen that the initial *saṃ* rises above the line. The copyist has exaggerated this feature and, besides, separated the *akshara* in an upper and a lower part.

The ensuing numeral figures have come out fairly well.

¹ *J. & P. A. S. B.*, XX, 1924, p. 20.

The next word in the Shakardarra inscription is damaged in the beginning. The *o-mātrā* has caused a peeling off of the stone, the result being an apparent narrow semi-circle. The head of *pa* looks as if it were curved back, and a horizontal seems to connect the limb of this letter with the ensuing *akshara*. All these features have been faithfully reproduced on the Rawal stone, and the consequence is that *Proṭha* looks like a Nāgarī *ṇi* followed by a broken line, which might be taken to be Kharōshthī *va*, but is in reality a misread *tha*. The ensuing letters *vadasa* can be recognized, though the final *sa* is quite distorted.

If we abstract from the distorted shape of the *sa*'s, the ensuing *masasa* is well recognizable, but the next word, *divas.*, has not been properly reproduced, *vas.* having become something like a Kharōshthī *ḍa*, though it is possible that the last *akshara* is meant to reproduce the initial *vi* of l. 2.

L. 2 of the Shakardarra record is clear, if we abstract from the last *akshara*, which has usually been read as *ka*, but which seems to me to be *la*. With this reading it runs : *viśami di 20 atra divasakāle śala*. We may note the distinct difference between *t* in *atra* and the *da* of this record, and also the sign of the long *ā* in *kāle*.

The copyist begins with an *akshara* which seems to correspond to the second one of the Shakardarra record, viz., *śa*, and then adds a figure which evidently reproduces the somewhat peculiar 20. Here we have the impression that he has felt that *divasa[mi] viśami di 20* is redundant and has tried to write *di viśa 20*.

Then comes a recognizable copy of *atra divasakāle*, though the *aksharas* of the latter word are all misshaped

The last two *aksharas* of the line have not been clearly visible in the original inscription and the copyist has simply tried to reproduce what he saw. The *śa* looks like an *a*, and the last *akshara* has been drawn as an upright and a broken line. Only a comparison of the original can explain how he arrived at his reading.

L. 3. The first three *aksharas* have usually been read as *nīkame*, which has been explained as representing Skr. *nīgamē*. Mr. Banerji read *ekame*. The first *akshara*, however, seems to be *no*, with the *o*-stroke added towards the top, and the *ka* is provided with a sloping bottom stroke which, I think, is the *r*-stroke. It, therefore, seems to me that we must read *nokrame*, Skr. *naukramē*. This word, which occurs in the *Divyāvadāna*, has been translated as 'bridge of boats,' but may also mean a 'boat-crossing,' 'ferry-station.'

If we take *Śalanokrame* as one word, its meaning must be 'at the Śala ferry-station,' and it is of interest to remember that we have a similar name, *Śalātura*, on the other side of the Indus. It is probable that those two places were the starting points for those who wanted to cross the river.

After *nokrame*, I think, we must read *kuvo khadao droṇivādṛaṇa sa..* The *u* of *kuvo* has got its *u*-loop blurred, because the stone has peeled off where the rounding is most pronounced. There is not, however, any reason for reading *koro*. The *d* of *droṇi*- is of the same shape as in *Proṭhavadasa*, *divasa[mi]*, etc., and quite different from the *t* of *atra*. The *r*-stroke of *ḍra* is of the same kind as in *kra*. I take *droṇi* to be Skr. *droṇī*, Pāli *dōṇī*, which latter word also means 'a trough-shaped canoe', a donkey. In *vaḍra* I see Skr. *padra*, village, and *droṇivādṛa* I take to be an adjective meaning 'belonging to the donkey-village,' i.e., the village providing ferries for the crossing.

The last letter of the line has a forward bend at the bottom, which seems to be due to a desire of avoiding its running into the picture below and not to be a vowel-*mātrā*. I connect it with the first *aksharas* of l. 4, which I read as *harana*, and explain *saharana* as the genitive plural of

sahara, i.e., *sahayara*, *sahachara*, companion. The well is accordingly the gift of the companions of the ferry-village, i.e., of the boatman-association at the Śalā crossing.

We shall now see what the imitator has made out of this. *No* has become *o*, and *kra* and *me* would hardly be intelligible without the guidance of the original. Of *kuvo khadao* only one *akshara* remains. It looks like *o*. Then we can, with some modifications, recognize *droṇivadrāṇa sa*. Then follow three signs which have nothing to correspond to them in the original. The first one is repeated in l. 4, below the final *sa* of l. 3, and the last one looks like an attempt at reproducing the top of the picture shown in the Shakardarra inscription.

L. 4. It will be seen that the first *aksharas* of the Shakardarra record are a little misshaped, the head of *ha* having become closed, the top of the *na* running into the preceding *ra* and being, besides, continued in a short stroke to the left, the latter being evidently due to peeling off. It also seems necessary to read the final *na* as a dental, the same sign as in *nokrame*, though we should certainly expect *ṇa*, as usually between vowels in this record. Thus the last word is clearly *daṇamukho*.

The writer of the Rawal record has drawn the *ha* with a hook protruding from the upper part of the vertical; the *ra* has become something looking like *da*, and the *na* has been read with the forward protrusion and looks like *va*.

The ensuing *daṇa* is well imitated, but the remainder of the inscription has turned out very badly. The two first *aksharas* may be copied from *mukho*, with a reversion of the *mu*, or they may be an attempt at supplying the word *kuvo* omitted in l. 3. Then follows the same sign which we found after the final *sa* of l. 3, and, finally, three signs which may represent an attempt at reproducing parts of the picture of the original. It is not, however, of any use to speculate on their meaning.

In order to illustrate how the copyist went to work I shall give a transliteration of the Shakardarra record, adding, (in *italics*), the corresponding words or letters of the Rawal text where they have come out with something like the original.

TEXT.

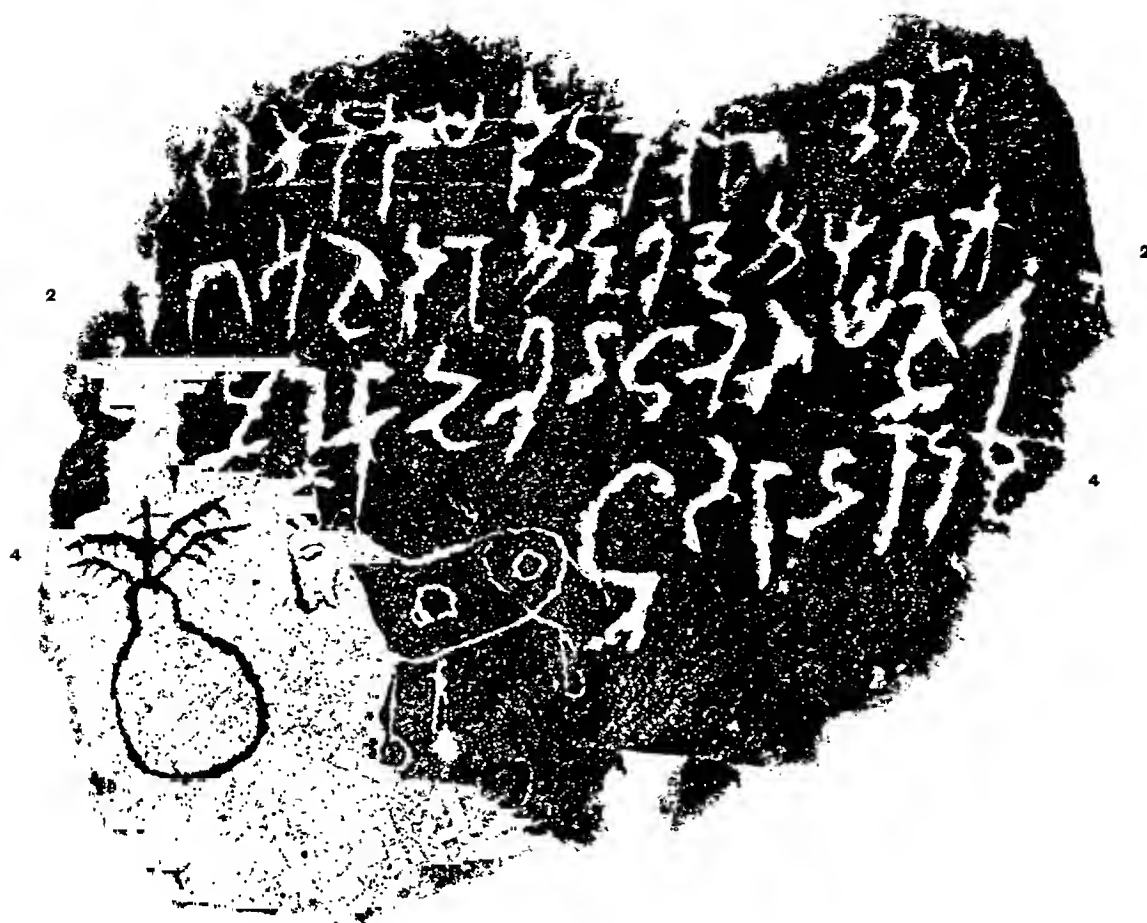
L. 1	sarh	20	20	Proṭhavadasa	masasa	divas[ami]
	<i>sarh</i>	<i>20</i>	<i>20</i>	<i>. . . vadasa</i>	<i>masasa</i>	<i>diva</i>
L. 2	viśami	di	20	atra	divasakāle	Śa[la]-
	<i>sa</i>		<i>20</i>	<i>atra</i>	<i>divasakāle</i>	<i>a . . .</i>
L. 3	nokrame	kuvo	khadao	droṇivadrāṇa	sa-	
	<i>okrame</i>		<i>o</i>	<i>droṇivadrāṇa</i>	<i>sa . . .</i>	
L. 4	[ha]ra[na]		daṇamukho			
	<i>hadava</i>		<i>daṇa</i>	<i>.</i>		

TRANSLATION.

Anno 40, on the twentieth day, d. 20, of the month Praushṭhapada, at this time and day, at the Śalā-ferry, this well was dug as the gift of the ferry-village associates.

The Rawal inscription has not, it will be seen, any value as an independent record. It is nevertheless of interest as throwing light on the way in which such inscriptions were looked on.

Shakardarra Inscription, the year 40.



Rawal Inscription, the year 40.



It is a well-known fact that several inscriptions were never destined to be read. They were buried and hidden from view in stūpas or temples. They cannot, accordingly, have been intended to convey information to other persons. M. Barth¹ has spoken of such records as aiming at a certain amount of publicity, no doubt, but a publicity intended especially for the next world. And we seem indeed justified in looking on many of the ancient inscriptions not as notifications but as a kind of charms or powerful formulas, intended to ensure good results from some pious act.

Numerous examples might be quoted, but I do not know of any which is so clear as the Rawal record. The person who put it up in a well he had dug or in some other place endowed by him, evidently brought it to Mathurā from Shakardarra, where he had seen the inscription and drawn the inference that it was a powerful charm, either for conferring merit on pious donors or for making the water of the well fresh and abundant. And he copied the inscription for the benefit of his own donation in Mathurā.

The Rawal record does not, accordingly, hail from Mathurā, though the person who executed it may have been a native of that place, who had seen the inscription on the occasion of some travel. But it cannot, no more than the inscriptions on the Mathurā lion capital or the Mathurā elephant, be taken to show that Kharōṣṭhī was ever used by the native population of Mathurā in the natural course of things. It is a distinctly north-western alphabet, while Brāhmī was the usual script in and about Mathurā.

No. 34.—AMODA PLATES OF THE HAIHAYA KING JAJALLADEVA II OF THE (CHEDI) YEAR 912.

By RAI BAHADUR HIRA LAL, B.A.

Amodā is a village in the Bilāspur District of the Central Provinces, where eight copper plates recording four different charters² by three different kings were found while digging for the foundation of a temple in May 1924. They are now deposited in the Nagpur Museum. The two plates in hand were issued by the **Haihaya king Jājalladēva II**. These are massive plates each weighing 150½ tolas and measuring 13" × 10". Each plate has a hole for being strung with the seal of the king, which is lost. The engraver commenced with letters as big as half an inch in size, but on completing the first line he apparently calculated or felt that the whole record would not come in, even within those two big plates. So with the second line he reduced the size to ¼" which he continued almost to the end, with a very slight diminution in the closing eight lines. There are altogether 37 lines of which 18 are engraved in the first and the remaining on the second plate. The characters are Dēvanāgarī of the well-known Kalachuri type. The whole of the record is written in **Sanskrit** verses numbering 26 in all, except the initial salutation and the date and the names of the donees at the end, which are in prose. Many of the verses are taken from the ancestral eulogy composed once for all and added to later on according to the requirements of the generations coming into power, and sometimes improved upon by the Court Paṇḍit dealing with the charters. The old verses are really beautiful. The new ones appear to be rather crude. Spelling and grammatical mistakes are not wanting, but comparatively speaking, the charter in

¹ *Comptes Rendus*, 1907, p. 387; *Ind. Ant.* 37, 1908, p. 246.

² Two of these have been published in the *Indian Historical Quarterly*, Calcutta, Vol. I, pp. 405 ff., and another in *Ep. Ind.*, Vol. XIX, pp. 75 ff.

hand is written better than others found along with it. As regards **orthography**, *ba* is not distinguished from *va*, which stands for both. *Ṣa* and *Sa* have been confused. The sign for *i* resembles an arrow-head with a parallel stroke below it.

Ordinarily, grants on copper-plates are made for increasing the religious merits of the donors and their parents, but this is an exception. It was made by way of **thanksgiving** on an escape from a great calamity, when the donor had almost lost his kingdom in a battle with one **Dhīrū**, who is described as a huge alligator clutching his victim. Dhīrū is a non-Āryan name and it appears that a local aboriginal chief rebelled against Jājalladēva and put him into a precarious position. In fact it is stated that on regaining his kingdom he made the gift, which indicates that it was merely by a turn of fortune that he became the king of his country once more.

The **genealogy** of Jājalladēva is given as follows :—From Kārtavīrya were born the Haihayas, among whom was born **Kōkalla**, who had 18 sons. The eldest of these became the king of Tripuri and he made his brothers the lords of the *Maṇḍalas* or districts which lay close by. One of these younger brothers had a son named **Kaliṅgarāja**, who was very powerful. His son was **Kamalarāja**, from whom was born **Ratnadēva I**. His wife was **Nōnallā** and from them was born **Prithvidēva I**. He had for his queen **Rājalladēvi**, from whose union was born **Jājalladēva I**. The latter's son was **Prithvidēva II**, whose son was **Jājalladēva II**, the donor. By this charter a village named **Bundērā** was granted to two Brāhmins **Rāghava** and **Nāmadēva**, the former being the astrologer and the latter the royal priest. Their genealogies are also given. Rāghava belonged to a *gōtra* having five *pravaras*, viz., Vatsa, Bhārgava, Chyavana, Āpnuvāna and Aurvva. His father was **Dāmōdara**, who was very learned. He was a great astrologer and was loved by the people and worshipped by kings.¹ Dāmōdara's father was **Prithvidhara**. Nāmadēva belonged to the **Bhāradvāja-gōtra** having three *pravaras*, to wit, Bhāradvāja, Aṅgiras and Bārhaspatya. His father's name was **Parāśara** and grandfather's **Mahādhana**. At the end of the record Nāmadēva has a **Ṭha** before his name, which apparently stands for **Ṭhakkura** and would indicate the military tendencies of the royal priest.

The charter was written by a Vāstavya Kāyastha named **Chitrabhānu**, son of **Vatsarāja**, master of **Jaḍēra** (village), on **Friday the 5th of the dark fortnight** of a month which reads as **Agraha**, apparently a mistake for either **Śrāvāna** or **Āgrahāyana**, in **Samvat 91[2]**. Although the era is not specifically stated, it cannot but be the **Kalachuri** one, as the king belonged to its founder's dynasty. The last figure of the year is corroded, but the bottom bend indicates that it could not but be 2 or 3. With the aid of the week-day we find that in 912, the 5th *tithi* of the dark fortnight fell on a Friday in **Śrāvāna** and not in **Āgrahāyana**. Friday did not fall on that *tithi* in either month in 913. In the text there are only three letters for the month, which suit **आवण** better than **आग्रहायण** which has five letters. So it is pretty certain that the reference is to the **Śrāvāna** month, and as such, the date is equivalent to Friday, the 14th July 1161 A.D.

¹ This Dāmōdara appears to be identical with one whose stone image was found in **Kharod**, a village in the Jājgir tahsil of Bilāspur District. He was being worshipped as a **Dēvi**, with the blood of hundreds of cocks and goats, until the writer's visit to that locality about 20 years ago, when he proved to the satisfaction of the local people that the statue represented neither a *dēvi* nor a *dēva*, but an ordinary male worshipper, as the figure and the pose clearly showed. The people then informed the writer that it bore an inscription at the bottom which on digging up confirmed this guess. It read as follows :—**पंडितदामोदरस्य मूर्तिरियं ब्रह्मकुं (कु)ले**. At Kharod there is an old temple of Siva known as **Lakhnēśvara-mandira**. It has two Kalachuri stone records affixed to the wall. Apparently the *Sāmkuṇḍa* referred to that temple with which Paṇḍit Dāmōdara might have been connected as a priest or worshipper. His merits given in our record qualify him for being honoured with a statue, which was restored at the writer's instance to the Lakhnēśvara temple, some 20 years before this inscription was discovered. (See *Triloka's C. P. and Berar Inscriptions*, pp. 117 and 118.)

There are only two **geographical** names mentioned, *viz.*, Bundērā, the village granted and Jaḍēra, the village to which the writer of the gift belonged. Bundērā may be identical with Bundelā in the Janjgir *taluk*, situated about 13 miles from Amodā where the plates were found. Jaḍēra is not traceable.

TEXT.¹

First Plate.

- 1 ओम् ओम्² नमो ब्र(ब्र)ह्मणे । निर्माणं व्यापकं नित्यं शिवं परस(म)-
कारणं । भावग्राह्यं पर(र)द्यो(ज्यो)ति-
- 2 स्तुतौ सद्ब्र(ब्र)ह्मणः॥(णे) नमः । [।]³ १[॥] यदेतदग्रेसरमंवरंस्व ज्योतिः स पूषा
पुरुषः पुराणः । अथास्य
- 3 पुत्रो मनुरादि राजस्तदन्वयेऽभूद्वि कार्त्तवीर्यैः ॥२॥⁴ तद्वंशप्रभव(वा) नरेन्द्रपतयः
ख्याताः[*]
- 4 क्षितौ वैहयास्तेषामन्वयभूषणं रिपुमनोविन्यस्ततापानलः । धर्मः ध्यानध-
नावुशं चि-
- 5 जयाः⁵ शश्वत्सतां सौख्यलयेयान्सर्वगुणान्वितः समभवच्छीमान्(न)शौ(सौ)
कीकलः ॥३॥⁷
- 6 अष्टादशारिः(रि)करिकुशविभङ्गसिंहाः पुत्र(त्राः) प(ब)भूतुरतिशौर्यपराय तस्य ।
तत्रायजो नृप-
- 7 वरस्त्रिपुरोश आसीत्पार्श्वं च मण्डलपतीन्स चकार व(ब)न्धून् ॥४॥⁸ तेषाम-
नूजस्व⁹ कलि-
- 8 क्लराजः प्रतापवह्निचपितारिराजः । जातोऽन्वये द्विष्टरिपुप्रवीरप्रियाननाशो-
बहपा-
- 9 व्येन्दुः ॥५॥¹⁰ तस्मादपि प्रततनिर्मलकोर्त्तिकान्तो जातः सुतः कमलराज
इति प्रसिद्धः[*]

¹ From the original plates and impressions kindly taken by Mr. F. F. Pike, Superintendent, Government Press, Nagpur.

² This is expressed by the letter च with a dot over it, while the first one is expressed by a peculiar sign [which stands for *Siddham* or *Siddhī-astu* (see above, Vol. XVII, p. 352). I think this affords another strong support in favour of Mr. Bhattasali's view, because *om* is written here in quite a different way and just after this very symbol. See also the facsimile of the plates of Prithivīdeva II published in the *Indian Historical Quarterly* Vol. I, between pp. 406-407.—Ed.]

³ Metre *Anuṣṭubh*.

⁴ Metre *Upajāti*.

⁵ Metre *Sārdulavikrīḍita*.

⁶ Apparently नू is made long for the sake of metre.

⁷ Read 'शिसरम्वरस.

⁸ Read धर्मध्यानधनावुशचित्तवशा.

⁹ Metre *Vasantatilaka*.

¹⁰ Metre *Upajāti*.

- 10 यस्य प्रतापतरणावुदिते रजन्यां जातानि पंक(पङ्क)जवनानि विकासभान्जि-
(स्त्रि) ॥६॥¹ तेनाथ चन्द्र-
- 11 वदनोऽजनि रत्नराजो विश्वोपकारकरुणार्जितपुण्यभारः । येन स्ववा(वा)ङ्ग-
युगं(ग)निर्मितवि-
- 12 क्रमेण नोतं यशस्त्रिभुवने विनिहृत्य शत्रून् ॥७॥² नोनकाख्या प्रिया
तस्य शूरस्येव दि(दि) शूरत(ता) [१*]
- 13 तयाः(योः) सुतो नृपश्रेष्ठः(ष्ठः) पृथ्वीदेवो प(व)भूव ह ॥८॥³ [हृ]द्वी[दे]वस-
मुद्भवः समभवद्राजलदवीशूत(सुतः)
- 14 शूरः सज्जनवाङ्कितार्थफलदः कल्पद्रुमः श्रीफलः । सर्वेषामुचितोऽर्चने सुमन-
सा(सां) तोष्णहि-
- 15 ष[त्क]टकः पश्यत्कान्ततराङ्गनाङ्गमदनो जाजलदेवो नृपः ॥९॥⁴ तस्यात्मजः सकल-
- 16 [को]शलमण्डनश्रोः श्रीमान्समाहृतसमल(स्त)नराधिपश्रोः । सर्व्वचितोश्चर-
[शि]रोविहितां-
- 17 ह्रिपे(से)त्रः सेवाश्रुतान्निधिरसो भुवि रत्नदेवः ॥१०॥⁵ पृथ्वीदेवस्ततो जातः पीतः
कंठोरवादिव [१*]
- 18 मि(सिं)(ङ्ग)हं(सं)द(ङ्ग)ननो योऽरिकरियूथमपोथयत(त्) ॥११॥⁶ तस्मादजायत
जगंचयश्रीसः

Second Plate.

- 19 तस्मात्प्राप्त(श्च)कपादपद्ममधुपो जाजलदेवोऽभवद्दीरारातिनितम्बि(स्त्रि)नो-
मुखपयोज-
- 20 श्लोषधीश्रोदयः । लोके यस्य यशस्यैर्हवन्ति र[म्यं] शसां(शां)कोदमं
मत्वा सप्तपयोधयो व-
- 21 ह्रिधरे प्रोत्फुल्लितं कैरवैः ॥१२॥⁷ यो वत्सभार्माववरच्यवनापुवानौर्व्वभूषिते
मोत्रे तर्ह्यस्य वरिष्ठे
- 22 जातः पृथ्वीधरो विप्रः ॥१३॥⁸ तद्याहैवन्नचूडामणिरखिलजनानन्दसंदोहहे[तुः]
पुत्रो दामोदरोभूत्सक-

¹ & ² Metre *Vasantatilakā*.³ Metre *Śārdūlavikrīḍita*.⁴ Metre *Anuṣṭubh*.⁵ This portion to the end of the line is superfluous and must be omitted. Possibly the engraver left out the three *pādas* of this verse; the first could very well be तस्मादजायत जगंचयश्रीसः.⁶ Metre *Śārdūlavikrīḍita*.⁷ Metre *Anuṣṭubh*.⁸ Metre *Vasantatilakā*.⁹ Metre *Aryā*.

2 4 6 8 10 12 14 16 18

2 4 6 8 10 12 14 16 18

2 4 6 8 10 12 14 16 18

[illegible]

- 23 लघुचनिधिः पार्थिवाराधितांभिः ॥(1) यः सा(शा)पाऽनुग्रहाभ्यामपर इव सदा
गोभिलः सामगाग्रस्त्रे(स्त)त्युदो रा-
- 24 घवाख्यः कविकुमुदमुदे जातवान्विप्रराजः ॥१४॥¹ भारद्वाजांगि(जाङ्गि)रसवा-
(वा)र्हस्य(त्वेति)तृतीयकप्रवरे ॥ भारद्वाजे
- 25 गोत्रे मन्वा[धनो] नाम विप्रोभूत् ॥१५॥² मन्वाधनेनाऽजनि पुन्य(स्थ)भाजा परा-
स(श)रः कैरवकुन्दकीर्त्तिः ॥(1) धृते गृहं
- 26 यो यश—७— सः सत्यास्यदं पुन्य(स्थ)निधानमासीत् ॥१६॥³ उदयगिरे-
रिव तरणिर्दुग्धाब्धेश्चन्द्रमा यथा तद्-
- 27 त् ॥(1) पुत्रः पाराशरतः(पराशरस्य च १) प्रख्यानो नामदेवाख्यः ॥१७॥⁴ ताभ्यां
द्विजाभ्यां नृपवैरिनारीसोमस्तहारी रश्मरङ्गम-
- 28 ङः ॥(1) जाजङ्गदेवो विधिवद्(ङ्)न्देरासंघं ददौ ग्राममदीनसत्त्वः ॥१८॥⁵ धीरु-
महाग्राह्यहोतमूर्त्तिर्जाजङ्गदेवो नृप-
- 29 तिर्व्व(ब्ब)भूव ॥(1) यत्नेन सुक्तः समवाप्य राद्यं(ज्यं) ग्रामं ददौ पुन्य-
(स्थ)दिने द्विजाभ्याम् ॥१९॥⁶ शंखं भद्रासनं ह्रत्वं गजाश्वव-
- 30 व(र)वाह[न]म् । भूमिदानस्य चिह्नानि फल(लं) स्वर्गमनुत्तमं(मम्) ॥२०॥⁷
व(ब)हुं(ङ्)भिर्व्वसुधा भुक्ता राज्ञभिः सगरादि-
- 31 भिः । यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलं(लम्) ॥२१॥⁸ भूमिं यः
प्रतिगृह्णा(ह्ना)ति यस्तु भूमिं प्रयच्छति [1*]
- 32 उभौ तौ पुण्यकर्माणौ नियतौ [स्वर्ग]गामिनौ ॥२२॥⁹ स्वदत्तां पर-
दत्तां वा योसरेहसुधरां(हरेत वसुधरां)। स विष्ठा-
- 33 यां कृमिर्भूत्वा पितृभिः सह मज्जति ॥२३॥¹⁰ इति¹¹जातातुयातांश्च भृम्यर्थं
योऽनृतं वदेत् । स व(ब)हो
- 34 वारुणैः पाशैः [ति]र्यग्योन्यां तु जायते ॥२४॥¹² द्विजाश्च [नाव]मन्तव्याप्तेलोक्य-
मितिहेतवः [1*]
- 35 देववत्पूजनोयाश्च दानमानार्चनादिभिः ॥२५॥¹³ वास्तव्यवंशकमलाकरचित्रभानुः
शत्रुप्रवी-

¹ Metre Sragdharā.

² Metre Upēndravajrā.

³ Metre Indravajrā.

⁴ Metre Anushubh.

⁵ Metre Anushubh.

⁶ Read इति जातातुयातां°.

⁷ Metre Anushubh.

⁸ Metre Aryā.

⁹ Metre Aryā.

¹⁰ Metre Indravajrā.

¹¹ Metre Anushubh.

¹² Metre Anushubh.

¹³ Metre Anushubh.

- 36 रविक[ले]अनचिद्वभानुः । [त्रिवक्त्रराज]तमयः खलु धर्मराजो जडे(डे)रनाथ इह
तामनि(मि)दं लिलिख ॥
- 37 ¹॥२६॥ संवत् ८१[२] अग्रण(आवण) व(व)दि ५ सुक्र(युक्ते) ॥ ज्योतिषी(षी)
पंडितराघवा(वः) ॥ पुरीषाः ठ नामद(दे)व[:*] ॥

No. 35.—A NOTE ON THE VELVIKUDI GRANT OF NEDUNJADAIYAN.

BY A. M. SATAKOPARAMANUJACHARYA, VIDVĀN.

In the interesting article on the Vēlvikuḍi grant of Nedunjadaiyaṇ, that was published in this journal² by the late Rao Bahadur H. Krishna Sastri, I find that some corrections are absolutely necessary in the text and the translation as given by him. These I should like to put down below, together with a few suggestions in regard to one or two points raised by him in that article.

In text line 95, for *Āya*^o, I should like to read *Āy*, and in line 132 for *pōr*, *pōra*. Again, in line 120 of the text, instead of *Kuḷandaivaṇ-Kūlvandai-śe[y*]kkun*, I would read *kuḷandai-vaṅgūḷ vanda-śaiikkum*, correcting *Kuḷandai* and *vandai-śe* of the text into *kuḷandai* and *vandaśai*. Accordingly, in the translation of this passage, instead of 'to the north of the field (called) Kūlvandai-śey of Kuḷandēvaṇ', I would prefer to have 'waved (gently) by the tender breeze' (*kuḷandai*=tender, *vaṅgūḷ*=breeze, [*vandu*] *śaiikkum*=waving).

According to the Rao Bahadur, the Maṅgalapura of the inscription is identical with Mangalore, the district head-quarters of South Kanara. Mr. K. G. Sankara Ayyar also, I find, holds the same view.³ In my opinion, however, it should be looked for somewhere in the Tamil districts,⁴ north of the Kāvērī, where we find many villages called Mangalam or having names ending in 'Mangalam', because from the Udayēndiram plates⁵ we learn that Paramēśvara-varman defeated the army of Vallabha in the battle of Peruvaḷanallūr, on the northern bank of the Kāvērī, and from the Gadval grant⁶, that Vikramāditya was encamping at "Uragapuram on the southern bank of the Kāvērī" in 674 A.D. The Kēndūr plates⁷ also say that Vikramāditya fought with the Pāṇḍyas and other Tamil kings.⁸

¹ These strokes are unnecessary. Metre *Sragdharā*.

² Vol. XVII, pp. 291 ff.

³ *Ind. Ant.*, Vol. LI, p. 214.

⁴ [The plates do not say where Maṅgalapura was situated. As such, it is not possible to definitely locate it. The identification of it with Mangalore or any place in the Tamil districts is only a conjecture.—K. V. S. Ayyar.]

⁵ *S. I. I.*, Vol. II, p. 371.

⁶ *Above*, Vol. X, p. 101.

⁷ *Ibid.*, Vol. IX, p. 205.

⁸ For further details see Dubreuil's *The Pallavas*, p. 63.

No. 36.—KUMBAKONAM INSCRIPTION OF SEVVAPPA-NAYAKA.

By G. VENKOBÄ RAO.

The subjoined Tamil record¹ is engraved on the door-jamb of the entrance into the inner *prākāra* of the Kumbhēśvara temple at Kumbakonam. It is dated in the cyclic year Vikrama during the reign of *Ševvappa-Nāyaka*, who was the first ruler of the Nāyaka dynasty of Tanjore. The stone inscription (No. 145 of 1924) which is dated in the same cyclic year and in the reign of *Kṛishṇadēvarāya* (corresponding to A.D. 1520) calls *Ševvappa*, a *Daḷavāy* (commander) only. Possibly, therefore, the present record has to be assigned to A.D. 1580, especially, because a copperplate record belonging to him and dated in Śaka 1502 (=A.D. 1580) was also issued from Kumbakonam².

The history of the Nāyakas of Tanjore remains yet to be written in detail,³ although an excellent preliminary attempt has been made in *A Short History of the Tanjore Nayakas* in Tamil by Mr. T. S. Kuppusvami Sastri of Tanjore. How and when the Nāyaka dynasty of Tanjore arose is obscure. An unpublished Sanskrit poem *Sāhityaratnākara* by the eldest son of Gōvinda-Dikshita, the Brahman prime-minister of the second and third Nāyaka kings, says that *Ševvappa* obtained the Tanjore kingdom by his own valour. The Telugu poem *Vijayavilāsamu* by Chēmākūra Vēṅkata-Kavi would show that *Ševvappa* married the sister of the queen of the Vijayanagara king Achyutarāya, and got the Tanjore principality, perhaps, as a dowry.

Like other old kings, *Ševvappa* was a tolerant ruler, though his leaning was specially towards Vaishṇavism. Inscription No. 425 of 1924 relates to some gifts of land made by *Ševvappa* to the mosque at Tanjore in the year *Sādhāraṇa* corresponding to A.D. 1549, and the record under publication is interesting in that it mentions a temple of Buddha at Tiruvilandurai. It registers the gift of 2½ (*vēli* ?) of land as the charity of the king *Ševvappa-Nāyaka* in the Brahman village (*agaram*) of Tirumalairājapuram for the repairs or the worshipping service in the temple (?), when a channel was dug through the lands belonging to a certain individual (name not very clearly made out) attached to the Buddha temple. The two villages Tiruvilandurai and Tirumalairājapuram cannot be definitely identified. Tiruvālāṇḍuḷi, which is 4 miles away from Kumbakonam, and was one of its wards⁴, has a standing image of Buddha placed near the *gōpura* of its Śiva temple. Tiruvilandurai of this inscription has, perhaps, to be identified with Elandurai, a village about 9 miles distant from Kumbakonam which has a Śiva temple with an inscription dated in Śaka 1493 (A.D. 1571) of the time of Achyutappa-Nāyaka (No. 239 of 1927). It may also be noted that Ilanturai has been mentioned in No. 222 of 1927 as one of the *saptasthānas* or seven sacred places round about Kumbakonam. I cannot say whether the Tirumalairājapuram of this record has to be identified with Tirumalairājapuram alias *Śrīṅgam-tavirttaśōḷanallūr* which is mentioned in an inscription published in *South-Indian Inscriptions*, Vol. II, p. 119, as adjacent to Karuntittaiḱkuḍi in Tañjāvūr-paṇṇu. There is one seated image in the temple at Paṭṭiśvaram near Kumbakonam, and another, now popularly called *Bhagavarishi*, lying outside the Gaṇēśa shrine in the Āṇaiyaḍi street at Kumbakonam, both of which appear to be Buddhist. From these facts, it appears that Buddhism continued to survive in the Tanjore district till the 16th century. This would be natural when Negapatam in the Tanjore district was a stronghold of Buddhism. The large Leyden plates record the grant of the village

¹ No. 292 of the Madras Epigraphical Collection for 1927.

² *Mysore Archaeological Report* for 1917, p. 55, para. 135.

³ A paper on the detailed history of the Tanjore Nāyakas by the author is almost ready, and will appear very soon in this journal.

⁴ In Tamil it is sometimes loosely applied to a Jaina temple also.

⁵ Nos. 629 and 633 of the Madras Epigraphical Collection for 1902.

of Āpaimaṅgalam to a Buddha temple at Negapatam during the time of the Chōla king Rājārāja I (A.D. 985-1010). The smaller Leyden grant dated in the 20th year of Kulōttuṅga I (A.D. 1090) records gifts to two Buddhist temples. An ancient tower known as 'Puduveligōpuram' or 'Jaina Pagoda' was demolished by the Jesuits when they built the St. Joseph's College at Negapatam.¹ This tower might have belonged to one of these two Buddha temples. It is interesting to note that a number of metallic Buddhist images were unearthed at this place recently.

Though Jain families are living in Tanjore, Kumbakonam and Mannārgudi even now, and we see Jain temples at Kumbakonam and Mannārgudi, yet traces of Buddhism are no longer visible there.

The record bears at the end the expression " (the) Gurukkaḷ, (i.e., teachers) of the Convention ", perhaps of Buddha.

TEXT.¹

1 Vikkiṛa-	15 ndā-Nāyakar-
2 ma-varuṣam	16 nilatti[li]ē
3 [Ā]ḍi-mādam ² 2-	17 Tirumalai-
4 2 ⁴ ௨ ⁵	18 rāṣapura[ttu]
5 Śevuvap- ⁶	19 'aśēṣam-ā-
6 pa-Nāyak-	20 ga śapaṅga]
7 kar-ayya-	21 vākkāl ve-
8 ṇ-damma-	22 [tṭi] pōgaiyil Ti-
9 m-āga Ti-	23 rumalairāṣapurattil-
10 ruvilan-	24 agarattil tirup-
11 duṛai-	25 paṇi-śērvai-
12 Buddar-	26 āga vi[tṭa] nilam ⁸ 2 ⁹
13 kōyil-	27 [ea]mayattār Guru-
14 Titta-Mā[ma]ru-	28 kka] ௨

TRANSLATION.

(Lines 1 to 26) (On) the 22nd day of the month of Āḍi in the year Vikrama, all the people of Tirumalairāṣapuram assigned 2 $\frac{1}{2}$ (vēḷi of) land in the brahman village (agaram) of Tirumalairāṣa-

¹ *Ind. Ant.*, Vol. VII, pp. 224-27 and *Annual Report on South-Indian Epigraphy* for 1925-26, p. 2.

² From an inked estampage.

³ Expressed by an abbreviated symbol.

⁴ The figure 22 is expressed in the Tamil text by three digits, the numerical figure for ten intervening between the two figures.

⁵ This symbol stands for the word *tṭi* meaning day.

⁶ Read *Śevvap*.

⁷ It may be read also as *aśēṣa-māgaṇṇaṅgaḷ* (*maḥājaṇṇaṅgaḷ*).

⁸ Expressed by an abbreviated symbol.

⁹ Expressed by a Tamil numeral.

puram for repairs¹ as a charity² of Śevvappa-Nāyakkar-ayyaṇ as the channel was dug and passed through the land³ belonging to ⁴Titta Māmarundā-Nāyakar of the Buddha temple at Tiruvilanduṇai.

(Ll. 27 and 28) (*This is under the protection of*) the Gurukkaḷ of the Faith (*samayaṁ*).

No. 37.—GADAG INSCRIPTION OF THE REIGN OF JAYASIMHA II : SAKA 959.

By LIONEL D. BARNETT.

This inscription was found in the wall of the yard of the Vira-nārāyaṇa temple at Gadag.⁵ An attempt at a transcript is given in the Elliot Collection, Vol. I, f. 37b. of the Royal Asiatic Society's copy; and good ink-impressions were prepared for the late Dr. Fleet, which are now in the British Museum. The stone is very dilapidated. On the ink-impression there seem to be some faint vestiges of effaced sculptures; but Elliot's pandit found no sculptures surviving in his day. The record itself is but a fragment. The ink-impressions record 64 lines; but the stone has been broken off on the proper right, the break beginning on line 13 and increasing as it runs down, while the left side also is damaged below. I have therefore given only the text as far as the eleventh verse, near the end of l. 38, the rest being altogether fragmentary. The width of the slab is 2 ft. 5½ in.; the height is somewhat uncertain, as there seems to be a gap in the ink-impressions between ll. 43 and 44, but it must be something over 6 ft. 8 in. The writing is a fine archaic hand of the period; the letters vary in height from ¾ in. to 1½ in., becoming smaller and more crabbed at line 61. The guttural nasal is used in *sataṅga*, l. 4. The language in the portion edited below is Old Kanarese prose and verse, with two formal Sanskrit stanzas (vv. 1 & 2). The *ḷ* is preserved in *negalḍa* (l. 26), *negalḍam* (l. 27), and falsely written for *ḷ* in *Chālūky-* (l. 2); it is changed to *ḷ* in *aḷida* (l. 15), *pēḷ* (l. 24), *pogalvar* (l. 25). The *upadhmāniya* appears in *bhāvinaḥ=ṣ*° (l. 17). The instrumental case in *-e* occurs in *Lokkigunḍi*ye (l. 19 f.); cf. above, Vol. XIV, p. 277, n. 9. Lexically *aḍagu[nti]* (l. 21) may be noted.

The record begins by referring itself in ll. 1-4 to the reign of Jagadēskamalla-Jayasimha [II],⁶ and then in ll. 4-11 relates that on a given date Maddimayya-Nāyaka, mayor (*ūr-oḍeya*) of Lokkigunḍi, made over⁷ an estate to one Dāmōdara-Seṭṭi, who a few months later assigned the same for the benefit of the cult of the Traipurusha gods and the Twelve Nārāyaṇas. After formal clauses of commonition (ll. 11-18), the record bursts into poetry, expatiating, in a long series of verses, upon the excellences of Dāmōdara (also named Dāma and Dāvala) and his family. First it mentions Dhōyipayya of Lokkigunḍi, who built the temple of the Twelve Nārāyaṇas and the Traipurushas and set up a Garuḍa-column (v. 3, ll. 19-21), and Dhōyipayya's wife Guṇābbe (v. 4, ll. 21-23). Next appears Māhuva-Seṭṭi, apparently their son, who is coupled with his sons Dāma or Dāvala (Dāmōdara) and Dhōyipayya (vv. 5-6, ll. 24-

¹ *Tiruppaṇi-śīrvaḷ* may also be translated into "worshipping service."

² It is generally translated as "for the merit of".

³ Tamil language will also allow of another construction. "The people of Tirumalairājapuram" may be taken as the subject of the predicate "dug and passed" and *veṭṭi pōgaiyil* will convey the same meaning as *veṭṭuṇaiyil* (while digging). In this case, there will be no subject for the verb *viṭṭa* (assigned). But then we will have to translate "2½ was the land assigned."

⁴ *Titta* stands for *tiritha* (a preceptor) and Māmarundā means Amṛita.

⁵ Cf. above, Vol. XV, p. 348.

⁶ See *Dyn. Kan. Dist.*, pp. 435-7.

⁷ See however note on l. 7.

27). The rest of the poetry seems to be devoted to the praise of Dāma, and continues as far as l. 61. Then begins a section in prose, written in a smaller hand, and specifying an endowment made by the latter in the presence of the local *Mahājanas* for the benefit of the Traipurushas and some other god ; in the midst of this the stone breaks off.

It is perhaps worth noting that the poet compares Māhuva to the legendary Dadhichi, Gutta, Chārudatta, and Karna, and Dama to Karna, Vikramāditya, Hariśchandra, Nala, Chārudatta, Dadhichi, Śibi, and Gutta. The comparison with Karna and Nala is of course a commonplace, and Hariśchandra is one of the most popular figures of legend. On Chārudatta and Dadhichi I may refer to my remarks on the Sūdi inscription E (2) above, Vol. XV, p. 83. The mention of **Vikramāditya**, which seldom occurs elsewhere in this period, shews that the legend of the mythical king of that name had firmly established itself at this time in the Dēkkan. It may well be that the legend, as has been suggested, is based upon traditions of the Gupta dynasty of the 4th-5th centuries A.D. and later, some members of which bore the title of Vikramāditya ;¹ and if this be so, its appearance here by the side of that of Gutta is doubly interesting. For there seems to be little doubt that this legendary Gutta is to be connected with the Gutta dynasty of Guttavolal or Guttal, probably as an eponymous ancestor ; and this family claimed to derive its name and origin from the Gupta emperors as well as from a more or less mythical Vikramāditya of Ujjayinī.² Hence it would seem that the two legends of Vikramāditya and of Gutta are doublets, both having sprung from vague memories of the glories of the Gupta emperors.

Two dates are specified. The first is given on ll. 4-5 as Śaka 959, Īśvara ; Āshāḍha śu. 5 ; Sunday. This apparently refers to Śaka 959 expired, which by the Southern Cycle was coupled with Īśvara ; according to this, the *tithi* Āshāḍha śu. 5 was connected with **Monday, June 20, A.D. 1037**, ending about 19 h. 38 m. after mean sunrise for Ujjain. Thus the date is slightly irregular, the Sunday being named probably to lend auspiciousness, although the *tithi* was current only for a short time at the end of it (cf. Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 69). The late lamented Mr. R. Sewell, who with his wonted kindness examined the dates in this inscription, informed me that by the *Ārya-siddhānta* very similar results are obtained ; śu. 5 was connected with Monday, June 20, and was current only for about 1 h. 55 m. before mean sunrise on that day. He added that by the mean system, in Śaka 959 expired, śu. 5 began 3 h. 50 m. before mean sunrise on Monday. The Northern Cycle may be excluded from consideration, as it coupled Īśvara with Śaka 957 expired and 958 current.

The second date is given on l. 11 as the *amāvāsya* (kṛi. 15) of Āśvayuja, evidently of the same year as the preceding date, coupled with an eclipse of the sun and the *yōga* Vyat'pāta. This is fairly satisfactory. The *tithi* was connected with **Tuesday, 11 October, A.D. 1037**, on which it ended about 15 h. 26 m. after mean sunrise ; and on the same Tuesday there was an eclipse of the sun, which, however, was not visible in India (Oppolzer, *Kanon der Finsternisse*, p. 214). Mr. Sewell has pointed out that by the mean system this Tuesday was coupled with kṛi. 14 and the following Wednesday with the *amāvāsya*, which tends to shew that the calculations here were made by true *tithis*.

The only names of places mentioned are **Lokkiguṇḍi**, ll. 5, 19 f., the *tīrthas*, l. 13 f., the **Himāchala**, i.e. Himālaya, l. 32, and **Malaya**, ibid. Lokkiguṇḍi is Lakkuṇḍi ('Lukoondē' of the Indian Atlas), in lat. 15° 23' and long. 75° 45½', some 6 miles south-east from Gadag. **Indrakila** (l. 30) is probably meant to be purely mythical ; but there is a hill of the name at Bezvada.

¹ See especially Mr. Allan's *Catalogue of Coins of the Gupta Dynasties in the British Museum*, p. xlii, n. 1.

² See *Dyn. Kan. Dist.*, pp. 578-80.

TEXT.¹

[Metres :—v. 1, *Śālinī*; v. 2, *Anuṣṭubh*; vv. 3, 7, *Śārdūlavikrīḍita*; vv. 4, 12, *Utpalāmālā*; vv. 5, 11, *Champakamālā*; v. 6, *Kanda*; vv. 8, 10, *Matēbhavikrīḍita*; v. 9, *Mahā-sragdharā*.]

- 1 @ Svasti samasta-bhuvan-āśraya Śrī-Pri(Pri)thvī-vallabha mahāīājādhirāja
paramēśvara
- 2 paramabhaṭṭārakam Satyāśraya-kuḷa-tīlakam Chālu(lu)ky-ābharaṇam Jagadēka-
mallam
- 3 śrīmaj-Jayasimghadēvara rājyam=uttarōttar-ābhi[vṛiddhi*]-pravarddhamānam=ā-
chandr-ārka-t[ā]-
- 4 ram saluttam-ire Sa(śa)ka-nri(nṛi)pa-kāl-ātita-samvatsara-sa(śa)taṅga[*]
959neya īśvara-samvatsarada
- 5 Aśhāḍa(ḍha)-su(śu)ddha 5 Āditya-vāradandu śrīmal-Lokkiguṇḍiya ūr-oḍe-volada
per-vvasugaya
- 6 Sa(śa)mkarayyam(yya)-Nāyakara magam ūr-oḍeya Maddimayya-Nāyakam
artthamam koḍu Dāmōdara-
- 7 Setṭiyargge sāsirvvara sannidhānadā kāl-garchch=āgi dānam-gonḍam² keyi mattar-
ayvatt-āḡu a[m]-
- 8 kadolaṁ matta[r*] 56 ā keyge benn-irkkey=illa benn-irkkey=endavaṁ svāna
gārdnebha³ chāndāla[m*] I-
- 9 daḡa vyavasthe intuṭu [l*] Int=ā bhūmiyam koḍu Traipurusha-dēvarggaṁ bāraba-
Nārāyaṇa-dēvar=u-
- 10 pachāradim mikkudam brāhmaṇar=uṇba[r*] [l*] Int=i(i) s[th]itiyal Dāmōdara-Setṭi
bhūmi-dānam-go-
- 11 tṭa tithi Āsva(śva)yujad=amavāsyē sūryya-grahaṇa-vyatipātām Antu koṭṭa
dharmmavam sāsī-
- 12 rv[v]arum rakshisuvar [l*] Int=idar=āśrama-guru-dharma-pratī(ti)pālanum sva(sa)d-
āchāranum=ollitta[m]ge⁴
- 13 [vya]bhichāriyum bhakshakan=ād=ātām Prayāge Vāraṇāsi Argghyatīrtham
Kurukshētra[m]
- 14 [Pu]shkaram Śrīparvvatam=emba mahā-tīrthamgaḷoḷ chatur-vvēda-pāragarumam
pannirchchāsira kavi-
- 15 [le]yuman=aḷida pātakam sva-dharmmadol rakshisidan⁵=i tīrthamgaḷuma[m] i(i)y-
āyadha(ta)namumam
- 16 [rakshi]sida⁵ mahā-puṇy-ādhikan=akkum || Sāmānyō=yaṁ dharmma-tētu[r*]-
nnri(nṛi)pāṇām kālē kālā]
- 17 [pāla]nīyō bhavadbhiḥ [l*] ssa(sa)rvvān=ētān=bhāvinaḥ=pārthivē[m*]drān bhūyō
bhūyō yāchatē [Rā]-

¹ From the ink-impression.² Apparently an error for -goffi.³ Read *svana gurudāna*⁴ The *ge* is added, in smaller script, under the *no*.⁵ The *si* has been omitted, and added in small script under the line.

- 18 [macha]ndra[h*] || [1*] Sva-datt[ā*]m para-datt[ā*]m vā yō harēta vasun-dharām shashṭir=vvarsha-sahasrāṇi viśṭhāyām jāyatē¹ krimi² [||* 2*] Mam[ga]a]
- 19 Śrīmat-perggaḍe Dhōyipayyan=adhikam dhārmikan=udyan-mahāgrāmaṁ neṭṭane Lokki[gu]-
- 20 [pdi]ye nntam kīrtti-dhvajam sad-guṇ-ōddāmaṁ dvādasa(śa)- Viśṇuṣaṁ Garuḍa-māna-stambhamam sthāpi[s-]
- 21 [—]mam Traipurusharkkaḷam nilisidam³ puṇy-ādhikam dhātriyo || [3*] Ā mahimā-viṣṣad-aḍagu[nti]-
- 22 [ya ?]⁴ perggaḍe Dhōyipayyan=uddāma-kuḷakke takka sati mikka patibrate Jainadāna-dharmam-āmrite⁵
- 23 [? vṛi]ddhi-chamdrīke Guṇābbe guṇ-ādhike sanda Rugmiṇī⁶-rāmege Rāma-rāmeg-eṇey=endode mattaran=enan=embenō || [4*]
- 24 [] Dadhīchi puṭṭidano Guttane bandano Chārudattanō [n]iratiśay-Ārkka-nandanano pē[ene] Māhuvan=artthig=artthama[m]
- 25 [kara]m=osed=ittan=ātana magam vibudh-āgrāṇiy=endu Dāmaru(ma)nam karam-atirā-gadiṁ poga[var=ēn=esav=antano] pu-
- 26 [? ŋya]m=antanō || [5*] Māhuva-Setṭiya magan=atisāhasikam nega[da] Dhōyipayyan=⁷ amarmmam māhātm[y*]-ārjita-guṇa-[sam]-
- 27 [dōha]m dhareg=eseye Dāvalam sale nega[dam] [|| 6*] Śrī-kāntā-kamanīyam=ādudu viśā[—ōra[s*]-stha]lam tanna vāk śrī-kā[ntā-ka].
- 28 [ma]nīyam=ādudu mukh-āmbhōjātam=udyaj-jaya-śrī-kāntā-ramaṇīyam=ādudu bhujā-daṇḍam dig-ant[am ?]
- 29 [ya]śa[s*]-śrī-kāntā-kamanīyam=ādud=adarind=ēn=Dāman=uddāmanō || [7*] Sura-rājendra-mad-ēbha-mastakado[—]
- 30 [dig-da]nti-dantaṁga[ol]=Haran=ugr-āsiyo[ol]=Iṁdrakīla-taṭado[ol]=Nirējaputr-āṇḍado[ol]=vara-nāg-ālayado[ol]=Murāri-
- 31 [ya ?] gri(gri)h-ōdya[d*]-dvāra-bandhaniga[ol]=bareda[ol]=Vāg-vadhu Dāvalam su(śu)chi mahā-dān-ādya(dhya)n=emb=amkamam || [8*] Sura-rāj-adr[i]-
- 32 [ndra-Hi]mācha[la-Ma]le[la]ya-nag-ōpānta-vallī - van - ābhyanterado[ol]=nānā - vinōdaṁga[ole] nelasi vidyādhara-stri-
- 33 [] kānt-ānikamam pannaga-yuvatiyaṁ pāḍnvar=kkūḍe Dāmōdara-kīrtti-śriyan=ēn=end=adaṇa
- 34 [] baṇ[isalk=ārppan-āva]m || [9*] Moḷe-voyt=Arkkanam pasurppu vaḍedatt=ā Vikramāditya-bhūta[la-nāth-ā]g[ra]ni]-
- 35 [yim] tt=ettam Hariśchamdraniṁ Naḷaniṁ pūtudn Chārudatta-vibhuvimdam kāytud=i bhūri-bhūta[ado] Dāma[]

¹ The ya has been added below the line.² The si has been omitted, and added below.³ This is the common Southern spelling for the Sanskrit Rukmiṇī.⁴ Read krimi.⁵ Or possibly -ye.⁶ Read -āmrita.

[Reference to inscription No. 30 of the Nagamangala Taluq (line 55) Ep. Carn. Vol. IV, Pt. ii, and its translation by Rice (p. 120, l. 1) to which Mr. N. Lakshminarayana Rao has drawn my attention, would suggest that the reading is 'Dhōyipayyana marmmam' or possibly mamam. If that is so, Dāvala would be the son of Māhuvasetṭi and grandson of Dhōyipayya. See p. 217 above, last para. Kittel, however, gives momma but not mamma (or marmma) in the sense of grandson.—Ed.]

- 36 [◡ — ◡ ◡ ◡ — 5]dāra-kaḷpa-drumaṁ || [10*] Kali-yugam=ettam=ottarisi lōba(bha)-
guṇaṁ jagam=ellamaṁ p[◡ —]
37 [◡ ◡ ◡ ◡ — ◡ — vi]shama-kāladolaṁ budha-saṁkuḷakk=anākuḷam=osed=īva
Dāman=iha-lōkada mānasa-r[—]
38 [◡ — ◡ — ◡ ◡ ◡] Dadhīhiyō Si(Śi)biyo Kaṇṇano Guttano Chārudattanō || [11*]¹

TRANSLATION.

(Lines 1-4.) While the reign of—hail!—the refuge of the whole world, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of Satyāśraya's race, embellishment of the Chālukyās, king Jagadēkamalla-Jayasiṅgha, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars:—

(Ll. 4-5.) On Sunday, the 5th (day) of the bright fortnight of Āshāḍha in the cyclic year Īśvara, the 959th (year) of the centuries of years elapsed since the time of the Śaka king :—

(Ll. 5-8.) **Śaṅkarayya Nāyaka's** son, the mayor **Maddimayya Nāyaka**, having received money, laved the feet of **Dāmōdara Setṭi** in the presence of the Thousand, and (?) made over (to him) in gift a field of fifty-six *mattar*, in numbers 56 *mattar*, (forming part) of the large section of the mayoral lands of **Lokkiguṇḍi**. Of this field there is to be no resumption: he that claims resumption (shall be reborn as) a dog, an ass, (or) a Chāṇḍāla.

(Ll. 8-16.) Thus is its constitution. Having so obtained this land, what remains from the service of the Twelve Nārāyaṇa gods for the Traipurusha gods² the Brāhmaṇs shall consume. The lunar day on which Dāmōdara Setṭi thus granted the land on this condition was the last of the dark fortnight of Āsvayuja, (*during*) an eclipse of the sun and a *vyatīpāta* (*yōgā*). The Thousand shall preserve the pious endowment thus granted. So he who devours it, in disobedience to the worthy man who preserves the holy law of the masters of his order and acts righteously, incurs the guilt of slaying (*Brāhmaṇs*) versed in the Four Vēdas and twelve thousand kine at the great sanctuaries of Prayāga, Benares, Arghyatīrtha, Kurukshētra, Pushkara, and Śrīparvata; he who preserves it according to its proper rule shall abound in the same great merit as if he preserved those esanctuaris and those temples.

(Verses 1-2 : two common Sanskrit formulæ.)

(V. 3.) The fortunate officer **Dhōyipayya**, peculiarly righteous, praised fitly by the exalted great town **Lokkigundi**, having a banner of glory, eminent in virtue, extraordinary in merit on earth, erected (*a temple of*) the twelve Vishṇus (*and*) a column of honour for Garuḍa and . . . established (*a sanctuary of*) the Traipurushas.

(V. 4.) The good wife worthy of the eminent race of the officer **Dhōyipayya**, that perfection of the display of dignity, uniquely devoted to her lord, moonlight for the increase (?) of the ambrosia of pious bounty to **Jains**, singular in virtue, **Guṇābbe**, is peer to the excellent **dame Rukmīṇī**, (and) to **Rāma's dame** : when this is said, what other shall I name ?

(V. 5.) "Say, . . . has a Dadhichi been born? has a Gutta come, (or) a Chârudatta, (or) the unsurpassed child of the Sun [Karna]?"—with men speaking thus, Mâhuva gladly indeed bestowed wealth on suitors; as his son, a leader among the sages, men extol Dâma indeed with extreme affection; who is his like in distinction, who is his like in righteousness?

(V. 6.) While **Māhuva-Seṭṭi's** son, the exceedingly valiant (*and*) eminent **Dhōyipayya** free from weaknesses, possessing a multitude of virtues won by nobility of soul, was flourishing on earth³ **Dāvala** verily became eminent.

¹The rest of the inscription, which is continued on this and the remaining lines, is here omitted, as it is very fragmentary.

* Brahma, Vishnu, and Śiva.

³ [See footnote 7 on page 220 above.—Ed.]

(V. 7.) His broad breast was worthy of being desired by the lady Fortune ; his speech was worthy of [being desired by the lady] Fortune ; the lotus of his face¹ was worthy of the love of that lady the Fortune of high Victory ; his rod-like arm, extending through the regions of space, was worthy of being desired by that lady the Fortune of Glory ; thus how splendid is **Dāma** !

(V. 8.) On the head of the rutting elephant of the great King of Gods, on the tusks of the elephants of the regions of space, on Hara's awful sword, on the slope of Indrakīla, on the cosmic egg of the Lotus-born [Brahman], on the home of the great Serpents [Pātāla], on the high door-posts of Murāri's house, the lady Speech has written the title : "**Dāvala** is pure, rich in great bounty."

(V. 9.) Standing in divers sports amidst the groves of creeping plants on the skirts of the great mountain of the King of the Gods, of Himālaya, and of Mount Malaya, do not the wives of the Vidyādhara and the company of ladies of . . . and the Serpent damsels sing in concert the splendour of **Dāmōdara's** glory ? hence who is able to praise (*fittingly*) its [greatness] ?

(V. 10.) The noble tree of desire . . . , throwing out its sprouts through the child of the Sun [Karṇa], attained to greenness through Vikramāditya chief of monarchs, . . . everywhere from Hariśchandra, flowered through Nala, put forth green fruit through the lord Chārudatta, [and ripened into perfect fruit] through **Dāma** . . . on this vast earth.

(V. 11.) Is not **Dāma**, who makes gifts with calm delight to the company of sages even in [this] troublous time, [when] the Kali Age is rife everywhere and the quality of greed [pervades ?] the whole universe . . . to this world, a Dadhichi, a Śibi, a Karṇa, a Gutta, a Chārudatta ?

No. 38.—TWO INSCRIPTIONS FROM RON, OF SAKA 944 AND 1102.

By LIONEL D. BARNETT.

Rōṇ (the word is spelt "Roan" in the Indian Atlas sheet 41) is the chief town of the Rōṇ *tāluka* in Dhārwar District, Bombay Presidency, and lies in lat. 15° 42' and long. 75° 47'. Both the present epigraphs, which are now edited from ink-impressions bequeathed by the late Dr. Fleet to the British Museum, come from the local temple of Īśvara. From notes on the ink-impressions it appears that at the time when the impressions were taken both the stones were on the outside of the temple ; the introductory note to the imperfect transcript of B. in the Elliot Collection (Vol. II, fol. 93b. in the Royal Asiatic Society's copy) states that Elliot's agent found it "in the stone temple standing in front of the Redḍiyavar's house in Rōṇ".

A —OF THE REIGN OF JAYASIMHA II : SAKA 944.

This record is imperfect ; the latter part of the stone is missing, and it is moreover cracked across the middle. The inscribed area is about 2 ft. 7 in. wide, and the maximum height of what remains is about 3 ft. 1 in. There seems to be no trace of any sculptures.—The **character** is Kanarese : lines 1-28 are written in a fair sloping hand typical of the eleventh century, with letters of an average height of $\frac{3}{8}$ in., and underneath them are portions of three more lines

¹[We may construe the sentence as :—*tanna viśāl-ōrasthalam Śrīkāntā-kamaniyam=ādudu, tauna mukh-ām-bhōjātām Vāk-śrīkāntā-kamaniyam=ādudu tanna bhuj-ādandam udyaj-Jayaśrīkāntā-kamaniyam=ādudu, etc., and translate it accordingly.*—Ed.]

written in a slightly smaller and more cramped hand, perhaps a later addition. As very little can be made out of the latter, I give only the text of ll. 1-28. The language is Old Kanarese, with two formal Sanskrit stanzas (vv. 10 and 11): The *l* is preserved in *negaiḍ*- (ll. 6, 21 f.), *aḷiḍon* and *aḷiḍa* (l. 20); it appears as *l* in *pogaḷadar* (l. 10) and *pogaḷai* (l. 21). *Nirmādhyaṃ* (l. 18) is a rare but classical Sanskrit word. In *tandeya māḷiḍa bhūmī-dānamān* (l. 24) we have an example of the use of the genitive for nominative to which I have called attention in *Journ. Royal Asiat. Soc.*, 1918, p. 105.

The record opens by referring itself to the reign of the Chāḷukya Jagadēkāmallaḍēva (Jayasimha II) (ll. 1-3). It then describes in verse the town of Rōṇa, the modern Rōṇ (ll. 3-5), and the virtues of an eminent local Brāhman named Āyṭavarma and his son Saṅkimāyā, the latter of whom constructed a temple to the Mūlāsthāna god in Rōṇ (ll. 5-10). Saṅkimāyā had an elder brother named Māchīmāyā, whose younger brother was Chāṇḍīmāyā; and Māchīmāyā granted land for a rest-house for Brāhmanas (ll. 10-14). Next follow prose details of Māchīmāyā's gift of some lands and three oil-mills, etc., for the maintenance of the temple of Śiva, the trustees being the Hundred-and-four burgesses of Rōṇ (ll. 14-20). Next come three verses (ll. 20-25), from which we learn that he also constructed a well, and that his three sons Āyṭavarma, Rudrāmāyā, and Dāchīmāyā made over their father's land-endowment to the custody of the Hundred-and-four; apparently there had been some delay in the formal transfer of the estates granted by Māchīmāyā, and probably he died in the interim. After this come two concluding Sanskrit stanzas (ll. 25-27), and then begins a new section, of which the first verse (ll. 27-28) speaks of a certain Ravikiya-Bhaṭṭa as possessing some estate. From this point the stone becomes more and more dilapidated: there remain only fragments of three more lines, which I have not thought worth while to print, as they give no consecutive sense. It is noteworthy that these three lines are in a slightly smaller and more cramped hand than the rest of the record, as I have remarked above. The rest of the stone has been lost, and hence it is impossible to determine the exact date when the epigraph in its present form was set up. Apparently it was intended as a composite record of the various charities of the family. The reference to the reigning king in ll. 1-3 and the character of the script shew that it cannot be later than about Śaka 964, and we have Śaka 944 as a *terminus ad quo*; hence it may be reasonably assigned to a date about midway between these limits.

The date of the first donation is given on ll. 14-15 as: Śaka 944, Dundubhi; Pushya ba. 14; Monday; the *uttarāyana-saṃkrānti*. This is not perfectly regular, but may be accepted. The *tithi* specified corresponded to Tuesday, 25 December, A.D. 1022, whereas the *saṃkrānti* occurred 1 h. 8 m. after mean sunrise on Monday, 24 December; but as the *tithi* ba. 14 began 3 h. 15 m. after mean sunrise on the Monday and ended 2 h. 54 m. after mean sunrise, thus being current for 20 h. 45 m. on the Monday, the confusion is pardonable.¹

Only two places are mentioned, viz. Rōṇa, the modern Rōṇ (ll. 4, 9, 16, 21), and a spot of which the name began with Pushpa- (l. 16).

TEXT.²

[Metres:—vv. 1, 3, 4, 7, 9, 12, *Kanda*; vv. 2, 8, *Champakamālā*; v. 5, *Sārdūlavikrīḍita*; v. 6, *Mattēbhavikrīḍita*; v. 10, 11, *Anuṣṭubh*.]

1 [Om] Svasti samasta-bhuvan-āśraya Śrī-Pṛithvī-vallabha mahārājādhirāja paramēśvara paramabha-

¹ I have again to thank Mr. R. Sewell, who unhappily has died since this paper was written, for his kindness in checking my calculations in this paper.

² From the ink-impression.

- 2 [ṭṭāraka]m Satyāśraya-kula-tilakam Chāluky-ābharaṇam śrīmaj-Jagadēkamalla-
dēvara vijaya-rājya-
- 3 [m-utta]r-ōttar-ābhivṛddhi-pravarddhamānam=ā-chandr-ārka-tāram saluttam-ire |
Kandam | Śrī-ramaṇi-pr[i*]yan-i—
- 4 [—] Dvā]rāvatigam Surēndran=Amarāvatigam saram dharaṇi-vaniteya hāra[m]
śrī-Rōṇam=oppugum
- 5 [vasu]matiyol | (||) [i*] Vṛttam [i*] Enipa mah-āgrahāram=adaro]=Vana-
jōdbhava-vamśajarka]o]=Manu-charita-pra-
- 6 [—]r=ene kottalivan=nega]d-o]-gulakke mikk-anupama-dāni śiṣṭa-jana-vatsa]an=/
Ivara dēvan=Āytava[r*]mmane
- 7 [pa]ram-ārtham=endu dhare baṇṇisugum vibudh-āgraganya(n)am | (||) [2*]
Kandam | Ātaṅge sujana-jana-vikhyātaṅge jagaj-ja-
- 8 [n]-aika-nuta-charitam nirdhdhūt-āgha-nichayam=urvvi-khyātam śrī-Saṁkimayyan=ādām
tanayam | (||) [3*] Kshiti-va]ayam
- 9 [ba]ṇṇisal=unnatiyam mādisidan=esevinam Rōṇado]=unnatam-ene Mūla-sthān-āyatana-
man=ā Saṁkimayyan=e-
- 10 ne pogaladar=ār | (||) [4*] Vṛttam | Ātaṅge=unna[t]a-kirttig=agrajan-
udagram Māchimayyan jagat-khyātam¹ nirmma]a-dharmman=ātan=a-
- 11 nujam śrī-Chandimayy-āṁkan=uddhūt-āgh-aughan=enippan=irvvar-o]ag=ā śrī-Māchi-
mayyam dvija-vrātakk=unnata-satra-
- 12 bhūmiyan=idam biṭṭam mah-ōtsāhadim | (||) [5*] Oḍalam tām sucharitrado]
dhanaman=udyad-dānadol]=nan[n]iyam nuḍi-
- 13 yol=bhaktiyan=eyde tandeyol=udagram chittamam santatam Mṛiḍa-pād-ābjado]=
āvagam basanamam sad-dharmmadol]=tā-
- 14 [didam gaḍad=ē vaṇṇipen-aṇṇa sach-charitamam śrī-Māchimayy-āṁkanam | (||)
[6*] Ad=ent=e]ndoḍe | Śaka-varsha 944neya Duru-
- 15 dubbi=samvatsarada Pushya-bahula 14 Sōmavāram=uttarāyana-saṁkramaṇadandu
pannirvvar=brāhmaṇargge sa-
- 16 tram māḍi baṁd=ā Rōṇa-māladol] 50 mattar=ddanada keyyu[m*] dēvargge
Pushpa . . teṁkalum 2 mattaram 335 kammada tōm-
- 17 ṭamum soḍar-eṇṇege 3 ghāṇamumam sarvva-bādhā-parihāram mānyam māḍi
śrīman-nūṇa-nālvargge pāda-pūje[ge*] 50
- 18 gadyāṇa[m] ponnaṁ koṭṭa dharmmamam rakshisuvud=endu nirmmadhyam-
oppisidar-i dharmmamam rakshisidavargge Prayāge-Vāraṇāsi-
- 19 Kurukshētrado]=sāsira kavileya kōḍum ku]agumam suvarṇado] khachiyisi sā-
sirvvar=vvēda-pāragar=appa brāhmaṇa-
- 20 rgge sūryya-grahāṇado]=koṭṭa puṇyam=ak[k*]um=idan=a]idon=initunidevaruman²=a]ida
mahā-pātakan=ak[k*]um | Ka-
- 21 ndam | Jagatī-jana-hitamam vibudha-gaṇ-āgrāṇi Māchimayyan=urvvi-va]ayam
pogalal Rōṇada maṇiyara nega-
- 22 [d=āramey-o]age bāviyam tōḍisidam | (||) [7*] Enisida Māchimayya-vibu-
pa(dha)ṅg=eseyalke tanūjar=urvvārā-jana-
- 23 nutan=Āytavarmma-vibhu sach-charitam sale Rudramayyan=atyanavarat-ēṣṭa-
dūni vibudh-āgrāṇi dhātrige Dēchima-

¹ Written as separate words, jagat khyātam.

² Apparently corrupt; we should expect something like initum=inivaruman.

- 24 [yyan]=atyanupamar=int=ivar=kramade tandeya maḍida bhūmi-dānamam || 8*]
Parirakshisi vipra-kalēbara-bhānu-ga-
25 [bhasti nūṭa]-nālvargg=atyādaradinde samarppisidar=paripālisim=endu chandra-
tāra[m̃*]-baregam̃ || 9*] Ślōkaṃ [1*] Sva-dattām
26 [para-dattām vā yō har]ēta vasundharām | shashṭir=vvārsha-sahasrāṇi viśṭhāyām
jāyatē kṛimiḥ | (||*) [10*] Akarasya karaṃ(rī)-
27 [karaṇaṃ gō-sahasra-vadhaḥ smṛi]taḥ | kara-pravṛitti-vichchhēdād=gō-kōṭi-phalam=
aśnutē | (||*) [11*] Kandaṃ | Neṭṭane shaṇ-māsaṃ mugī-
28 [] kaṭ[t]-ā=en[d]um
Ravikiya-bhaṭṭaṃ Nīrguḍiyan=uṇṇa neleyan=tinnaṃ | (||) [12*]¹

TRANSLATION.

(Lines 1-3.) While the victorious reign of—hail!—the refuge of the whole world, darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, ornament of **Satyāśraya's** race, embellishment of the **Chālukyās**, king **Jagadēkamalla**, was advancing in a course of successively increasing prosperity, (*to endure*) for as long as moon, sun, and stars :—

(Verse 1.) More excellent than the Dvārāvati of Lady Fortune's lover [Kṛishṇa] or than the Amarāvati of Indra, a pearl-necklace for the Lady Earth, the blest Rōṇa is conspicuous on earth.

(V. 2.) The great Brāhmaṇic fief so named—in it are men perfect (?) in the conduct (*prescribed*) by Manu among the scions of the race of the Lotus-born [Brahman]: one of this company, a man of peerless charities excelling in that illustrious good family, kindly to cultured men, a god of givers (*of bounty*), is **Aytavarma** in supreme truth: in such terms does the world laud that most eminent of sages.

(V. 3.) To him, who was renowned among good men, there was a son, the blest **Saṅkimayya**, whose conduct was uniquely praised by the people of the world, who dispelled the mass of sin, famed on the earth.

(V. 4.) With the circle of earth lauding (*his*) eminence, this **Saṅkimayya** constructed a Mūla-sthāna sanctuary such as to be conspicuous for magnificence in **Rōṇa** ; for this who are there that do not praise (*him*) ?

(V. 5.) He, exalted of fame, had an elder brother, the stately **Māchimayya**, world-renowned, stainless in religion; his younger brother, named the blest **Chandimayya**, is known as having dispelled the flood of sin. Of the two, this blest **Māchimayya** with great generosity granted to the company of Brāhmaṇs the land for a magnificent rest-house.

(V. 6.) He kept his body in righteousness, his wealth in noble charity, truth in speech, devotion fittingly towards his father, an eager spirit ever towards Mṛiḍa's lotus-feet, passion ever for the good Law : verily, O brother, how can I (*worthily*) extol the righteous man bearing the name of the blest Māchīmayya ?

(Ll. 14-20.) As regards the manner thereof:—On Monday, the 14th of the dark fortnight of Pushya, in the cyclic year Dundubhi, the 944th year of the Śaka (era), at the *uttarāyana-samkrānti*, having made a rest-house for twelve Brāhmanas, and having come and made into an honorary estate for the god with immunity from all conflicting claims a corn-field

¹ The stone contains portions of three more lines, possibly by a later hand, on which see above (p. 223).

of 50 *mattar* in the meadows of Rōṇa and south of Pushpa . . . 2 *mattar* and a garden of 335 *kamma* and 3 oil-mills to supply oil for lamps, he granted 50 *gadyāṇa* of gold for adoration of the feet to the Hundred-and-four, which pious endowment they undertook directly to maintain. To those who maintain this pious endowment will accrue the merit of decorating with gold the horns and hoofs of a thousand kine at Prayāga, Benares, or Kurukshētra and giving them, during an eclipse of the sun, to a thousand Brāhmaṇs learned in the Vēdas; he who destroys it will bear the same deadly sin as if he destroyed the same number of them.

(V. 7.) **Māchimayya**, leader of the company of sages, with the applause of the circle of earth caused to be dug in the splendid park of the intendants of Rōṇa a well, beneficial to the people of the world.

(Vv. 8 & 9.) As this sage **Māchimayya's** sons became distinguished, the lord **Aytavarma** praised by the people of the earth, the truly righteous **Rudramayya**, and **Dēchimayya**, a most unceasing dispenser of boons, a leader of sages in the world, were quite without peer: these four, in order preserving the land-endowment founded by (*their*) father, with the utmost respect transferred it to the [Hundred and] four, who are [rays] of the sun in the bodies of Brāhmaṇs, bidding them guard it for as long as moon and stars endure.

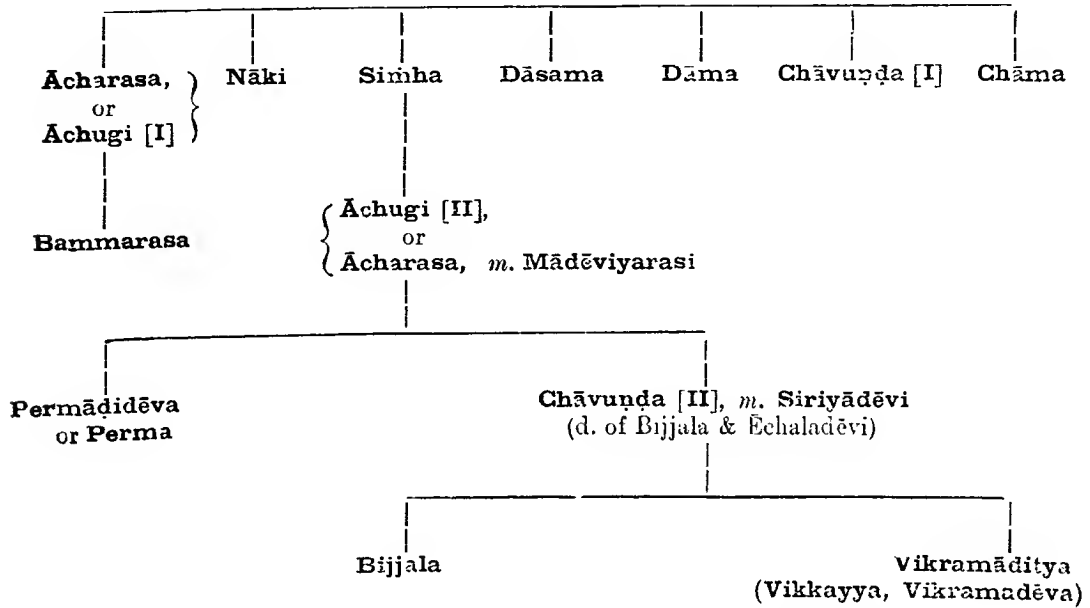
(Vv. 10, 11: two common Sanskrit formulæ.)

(V. 12.) . . . everywhere **Ravikiya—Bhaṭṭa** has enjoyed the estate that . . . possessed.

B.—OF THE REIGN OF SANKAMA AND THE SINDA VIKRAMADITYA : SAKA 1102.

The inscribed area of this epigraph is in width about 2 ft. 3 in. and in height nearly 5 ft. There is no record of any sculptures being attached to it. The **character** is Kanarese of the period, a generally well-formed ornate hand, decorated at the beginning with arabesque designs similar to those of the Kurgōḍ inscriptions published above, Vol. XIV, p. 265 ff. The height of the letters varies from $\frac{1}{2}$ in. to $\frac{3}{4}$ in. The cursive forms of *y* and *m* noted above, Vol. XII, p. 335, are found here: that for *m* occurs in ll. 38, 53, 75 (twice), and 77, and that for *y* in l. 19. The **language** is Kanarese, the metrical part being in the ancient language and the prose medieval; two formal stanzas (vv. 1 and 26) and a quotation from Manu (v. 25) are in Sanskrit. Sporadically *ay* is changed to *ey*, in °*vaḷeya*° (ll. 2, 19), *taneyam* (l. 28), and *abheyan* (l. 28). The prothesis of *y* in *yaupāsan-āgni* (l. 62) is noteworthy; so is the spelling *Āsvayīja* (l. 66), which is the first step to the modern vernacular pronunciation *Āsvīja*. The ancient *ḷ* has not been preserved: it has been changed to *ḷ* in *negaḷ*° (*passim*), *kūḷ*° (l. 18), *elvinam* (l. 30), and to *r* in *ērvvarum* (l. 26), ? *arvvu* (l. 30), *negardda* (l. 39, prose), *negarda* (l. 43, prose), with loss in *eppattuman* (l. 56). *V* is changed to *b* in -*brāta*°, ll. 4, 14, -*braja*°, l. 47, -*byūha*°, l. 50, -*bratsiy*, l. 51, -*svayambaram*, l. 57. The change of *p* to *h* occurs in the verse portion only in *Hoysalana* (l. 32) and *Torahanam* (l. 33; but *Torapa*° in the prose titles, l. 63), and in the prose in *Hiriya* (ll. 67, 71, 73), *hammeradu* (l. 70), and *hola*° (ll. 71-72, 78-79), by the side of *paḍuva* (l. 71) and *paḍuvadu* (l. 78), both in prose. The *upadhmānīya* appears in *amītaḥpura*° (l. 40). On the lexical side we may note *prōḷḷimbbhita* (l. 9), *ānamna* (l. 12), the list of technical names of towns and villages (*paṭṭana*, l. 14; *sanivāḷuna*, l. 14; *khēḍa*, l. 14; *khavvaḍa*, l. 14 f.; *maḍamba*, l. 15; *drōṇā-mukha*, l. 15), and *kambī* (ll. 71 f., 78 f.; also found in the Ālūr inscr. of Śaka 933, above, Vol. XVI, p. 27). Part of the text, viz. the passages from *Anṛu sogayisuva* on l. 6 to *Kumītaḷ-ōrvvi-nīḷasum* on l. 13 and from *Vīḷasitam* on l. 21 to *emīdaḍe* on l. 24, together with vv. 14, 16, 19, 20, and 21, occur also in No. L. of the inscriptions of Sūḍi published above, Vol. XV, pp. 109 ff.

The **record**, after the opening verse, proceeds to extol the ocean (ll. 2-6), Jambū-dvīpa (ll. 6-8), Mount Mēru (ll. 8-10), Kuntala (ll. 11-16), and the king of Kuntala, the **Kaḷachurya Saṅkama**, to whose reign it formally refers itself (ll. 16-21). It then mentions the province of Kisukāḍu (ll. 21-22) and the Mahāmaṇḍalēśvara ruling it, the **Sinda Vikramadēva**, also known as **Vikkayya** or **Vikramāditya** (ll. 22-23),¹ giving the pedigree of the latter as follows (ll. 23-49) :—



This differs in some slight details from the pedigree given in the *Sūḍi* record above, Vol. XV, p. 109. It moreover supplements it by adding the mention of Bammarasa and by stating that Āchugi II conquered the Male or Highlands of the Ghāts, defeated the king of **Ḍāhaḷa** (Chēdi), sacked **Uppina-kaṭṭa**, and killed the **Gaṅga** of **Kaḍāra** (on which see below), and that Permāḍidēva captured the **Hoysaḷa** king's elephants and treasure-waggons as well as the **Toraha**² himself (vv. 13, 15). Next, we are introduced to **Bāḷahya-Sēhapa**, a distinguished Master of the Horse, general, and *bīhuttara-niyōgi* or 'holder of seventy-two offices' in the service of the Sinda Vikramāditya (ll. 49-55); it was on his petition that the present grant was made. The occasion of it was when Vikramāditya, having been moved by hearing a sermon on the text *Mauu VIII. 15*, was making a number of charitable endowments and gifts in honour of his late father (ll. 55-70), and the trustee was **Gurubhaktadēva**, a Śaiva divine of the *Parvata*³ school of the Kālāmukha church, the beneficiaries being the local sanctuaries of **Chāmēśvara** and **Māḷēśvara**. A specification of the boundaries of the land then follows (ll. 70-74), with a concluding verse (ll. 74-75) and some supplementary endowments by Vikramāditya and his brother Bijjala or Bijjala (ll. 75-80).

¹ On the Sinda dynasty see above, Vol. XIV, pp. 268-270, and *Dyn. Kan. Distr.* p. 572 ff.

² Apparently the head of some hostile tribe of that name; cf. the title *Torapa-kul-āmtakar*, "slayers of the Torapa race," applied in the present record, l. 63, to the burgesses of Rōn, and the reference in the Hūli inscription above, Vol. XVIII, p. 200.

³ As this name shows, the school was derived from Kashmir. Cf. *Ep. Carn.* VII. i. Sk. 114, etc.

The date is given in l. 66 as : Śaka 1102 (current), Vikāri ; the new-moon day of Āśvayuja, Monday. This is not perfectly regular. The *tithi* mentioned corresponded to Tuesday, 2 October, A.D. 1179, on which day it ended 13 h. 28 m. after mean sunrise (for Ujjain).¹

The places mentioned are Kuntaḷa (ll. 13 f., 16, 21 f.), Kisukāḍu (ll. 22, 67) and the Kisukāḍu Seventy (l. 56), Dāhaḷa (l. 29), Uppina-kaṭṭe (l. 29), Kaḍāra (l. 30), Erambarage or Yerambarage (ll. 57 f., 61), Rōṇa (ll. 63, 68, 71, 78), Hiriya Maṇiyūr (ll. 67, 71, 73, 78 f.) Chikka Maṇiyūr (l. 72), Mudiyanūr (ll. 72, 77, 79), and Maṇiyūr (l. 76). On Kisukāḍu see *Ind. Ant.*, Vol. XXX (1901), p. 259 ff. Dāhaḷa is the kingdom of Chēdi. Kaḍāra, evidently the same as the Kiḍāram or Kaḍāram of several other records, is rather difficult to locate. Mr. Venkayya (*S.I.I.*, Vol. II, p. 109) and Dr. Hultzsch (above, Vol. IX, p. 231) seem to be right in placing it on the western coast of Burma or thereabouts in regard to other records ; but here it is rather hard to believe that the arms of the Śindas could reach so far. The words *Kaḍāra-Gaṅga* in l. 30 must mean a Gaṅga prince ruling in Kaḍāra, and suggest that there was a place of that name in or near the territory of the Gaṅgas in India, from which a colonial Kaḍāra on the other side of the Bay of Bengal might have taken its name. Erambarage is Yelburga, situate in Lingsugur District of the Nizam's Dominions, in lat. 15° 37' and long. 76° 3' ; we here learn (l. 57) that it bore the title of *Lakṣmī-svayamvara*. Rōṇa is the modern town of Rōṇ. Hiriya Maṇiyūr, given as " Hire-Manur " on the Bombay Survey sheet No. 332 and as " Heereh Munnoor " on the Indian Atlas sheet 41, is in long. 75° 42' and lat. 15° 42½'. Chikka Maṇiyūr, the " Chik-Manur " of the Survey and " Chika Munnoor " of the Atlas, lies in long. 75° 42½' and lat. 15° 40½'. Maṇiyūr may possibly denote these two towns collectively. Mudiyanūr may perhaps have some connection with the modern village of Mudengudi (" Moodiangoodie " on the Indian Atlas), which lies in long. 75° 43' and lat. 15° 44½' ; the former name is to be analysed as *Mudiyana ūr*, " the elder's village," and the latter as *Mudiyana kuḍi*, " the elder's homestead " (or perhaps *guḍi*, " temple ").

TEXT.²

[Metres :—vv. 1, 25, 26, *Anushtubh* ; vv. 2, 24, *Utpalāmālā* ; vv. 3, 5, 6, 8, *Mahāśragdharā* ; vv. 4, 13, 15, 17-21, *Mattēbhavikrīḍita* ; vv. 7, 9, 11, 12, 14, 16, 22, 23, *Kanda* ; v. 10, *Champakamālā*.]



- Śrī [1*] Namas-tuṅga-śiraś-chumbi-chāndra-chāmara-chāravē [*] traiḷḷkyā-nagar-
ārambha-mūla-stambhāya Śambhavē || [1*] Vṛitta ||
- 2 Svasti samasta-bhū-vaḷe(la)ya-vēṣṭitam=uj[j*]vaḷa-mauktik-ādi-sad-vastu-vī(vi)kīrṇav=
uchchaḷi(ḷi)ta-tuṅga-taraṅga-sa-
- 3 hasra-mālikā-nyasta-viyat-talaṁ sogayis-irppudu bhāvisi nōḍe nāḍe lōka-stutam-āgi
ma-

¹ Mr. R. Sewell has informed me that practically the same result is reached if we follow the *Siddhānta-śrōmaṇi*, which gives as *tithi*-index 9809, as against the 9810 of the *Ārya-siddhānta*. He also points out an interesting fact in this connection. As the *amāvāsyā-tithi* (ba. 15) ended shortly after sunset on Tuesday, the preceding Monday night was the Dīpāvalī festival ; see Kielhorn's list of " Festal Days " in *J. A.*, Vol. XXVI, 1907, p. 184. Kielhorn there says that the " principal day " of the festival was the one in which the moon was in the *nakṣatra* Svāti. Mr. Sewell's new table XLVIII A however shows that the moon entered Svāti, according to the equal space system, 17 h. 7 m. after mean sunrise on Tuesday ; hence Tuesday was the " principal day " of the Dīpāvalī in A.D. 1179, though apparently the festival at any rate began on Monday night while the *amāvāsyā-tithi* was current. The *Siddhānta-śrōmaṇi* also gives a similar result.

² From the ink-impression.

- 4 tsa-makar-ōtkara-saṁsthita-ghūrṇpit-ārṇṇavaṁ || [2*] Jala-hasti-brāta-hast-āhatiyin-
ogedu nuṇ-muttugaḷu sūse tīra-sthaliyoḷu
- 5 mey-verchchi mēgaṁṅ=ogedu teraḷe nūmkutte śubhr-ābhramaṁ nirmmaḷa-
kallōḷ-aughadimdaṁ gagana-taḷake tūm-
- 6 t-iṭṭa vōl=ikshisaḷu kaṇ-golikuṁ bhūgōḷamaṁ sutt=iṇid=atuḷatara-dhvānav=ambhōṇi(ni)-
dhānaṁ || [3*] Vachana || Antu sogayi-
- 7 suva muṁnīre mērey=āgi nī(ni)khiḷa-dvipa-kuḷa-kudhara-kuhara-kumja-ramjitamūṁ
asēsha-dōsh-āpaharaṇa-
- 8 pari(ri)ṇata-prabhāva-sukshētramum=enī(ni)si sogayisuva Jambū-dvipada naṭṭa-
naḍuve || Vṛi || Sura-kāmtā-rata-kūjita-pra-
- 9 tirava-prōjirimbhitam¹ kiṁnari-vara-gīt-ārava-mōhita-dvipa-kuḷam sidhdh-āṁganā-pāda-
paṁkaruha-prāṁchita-kum-
- 10 kuma-sthagī(gi)ta-chaṁchach-chaṁdra-kāmt-ōpaḷam karam=opp-ippudu ratna-kūṭa-
ramaṇiyam Mēru-dhātridharam || [4*] Ā Kām-
- 11 chan-āchaḷada dakshiṇa-dig-bhāgadoḷu Bharata-kshētram=embud=irppud=adaḷoḷu ||
Polan²=ellaṁ gaṁdha-śāḷi-prakara-pa-
- 12 rivri(vṛi)taṁ namdana-śrēṇiy=ellaṁ phaḷa-bhār-ō(ā)namna-chūt-āvanī(ni)ja-ḷaḷaḷayitaṁ³
dīrgghik-āṇikam=ellaṁ daḷi(i)t-āmbhōjāta-
- 13 rēṇu-sthagita-lalitam=ūr-ūrggaḷ=ellaṁ prajā-saṁkuḷa-gō-dhānya-prakīrṇṇ-āṁchitam=enal=
eseguṁ Kumtaḷ-ōrvvi-viḷāsaṁ || [5*]
- 14 Ā Kumtaḷa-dēsadoḷu || Palavum grāmaṁgaḷim paṭṭaṇa-nikaradi(de) saṁvāhana-
brātadiṁ pēsha(śa)ḷa-khēḍa-vyūhadim kha-
- 15 rvaḍa-nagara-maḍaṁb-aughadim kūḍe cheluvaṁ taḷeda drōṇāmukha-śrēṇiyin=eseva
nadī-jāḷadim bhūri-bhū-maṁḍa-
- 16 ḷadoḷu kuṇṅ-eḍḍam=āg-irppudu ruchirateyim madhya-dēsam viśēshaṁ || [6*]
Tatu-Kumtaḷ-ādhipati bhāsvat-kīrtti-viḷāsan=udhdhat-ārā-
- 17 ti-mahībhi(bhṛi)t-Kuḷīsa-daṁḍan=adaṭa chamatkāraṁ śaurya-śāḷi Saṁkamadēvaṁ ||
[7*] Ā dēs-ādhiśvarana bhuja-
- 18 pratāpam=em̐t=em̐daḍe || Baḷavad-vidviṣṭa-bhūpāḷakaran=uḇḷade kiṭt=ikki tadd-rājya-
chihnaṁgaḷan=udyad-dēsa-kōśaṁgaḷan=a-
- 19 vayavadiṁ koṁḍu sal-līleyimdaṁ jāḷadhi-vyāvēṣṭit-ōrvvi-vaḷe(ḷa)yav=anitumaṁ
tāḷdidam taṁna dōr-mmamḍa-
- 20 ḷadoḷu niśsaṁka-Lamkēsvaran=amaḷa-yaśam Saṁkama-kshōṇipāḷam || [8*] Ant=
enisida Kaḷachuryya-chakravartti(rtti) Saṁkama-dēvarasa-
- 21 ra rājyam=uttar-ōttar-ābhivri(vṛi)dhdhi-pravardhdhamānam=ā-chaṁdr-ārka-tāram

saluttam-ire ||  Viḷasitam=enipa Kum-

- 22 taḷa-dēsadoḷu bahu-phaḷa-dhānya-dhēnu-dhana-pūrṇṇav=enisuv-ūrggaḷa nele nāḍu
Misukāḍu || Ā nāḍan=āḷvan=artthi-jan-ānaṁ-

¹ Read *prōjirimbhitam*.

² The first *ḷa* is superfluous.

³ The *prēsa* is imperfect, *ḷ* rhyming with *l*, in verses 5-6.

- 23 dha(da)m Sirinda-manḍalika-tilakam tējō-nidhi Vikramadēvarā Śrī-narindanan-
eseye tamna lalit-ākāram || [9*] Ā jagadu-
- 24 vīran=anvay-āvatāram=em̐t=em̐daḍe || Para-nṛi(nṛi)pa-marddanam subhaṭan-Ācharasam
kali Nāki-bhūmipam suruchira-kirtti Sirinḥa-
- 25 vi(vi)bhuv=aggada Dāsama-manḍalēśvaram narapati Dāma-bhūmipati śaurya-
dhanam vinutam Chauvurṇḍa¹-bhūvaran=ene mūrtti
- 26 Chāma-nṛipān=em̐ba sahōdha(da)rār=ādar=ērvvarum || [10*] Avar-oḷag=Āchugi-
bhūpaṁg=aviraḷa-śi(si)ta-kirtti puṭṭidam Bammarasam bhuva-
- 27 na-jana-stutyaṁ pārtthiva-Pārttham Sirinda-vamśa-chūḍāratnam || [11*] Ātanoda-
vuṭṭidam vikhyāta-yasam Sirinḥa-bhūmipā-
- 28 ḷana tane(na)yaṁ pāti(ti)ta-ripu-nri(nṛi)pa-varggaṁ bhūṭaḷadoḷu negaḷdan
abhe(bha)yan=Āchugi-bhūpaṁ || [12*] Maleyaṁ
- 29 sādhisī Dāhaḷ-ādhipatiyaṁ beṁ-kom̐du mikk-irdda dōr-vvaladim̐=Uppina-
kaḍḍe(tṭe)yaṁ kavardhu(rdu) saṁgrām-āgradoḷu saṁ-
- 30 da mey-galiy=āg-irdda Kaḍāra-Gaṁganān-agurv=arvv=ēḷvinam kom̐du bhūṭaḷa-
doḷu tān=esedh(d)-irddan=Āchugi-nri(nṛi)pā-
- 31 ḷam Sirinda-vamś-ōttamaṁ || [13*] Ā negaḷd=Ācharasamgam mānini² Mā-
dēviyarasigaṁ puṭṭidan=urvvi-nuta-vibhavaṁ satya-
- 32 nidhānam Permmāḍi-dēvan=apratima-yasam || [14*] Ghana-bāhā-baḷadim̐de
Hoysaḷana matt-ēbhaṁgaḷam vastu-vāhanamaṁ kom̐-
- 33 ḍ-atidhīranam Torahanam beṁ-kom̐du tūḷd-eydi muṭṭi neram-bārade kaṭṭi
taṁdu chaladhi(di)m Chāḷukya-rāyaṁge koṭṭan=anūna-pra-
- 34 baḷa-pratāpa-vibhavaṁ Permmāḍi-bhūpāḷakam || [15*] Ene negaḷda Permma-
bhūbhujan=anujam vidviṣṭa-manḍalēśvara-kāmtā-
- 35 jana-karṇa-patra-vichehḥēdanān=apratima-pratāpi Chavurṇḍa-nri(nṛi)paṁ || [16*]
Vara-hōm-āgnita(ya) vāji-māmsaman=alam̐pin melva mātaṁga-bhī-
- 36 kara-kumbha-sthita-rakta-pānaman=arutt=ānam̐dadim̐ pīrvva nishṭhura-nī(ni)strinśa-
nī(ni)j-āsiyoḷu neredu Dēvi-saṁgarāṁ sādhipar=dhdhurado-
- 37 ḷu chitram=id=alte śatru-mahipar=Chēhāvurṇḍa-bhūpāḷanim || [17*] Kuḷa-śaiḷam
rajaṭ-ādriyaṁ jaḷadhi dugdh-āmbhōdhiyaṁ vāhinī-
- 38 kuḷam=Im̐dhr(dr)-āpageyaṁ tamāḷa-taru kalp-ōrvvijamaṁ Viṣṇu nī(ni)rmmaḷp
Gaṁgādharaṇam ḍamaṁ³ nereye pōlt-irpp=a[m]negam parvvitt(t)=u-
- 39 j[j*]vaḷa-kirtti dyuti-lileyi[m*] trijagamam Chāvurṇḍa-bhūpāḷanam(na) || [18*]
Ant=enisi negardda śrīman-mahāmaṇḍalēśvaram sāhas-ō-
- 40 ttuṁga-Vira-Chāvurṇḍarasa-dēvan=arddh-āṁga-Lakshmi paṭṭa-mahādēviy=am̐taḥpura-
mukha-darppaṇe Siriyādēvi-
- 41 yarasiy=anvay-āvatāram=em̐t=em̐daḍe || Naranāth-āgrāṇi Bijjalam Kaḷachuri-
kaḥmāpāḷan=ayyaṁ guṇ-ākare-
- 42 y=ād=Ēchaladēvi tāyi nri(nṛi)pa-varam śrī-Vajradēvarā sahōdaran=atyurṇṇata-
Sirinda-vam̐yan=sdhipam Chāvurṇḍan=em̐dam̐de
- 43 dalu Siriyādēviy=ol=ār=eraḷ-kuladoḷam sampūjeyaru rāṇiyaru || [19*] Ant=enisi
negarda Siriyādēviyara-

¹ To be assumed Chavurṇḍa.² Read mānini.³ Perhaps an error for *diḷaḥ* or something of the kind.

- 44 **sigarī** **Chāvurñḍa-maṇḍaḷēśvaraṇḡam** puṭṭidar=ad=em̐t=em̐daḍe || Dhareyaṁ
pālisal=em̐de Gaurige Gajasyaṁ Shaṇṇmukhaṁ Siteg=u-
- 45 dhdhura-tējaṁ Lava-bhūbhujāṁ Kuśa-nri(nṛi)paṁ śrī-Dēvaki-dēvig=ādaradim̐daṁ
Bala-Kri(Kṛi)shṇar=udbhavipa volu lō-
- 46 k-ōttamar=ppuṭṭidar=**Ssiriyaḍēvig[e*]** **Vīra-Bijjala-nri(nṛi)paṁ** **Vikkayyan=em̐b-**
ātmajaru || [20*] Avar-oḷage || Prajeyaṁ pāli(li)-
- 47 si dharmmamam̐ nī(ni)lisi si(śi)shṭa-vrātamaṁ kād=ari-brajamaṁ sōdu niraṁtaraṁ
vipuḷa-lakshmi-dhāman=ādam̐ mahibhu-
- 48 ja-chūḍamaṇi **Siṁḍa-vam̐syan=ajitaṁ śrī-Vikkramādityan=āpta-jan-ōdyam-nidhi** mam̐-
ḍaḷēśa-tīlakam̐ **Chāvurñḍadēv-ātmajaṁ** || [21*] Khyātaṁ bālyadoḷam̐ Mām̐-
- 49 dhātaṁ tām̐=enī(ni)si mam̐ḍaḷika-Mām̐dhātaṁ bhūtaḷamaṁ pālisidaṁ nūtana-Baliy=
enisi **Vikkramāditya-nri(nṛi)paṁ** || [22*] Tatu-pāda-padm-ōpa-
- 50 jīvi¹ || Āhava-dhirana vidyu(dvi)ḍ-byūha-bhayaṁkarana **Vi(Vi)kkramādityana**
saṁnāham̐ tām̐=ene **Bācheya-Sāhaṇi** śaraṇ-āgat-aika-rakshāmaṇi-
- 51 yaṁ || [23*] Satya-parākkramaṁ para-hita-bratiy=em̐t=**Eṛakāṭi** **Vikkramādityana**
biḍinoḷu negaḷdan=aṁte jagam̐-nuta-vīra-**Vikkramāditya-**
- 52 na biḍinoḷu negaḷdan=i śu(su)bhaṭ-āgraniy=em̐du baṇṇikuṁ bhri(bhṛi)tya-nidhāna-
nam̐ negaḷda **Bācheya-Sāhaṇiyaṁ** jagaj-janaṁ || [24*] Ant-akham̐ḍi-
- 53 ta-dōr-ddam̐ḍa-pratāpanum̐²=avam̐dhye(m̐dhya)-kōpanum̐ raṇa-raṁga-sim̐hanum̐
vimaḷa-kīrtti-latā-kam̐danum̐ vijaya-lakshmi-kām̐tanum̐=eni-
- 54 sida mahā-pradhānam̐ sēnādhīpati bāhattara-niyōgi mam̐ḍaḷika-sāhaṇi-śīrōmaṇi
śrīmatu-**Bāchayā-Sāhaṇi-**
- 55 ya bim̐napadiṁ || Svasti Samadhigata-paṁcha-mahā-śabda-mahāmam̐ḍaḷēśvaraṁ
uddam̐ḍa-mam̐ḍaḷika-ripu-Madana-Mahēśvaraṁ **Siṁḍa-Gōviṁḍam̐nuv³=udatta-Rā-**
- 56 manum̐ `vairi-mam̐ḍaḷika-śīrō-Vajra-dam̐danum̐=enisida śrīmanu-mahāmam̐ḍaḷēśvaraṁ
Vīra-Vikkramādityadēva-rasaṁ **Kisukāḍ=eppattu-**
- 57 man=aḷdu dusṭa-nigraha-śisṭa-paripāḷanadiṁ tribhōg-ābhyaṁtara-sidhdhiyim̐ḍ=aḷdu
Lakshmi-svayaṁbaram̐=enisida nija-rājadhāniy=app=**E-**
- 58 **raṁbarageya** nele-viḍinoḷu sukha-sam̐kathā-vinōdadiṁ rājyaṁ-geyyuttam̐-irddu
dharmma-prasaṁgadoḷu ||
- 59 Dharmma ēva hatō ham̐ti dharm̐mō rakshati rakshitaḥ [1*] tasmād=dharm̐mō na
ham̐tavya[s*]=**śarvv-aśvarya-phaḷ⁴=ēpsubhiḥ** || [25*] em̐ba subhāśi(śi)ta-
vachanaṁgaḷam̐ kēḷdu tām̐
- 60 sājadiṁ dharmma-budhdhiy=appudaṇim̐daṁ tamma bappaṁ śrīman-
mahāmam̐ḍaḷēśvaraṁ **Chavurñḍarasa-dēvargge** parōksha-vinayaṁ(ya)-prā-
- 61 yaśchitta-nimittam̐ **Yeraṁbarageyalu** bhū-dāna-gri(gṛi)ha-dāna-gō-dāna-suvarṇa-
dānaṁgaḷam̐ māḍuttam̐-irdda tat-kāḷadoḷu || Svasti Ya-
- 62 ma-niyama-svādhyāya-dhyāna-dhāraṇa - mō(mau)n - ānushṭhāna - parīyaṇa - japa - samādhi-
śi(śi)la-saṁpannarum̐ yau(au)pāsaṇ-āgzi-hōtra-
- 63 dvija-guru-dēva-pūjā-tatpararum̐ mār̐ttam̐ḍ-ō[ji*]vaḷa-kīrtti-yutarum̐ **Torapa-kul-**
āntakarum̐=appa śrīman-mah-āgrāhāraṁ **Rōṇaḍa**

¹ Read *śpaṇi*.² Read *Gōviṁḍam̐nuv*.³ Read *pratāpanum̐*.⁴ The scribe seems to have actually written *-aśvarya-phaḷ-*.

- 64 nūṛa-nālvar-asēśa(sha)-mahājanamgaḷa samnidhānadā=alliya Kalla-maṭhad-
āchāryya-Gurubhaktadēvargge || Avara guru-kuḷam=em̐t=em̐daḍe Kālā-
- 65 mukha-Parvvat-āvali-tapō-nī(ni)shṭhā-parar=enisi negaḷda Koppina Vakhkhāpadēvar-
avara śishyam Rudrasaktidēvaru avara śishya[m*] Jānāsaktidēvar-ava-
- 66 ra śishyam Gurubhaktadēvargge Sa(Sa)ka-varsha 1102neya Vikāri-
samvatsarada Āsvayi(yu)jad-amavāse Sōmavāradam̐du tamma
- 67 Kisukāḍa nāḍa baḷiya bāḍam Hiriya Maṇiyūra samasta-guṇa-viśēś(sh)-ōmnatar-
app=ūr-[o*]ḍeya-mukhyam̐v¹=al[l*]iy=aṇuvatt[t*]=okka-
- 68 lum samasta-prajegaḷu sahitaṁ Rōṇada Kalla-maṭa(tha)da Chāmēśvara-dēvara
nitya-pūjā-naivēdyā-gaṁdha-dhūpa-dīpa-Chaitra-pavitram̐ naḍev=am̐t=ā-
- 69 giy=alliy=āchāryya Gurubhaktadēvara pāda-prakṣhālanam̐-geydu dhārā-pūrvvakam̐
māḍi rāja-dattiy=āgi sarvva-na-
- 70 masyam̐ māḍi koṭṭa keyi mattaru ham̐neraḍu alliya Mālēśvara-dēvara
naivēdyakke koṭṭa keyi mattar=eraḍu || Am̐t=ā vri(vri)ttige stha-
- 71 ḷav=āvud=em̐daḍe Hiriya Maṇiyūra mūḍaṇa holadiṁ kaḍeyalu Rōṇada
paḍuva-volada kambī-
- 72 vodduge tem̐kalu Chikka Maṇiyūra holadiṁ baḍagaḷu kambī-vodduge baḍagaḷu
Mudiyanūra holadiṁ tem̐kalu kambī-vodduge am̐-
- 73 tu nālkuṁ deseyalu kavileya kallam̐ naṭṭu koṭṭaru || Im̐t=ī dharmmamam̐
Hiriya Maṇiyūra vūr-oḍeyanum̐ samasta-
- 74 prajegaḷum̐ sadharmmadim̐ pratipālisuvaru || Dānam̐ vā pālanam̐ v=āpi dānāch-
chhrēyō=nupālanam̐ [*] dānāt=svarggam̐=avāpnōti pā-
- 75 lanād=achyutam̐ padam̐ || [26*] Vira-Bijjaṇadēvanum̐ Vikkarasanum̐ keṛege
mattar=eraḍu aṇuvatt[*]gege mattar=eraḍu am̐tu
- 76 biṭṭa mattaru 4 Maṇiyūra ūr-oḍeyarum̐ aṇuvatt=okkalum̐ pratipālisu-
varu || ☉
- 77 Mattam̐ Vira-Bijjaṇadēvarasanum̐ Vikkara[sa*]num̐ Kalla-maṭhada
Chāmēśva(śva)ra-dēvarige biṭṭa keyi Mudiyanūra
- 78 he(ho)lad=olage mattaru 6 Rōṇada he(ho)lada kambiy-oddugey=āgi paḍuvalu
Hiriya Ma-
- 79 ṇiyūra he(ho)lada kambiy-oddugey=āgi baḍagaḷu Mudiyanūra ūr-oḍeyarum̐
aṇ[u*]va-
- 80 tt=okkalum̐ pratipālisuvaru ||

TRANSLATION.

(Verse 1.) Homage to Śambhu lovely with the yak-tail fan that is the moon kissing his lofty head, the foundation-column for the construction of the city of the Threefold World.

(Verse 2.) Hail! surrounded by the ring of the whole earth, abounding in goodly treasures of brilliant pearls and the like, decking the face of the sky with garlands of thousands of upspringing lofty waves, the tossing Ocean tenanted by crowds of fishes and dolphins, when one gages in meditation, is fair to the sight, being exceedingly praised by the world.

¹ Read -mutiyam̐.

(V. 3.) When, swelling up on its shores, rising aloft, beating against the bright sky, it rocks about so that fine pearls arising from the blows of the trunks of troops of water-elephants are showered around, the Ocean, most incomparable in its thunders, surrounding the globe of the world, attracts the eye as one gazes, as though it were driving holes in the face of the heavens with its floods of stainless billows.

(Ll. 6-8.) In the very middle of Jambū-dvīpa, which, with the ocean thus resplendent as its bound, is brilliant in being adorned with grotto-bowers in the principal mountains of all the continents and in being a blessed land richly endowed with power to remove all guilt—

(V. 4.) Conspicuous indeed is Mount Mēru, charming with jewelled peaks, which is full of echoes of the murmurs of celestial damsels' amorous dalliance, where the tribes of birds¹ are fascinated by the sounds of Kinnaris' sweet songs, and where brilliant moonstones are besmeared with lustrous saffron from the lotus-feet of Siddhas' wives.

(Ll. 10-11.) On the south of this Golden Mountain is the land of Bharata : in it—

(V. 5.) All the fields are encompassed by lines of fragrant rice-crops; all the series of parks encircled by mango-trees bending with the weight of fruit; all the multitudes of pools charmingly powdered with pollen of bursting lotuses; all the towns splendidly abounding in crowds of people, kine, and grain : thus appears the bright aspect of the land of Kuntala.

(L. 14.) In this land of Kuntala—

(V. 6.) With many villages, with numbers of market-towns, with crowds of store-pieces, with multitudes of elegant hamlets, with abundance of *kharvaḍa*-villages, towns, and *maḍamba*-villages, together, with a series of beautiful *drōṇā-mukha*-towns,² with the multitude of rivers, the central province is unique amidst the realms of the vast earth in charming the eye with its loveliness.

(V. 7.) The lord of this Kuntala is the heroic king *Saṅkama*, brilliant with lustrous glory, a Thunderbolt-wielder [Indra] to the mountains, haughty foes, a miracle of valour.

(Ll. 17-18.) As regards the splendour of the arm of the lord of this land :—

(V. 8.) King *Saṅkama*, an intrepid Lord of *Laṅkā*,³ stainless of glory, unceasingly tearing up and destroying puissant hostile monarchs, winning, member by member, their emblems of royalty (and) the treasures of their noble lands, in fine sport has supported on the circle of his arm the whole ring of the ocean-encompassed earth.

(Ll. 20-21.) While the reign of the *Kaḷachurya* emperor thus described, *Saṅkama-dēvarasa*, was advancing in a course of successively increasing prosperity, (to endure) as long as moon, sun, and stars :—

(Ll. 21-22.) In the bright land of Kuntala is *Kisukāḍu*, a province containing towns that are full of abundant fruit, grain, kine, and money.

(V. 9.) The ruler of this province is a delight to the needy, an ornament of *Sinda Maṇḍalika*s, a treasure of splendour, *Vikramadēva*, a child of Fortune,⁴ whose own charming form is conspicuous.

(Ll. 23-24.) As regards the lineage of this world-hero :—

(V. 10.) There were seven brethren, to wit, the warrior *Ācharasa*, who crushed hostile monarchs, the valiant king *Nāki*, prince *Siṃha* most brilliant of fame, the excellent baron *Dāsama*, king *Dāma*, lord of men, the famed person, rich in valour, known as king *Chāvupḍa*, (and) king *Chāma*.

¹ [The text (p. 229, l. 9 above) has *dvīpa* which means 'elephant'. Perhaps *dvīja* is meant.—Ed.]

² Definitions of the terms *grāma*, *paṭṭaṇa*, *saṃvāhana*, *khēḍa*, *kharvaḍa*, *naḡara*, *maḍamba*, and *drōṇa-mukha* are to be found in the *Kāṃikāgama* XX. 4-10 and *Yugādi-dēśanā* V. 50; cf. my translation of *Anagada-dasā*, p. 45 n.

³ A variation of the commoner title *nīṣaṅka-Rāma*.

⁴ *Śrī-nandana*, a play on the name of his mother *Siriyādēvi* (see below).

(V. 11.) Among these, there was born to king **Āchugi**, **Bammarasa**, possessing abundant bright fame, lauded by the folk of the world, a Prithā's son (Arjuna) among monarchs, a crest jewel of the **Sinda** race.

(V. 12.) The son of his (Āchugi's) full-brother the renowned king **Simha**, the fearless king **Āchugi** (II), who laid low troops of hostile sovereigns, was illustrious on earth.

(V. 13.) Overcoming the **Highlands**, driving into flight the lord of **Ḍāhala**, with exceeding strength of arm sacking **Uppina-katte**, slaying in the forefront of battle that worthy man of true valour the **Gaṅga** of **Kaḍāra** when his awful power of destruction was at its height, king **Āchugi**, best of the **Sinda** race, was in turn illustrious on the earth.

(V. 14.) To this distinguished **Ācharasa** and his high-spirited consort **Mādēviyarasi** was born **Permāḍidēva** of world-renowned majesty, a treasure of truthfulness, incomparable in glory.

(V. 15.) By the strength of his robust arm winning the **Hoysala's** fiery elephants (*and*) treasure-waggon, driving into flight the very bold **Toṛaha**, pursuing, approaching, coming into touch, binding (*him*) with none coming to aid, king **Permāḍi**, splendid in perfect puissant majesty, boldly carried (*him*) off and handed (*him*) over to the **Chālukya** king.

(V. 16.) The younger brother of this distinguished king **Perma** was king **Chāvuṇḍa** (II), who plucked away the leaves in the ears of hostile barons' mistresses, incomparable in majesty.

(V. 17.) On meeting with the blade pertaining to (*his*) grim sword, which devours splendidly the flesh of horses (*destined as it were*) for noble oblation-fires, (*and*) stabbing drinks joyfully draughts of blood lodged in the terrible temples of elephants, enemy kings, strange to say, do verily in battle fulfil the vow of the Goddess by means of king **Chāvuṇḍa**.¹

(V. 18.) The brilliant fame of king **Chāvuṇḍa** has spread through the triple world with the sport of its lustre, so that the central mountains become verily like to the Silver Mountain (*i.e.*, **Vaitāḍhya**), the ocean to the Sea of Milk, the series of rivers to Indra's stream, the *tamāla* trees (*Xanthochymus pictorius*) to the Tree of Desire, **Vishṇu** to the stainless Bearer of the Ganges (**Śiva**).²

(Ll. 39-41.) As regards the lineage of **Siriyādēviyarasi**, the Fortune forming half the body of the **Mahāmaṇḍalēśvara** king **Vira-Chāvuṇḍarasa** exalted in valour who was thus illustrious, his royal consort, the mirror to the face of the seraglio :—

(V. 19.) Seeing that her father was the **Kalachuri** monarch **Bijjala**, foremost of lords of men, her mother **Ēchaladēvi**, a mine of virtues, her brother the blest **Vajradēva**, best of kings, her husband **Chāvuṇḍa**, scion of the most exalted **Sindas**, what queens forsooth in the two races were so highly honoured as **Siriyādēvi**?

(Ll. 43-44.) As regards the (*sons*) born to this illustrious **Siriyādēviyarasi** and the **Maṇḍalēśvara** **Chāvuṇḍa** :—

(V. 20.) As to **Gaurī**, for the protection of earth, were born the Elephant-faced (*i.e.*, **Gaṇēśa**) and **Shanmukha**, as to **Sitā** king **Lava** immense of splendour (*and*) king **Kuśa**, as to the blest lady **Dēvakī** by act of grace were born **Bala** and **Kṛishṇa**, (*so*) were born to **Siriyādēvi** as sons, best of the world, king **Vira-Bijjala** (*and*) **Vikkayya**.

¹ The meeting of the enemy kings with Chāvuṇḍa's sword is compared to the union of devotees of Kālī with the hierophant. Chāvuṇḍa's sword destroys their horses and elephants, as the priest's knife slaughters the victims presented by worshippers before they are burned in the fire.

² The whiteness of his fame makes every dark-coloured object appear to be of a brilliant white hue. The rhetorical figure is *tad-guṇa*.

(L. 46.) Of these (*two sons*) :—

(V. 21.) Guarding (*his*) subjects, establishing religion, protecting men of culture, driving away foes, the blest **Vikramāditya**, crest-jewel of monarchs, scion of the **Sindas**, invincible, an exalted treasure to friends, an ornament of barons, son of king **Chāvunḍa**, has been everlastingly a seat of abounding fortune.

(V. 22.) King **Vikramāditya**, renowned even in boyhood as a very **Māndhātā**, has protected the earth, a **Māndhātā** among barons, known as a new **Bali**.

(Ll. 49-50.) One who finds sustenance at his lotus-feet—

(V. 23.) **Bācheya-Sāhaṇi**, a unique protective gem for seekers of his protection, known as the very armour of **Vikramāditya** stout in the fray (*and*) terrible to hosts of foemen :—

(V. 24.) “As flourished in the palace of **Vikramāditya**, **Eṛakāṭi** true in valour (*and*) devoted to the weal of others, so there has flourished in the palace of the world-famed hero **Vikramāditya** this most eminent of warriors”: thus the people of the world extol the illustrious **Bācheya Sāhaṇi**, a treasure to dependents.

(Ll. 52-55.) On the petition of **Bāchayya Sāhaṇi**, the High Minister, General of the Forces, holder of seventy-two offices, head-jewel of princely Officers of the Stables, who is thus styled ‘majestic with invincible rod-like arm, not to be baulked in wrath, lion on the stage of battle, root of the creeping-plant of stainless fame, beloved of the Fortune of victory’—

(Ll. 55-61.) Hail! While the **Mahāmaṇḍalēśvara** who has obtained the five great (*musical*) sounds, the **Mahāmaṇḍalēśvara Vikramāditya-dēvarasa**, who is styled “a **Mahēśvara** to the Love-god haughty hostile barons, a **Gōvinda** of the **Sindas**, a **Rāma** among the noble, a **Thunderbolt-wielder** to the heads of opponent barons,” administering the **Kisukāḍu Seventy**, and governing it so as to suppress the wicked and protect the cultured, with internal authority over the three forms of enjoyment,¹ was reigning with enjoyment of pleasant conversations in his capital city the standing camp of **Erambarage**, which is styled **Lakshmi’s Svayamhvara**, in the course of a religious address he heard the following moral verses: “Religion when harmed harms, religion when guarded guards; therefore religion should not be harmed by those who desire fruits of paramount lordship.”² As he himself was naturally of a godly spirit, he dispensed in **Erambarage** gifts of lands, houses, kine, and gold in pious memory of his father the **Mahāmaṇḍalēśvara Chāvunḍarasa-dēva** and for the lustration (*of his soul*); and in the course thereof :—

(Ll. 61-64.) In the presence of all the Hundred-and-four **Mahājanas** of the **Great Agrahāra of Rōṇa**, who are—hail!—devoted to the performance of the major and minor disciplines, scriptural study, meditation, spiritual concentration, and practice of silence, observant of prayer and absorption, attentive to libation in the domestic fire and to reverence of **Brāhmaṇas**, elders, and gods, having glory brilliant as the sun, destroyers of the race of the **Torapas** :—

(Ll. 64-66.) To **Gurubhakta-dēva**, prior of the **Kalla-Matṭha** (=Stone monastery) of that place :—As regards his spiritual lineage : **Koppina Vakhkhāpadēva**, renowned as being devoted to the ascetic practice of the **Parvat-āvali** (=Mountain-school) of the **Kāḷāmukhas**; his disciple **Rudrasakti-dēva**; his disciple **Jñānasaktidēva**; to his disciple **Gurubhakta-dēva**—

(Ll. 66-70.) On Monday, the new-moon day of **Āsvayuja** in the cyclic year **Vikāri**, the 1102nd year of the **Śaka** (era) (*the Mahāmaṇḍalēśvara Vikramādityadēva*), in company with the local sixty households and whole population of **Hiriya Maṇiyūr**, a town forming part of

¹ See *Ind Ant.*, Vol. XIX, p. 271.

² *Manu* VIII. 15.

his province of **Kisukād**, headed by the mayor, who are eminent for all excellences of virtue, did with laving of the feet of the local prior **Gurubhaktadēva** and pouring of water make over as a royal gift on *sarva-namasya* tenure a field of twelve *mattar* for the maintenance of the regular worship, oblations, fragrances, incense, lamps, and *Chaitra-pavitra*¹ of the god **Chāmēśvara**, in the **Kalla-Maṭha** (stone monastery) of **Rōṇa**, (and) a field of two *mattar* for the oblations of the local god **Mālēśvara**.

(L. 70-74.) Now as regards the area comprised in this endowment: on the four sides, to wit, at the side by the eastern field of **Hiriya Maṇiyūr**, the *kambi*-junction of the western field of **Rōṇa**, on the south the *kambi*-junction on the north of the field of **Chikka Maṇiyūr**, on the north the *kambi*-junction on the south of the field of **Mudiyanūr**, they set up stones (*engraved with the figure*) of a cow. Thus the mayor of **Hiriya Maṇiyūr** and all the population shall maintain this pious foundation according to its rule.

(V. 26 : a standing Sanskrit formula.)

(Ll. 75-76.) The 4 *mattar* which **Vira-Bijjaṇa-dēva** and **Vikkarasa** granted, namely two *mattar* for the tank (and) two *mattar* for the alms-booth, the mayors of **Maṇiyūr** and the sixty Households shall preserve.

(Ll. 77-80.) Moreover, the field granted by **Vira-Bijjaṇa-dēvarasa** and **Vikkarasa** to the god **Chāmēśvara** of the Stone-monastery, 6 *mattar* within the field of **Mudiyanūr**, on the west forming a *kambi*-junction of the field of **Rōṇa**, on the north forming a *kambi*-junction of the field of **Hiriya Maṇiyūr**, the mayors of **Mudiyanūr** and the sixty Households shall preserve.

No. 39.—TWO HARSOLA COPPER PLATE GRANTS OF THE PARAMARA SIYAKA OF V. S. 1005.

By K. N. DIKSHIT, M.A. AND D. B. DISKALKAR, M.A.

The two grants published here are in the possession of a Visanagarā Nāgar Brahman named **Bhaṭṭ Magan Motiram** of the village **Harsola** in the **Parāntij** taluka of the **Ahmadābād** District of **Gujarāt**. **Rao Bahadur Keshavlal H. Dhruva** of **Ahmadābād** first obtained information about them and tried his best to secure them for the preparation of impressions. The owner was unwilling to part with them for any consideration. He, however, allowed **Rao Bahadur Dhruva** to have them photographed and lent them for a few hours for personal examination. The **Rao Bahadur** kindly placed the photographs at our disposal for the purpose of deciphering and publication. Subsequently through the kind efforts of **Mr. Dayabhai P. Derasari**, Bar-at-law of **Ahmadābād**, the Brahman lent to us the plates for a few days for taking impressions from which the accompanying facsimiles have been prepared.

The grants, herein called **A & B**, consist of two plates each, engraved only on the inner side. All the four plates were most probably joined together by means of a ring passing through a small hole in the centre at the bottom of the first and third and the top of the second and fourth plates. **Mr. Dhruva** informs us that two of the plates were found joined together by a ring, the remaining two being loose. From the presence of the **Garuḍa** symbol on only one of the sets of the plates it, however, seems probable that all the four plates were originally joined together, the grants being issued by the same king on the same day to two Brahmins, related to each other as father and son. For the sake of convenience the father's grant has been designated in this article as grant

¹ See *Ind. Ant.*, Vol. XXXVIII, p. 52.

A and the son's, as B. At the left hand bottom of the second plate of grant A is incised the figure of flying Garuḍa holding a snake in his left arm. The Garuḍa symbol is found on some of the Rāshtrakūṭa records, the newly discovered Ahmadābād grant of V. S. 1026 of Siyaka himself¹ and the plates of the Paramāra princes Vākpati-Muñja and Bhōja, the son and the grandson, respectively, of Siyaka of these grants.

The grant A has 27 lines of writing, 16 being written on the first and 11 on the second plate. In grant B, there are 29 lines, 13 in the first plate and 16 in the second. The first plate has been more carefully engraved. The writer of the grant B began with bold letters and had to compress the concluding few lines within a short space, the penultimate line being incised practically on the edge and the last word written vertically on the right hand margin.

The characters used in the plates belong to the northern class of alphabets prevalent in the 10th century A.D. and generally resemble the letters of contemporary inscriptions, e.g., the Partābgarh inscription² of the time of the Pratihāra Mahēndrapāla II, dated Samvat 1003. The use of the archaic as well as the advanced forms of letters in these two grants would indicate that the alphabet employed in them was undergoing a change during the period to which they belong. A few examples may be given to illustrate this point. Initial *a* is found in at least three different forms, (cf. *a* in *adriṣṭa*, in grant A, line 19 and grant B, line 21 and in *anumantavyaḥ*, in grant B, line 25). In grant A, the initial *ē* is a triangle with the apex at the bottom (line 8). Of the consonants, *kha* occurs in grant A in the older form with loops to the left of each of the two verticals; while in grant B it approximates to the modern Nāgarī form (see *kha* in l. 3). In grant A, *ta* occurs more frequently in the earlier form in which the top vertical is straight and the lower limb consists of two curves, the one on the right being at times longer. In grant B, the modern form of *ta* where the right curve is merely the continuation of the top vertical, is more predominant. The letter *pha* occurs in grant A in a rare form resembling the Greek ϕ .

Regarding orthography, it may be noted that no distinction is observed between *va* and *ba*, as in most of the inscriptions of the period. Dental *sa* is substituted for *śa* in *visāla* (line 11). The *ha* of *sinha* is changed into *gha* in two places (ll. 1 and 6). The use of the *anusvāra* is generally preferred to that of the class nasal; in some cases both the *anusvāra* and the class nasal are used (cf. *avalambita*, grant A, line 11). Some mistakes are repeated in both the grants, e. g., *triṇa* is written as *triṇa* in *triṇāgra* (grant A, line 16; grant B line 17). With *r*, the following *ka*, *ja*, *na*, *ma* and *va* and the preceding *t* are generally doubled.

The language is Sanskrit. Except for the opening verse in honour of the Man-lion incarnation of Viṣṇu, the three verses describing the pedigree of the donor and the two imprecatory verses at the end, the documents are in prose throughout.

The grants open with an invocation of the God Viṣṇu in his Nṛsiṃha incarnation. Then follows the mention of the two kings *Amōghavarsha* and *Akālavarsha*, with the epithets *Paramabhāṭāraka*, *Mahārājādhirāja*, and *Paramēśvara*. The latter, who is mentioned as meditating on the feet of the former, has the two additional epithets *Prithvīvallabha* and *Śrīvallabha-narēndra*.

¹ Above Vol. XIX, p. 177

² Above Vol. XIV, pp. 176 & 183.

Now, there cannot be any doubt that the two kings here mentioned¹ are the well-known sovereigns of the Rāshtrakūṭa dynasty of Mālkheḍ, either Amōghavarsha I and Kṛishṇa II whose combined reigns extend over about a century (814-911 A.D.) or Amōghavarsha III and Kṛishṇa III (934-961 A.D.). Possibly some portion of the original draft is missing here through the engraver's oversight for, immediately after this, follows a verse which mentions that 'in that family' was born the famous king Bappaiparāja whose son was Vairisimha. The expression 'in that family' presupposes the mention of the family, but the immediately preceding expression is the genitive case-ending *narēndra-pādānām*, which is hardly appropriate. Then occurs a verse in praise of Vairisimha, which is followed by another, mentioning that the king Siyaka was born to him. In the subsequent prose eulogy of Siyaka, we find that he is called a *Mahāmaṇḍalika-chūdāmaṇi* and *Mahārājādhirāja-pati*. The grants are mentioned as having been made at the instance of the ruler of the Khēṭaka-*maṇḍala* (corresponding roughly to the modern Kaira District). The records say that on his return from a successful expedition against Yōgarāja, the king was encamped on the banks of the Mahī, where, after offering worship to Śivanātha (most probably at the shrine of Sarnāl, a place of considerable repute) he gave away the villages of Kumbhārōṭaka and Sihakā in the Mōhaḍavāsaka-*vishaya* respectively to Lallōpādhyāya, son of Gōvarḍhana and Ninā Dikshita, son of Lallōpādhyāya, Nāgara (Brahmans) of Ānandapura, belonging to the Gōpali-*gōtra*. The *dāpaka*² or person who caused the grants to be given, probably the officer who was entrusted with the duty of issuing the grants, was the *Thakkura* Śrī-Vishṇu. The grants were written by the *Kāyastha* Guṇadhara. The last line in both grants contains the sign-manual of the king Siyaka.

The date of the grants is given as 'Saṃvat 1005, Māgha v(b)a di 30, Budhe' which corresponds to Wednesday, the 31st January, 949 A.D., thus showing that the year was a **Kārtikādi**³ expired year and the month was *amānta*. The occasion for the grant was the *chandrārkkā-yōga-parva*, which may mean simply an *amāvāsya* and not necessarily an eclipse of the sun. There was no solar eclipse on the date.

The grants are of great historical interest, as they are the earliest records of the Paramāra dynasty and as such have considerable bearing on the history of Gujarāt. In regard to the details of the last years of Chāvḍā rule, especially the period from 940 A.D. to 960 A.D., the Jain Chronicles are hopelessly at variance. The late Dr. Bhagvanlal Indraji says in his history of Gujarāt, "The period of Chāvḍā rule at Aṇahilavāḍa is likely to remain obscure until the discovery of contemporary inscriptions throws more light upon it than can be gathered from the confused and contradictory legends collected by the Solanki historians, none of whom are older than the twelfth century." In dealing with the period when the Rāshtrakūṭas of Mālkheḍ

¹ The identical expression *paramabhaṭṭiraka-mahārājādhirāja-paramēśvara-śrīmad-Amōghavarshadēva-pādā-nudhyat-paramabhaṭṭiraka-mahārājādhirāja-paramēśvara-śrīmad-Akīlavarshadēva-Prithivīvalabha Śrīma valla-lha-narēndradēva*, is used to denote Kṛishṇa III in the Kathāḍa plates of Kṛishṇa III, dated Śaka 880 (*Ep. Ind.*, Vol. IV, p. 278ff.) and with the addition of *paramamūh.śvara*, in the Dēoli plates of the same king dated in Śaka 862 (*Ep. Ind.*, Vol. V, p. 188ff.). The date of the present inscription (equivalent to Śaka 870) is just intermediate between the Dēoli and Kathāḍa inscriptions. It is possible that Kṛishṇa III was at this time the overlord of Siyaka and his name may have therefore been given the place of honour. The epithet *mahārājādhirāja-chūdāmaṇi* is in consonance with this view. But other indications may seem to favour the view that the expression ending with *narēndra-pādānām* in the present plates refers to the Rāshtrakūṭa king Kṛishṇa II.

² See above Vol. XIX, p. 178 f. n. 1. i

³ See above Vol. XVIII, p. 321.

⁴ *Bombay Gazetteer*, Vol. I, Part I, page 153.

held sway over Gujarāt, he admits¹ that no materials exist for fixing how long after A.D. 914, Gujarāt belonged to the Mānyakheṭa Rāshtrakūṭas, and ventures the suggestion that probably they continued until their destruction in A.D. 972 by the Chālukya king Taila or Tailapa. The present grants, I think, would go to supply the required information to a large extent. It is possible that the Yōgarāja of the present grants was a chief of the Chāpōtkāṭa or Chāvḍā dynasty of Anahilavāḍa-Pātan (if the account of some Jain *prabandhas* that the Chāvḍā rule ended in V. S. 1017 instead of in V. S. 998 is correct), or of the Chālukya dynasty of Southern Kāthiāwār.² As Siyaka when returning from his expedition against Yōgarāja was encamped (near Sārnāl) on the banks of the Mahī, it follows that Yōgarāja's principality must lie somewhere to the west of the Mahī and of the Khēṭaka-*maṇḍala*, which was in his own possession. The Chāpōtkāṭas of Pātan and the Chālukyas of South Kāthiāwār acknowledged the overlordship of the Pratihāra kings of Kanauj and Siyaka's intimate connection with the Rāshtrakūṭas, the enemies of the Pratihāras, explains why he attacked Yōgarāja.

The Siyaka of the present grants is no doubt Siyaka II, the father of Vākpati-Muñja, whose date in his Dharampuri copper plates being 974 A. D.³ was 25 years later than the date of the present records or, just the period of a generation. In fact Mabel Duff⁴ actually gives 950 A.D. as the date of Siyaka II, the Paramāra, probably working backwards from the known dates of Vākpati-Muñja. He is also identical with the Siyaka of the Ahmadābād grant of V. S. 1026. Siyaka's father's name is Vairisimha in this, as well as in all previously known Paramāra records. The Vākpati-Muñja grants give the name of the father of Vairisimha as Kṛishṇa, who may be identical with Bappaiparāja of the present grant and with Vākpati I of the *Navasāhasāṅkacharita* of Parimala and the Udayapur *Prasasti*.⁵ It may be noted that Bappai is a good Prākṛit equivalent of Vākpati.

The Udayapur *Prasasti* further mentions two forbears of Vākpati I, viz., Vairisimha I and Siyaka I, but as no historical fact is recorded regarding them except that they followed each other in the direct line of succession, we can assume that they had not established their power,⁶ and the first prince of the family who assumed importance was Bappaipa or Vākpati or Kṛishṇa.

We find no mention in the present records of the mythical ancestor Paramāra, born of the sacrificial fire on Mount Abu. Mr. C. V. Vaidya in his article⁷ on the exploded myth of Agnikulas mentions that of the four supposed Agnikula families only the Paramāras seem to trace their descent to Agni, from their Udayapur inscription. At least the present records, which are earlier than any other record of the Paramāras, are silent on this point.

The presence of the *birudas* *Amōghavarsha* *Prithivīvallabha* and *Śrīvallabha* among the titles of Vākpati-Muñja have never been explained before, but on the basis of the relationship of the Paramāras with the Rāshtrakūṭas revealed by the present grants, it is now possible to do so. From the fact that only Amōghavarsha I and Akālavarsha (Kṛishṇa II) are mentioned in the plates, it seems that these two princes were held in special esteem by the early Paramāras. What exactly the relation between the two families was it is difficult to say, but possibly the Paramāras were descended from a Rāshtrakūṭa princess. As some of the Vākātaka⁸ plates begin with a

¹ *Bombay Gazetteer*, Vol. I, Part I, page 131.

² Above Vol. IX, p. 2f.

³ *Ind. Ant.*, Vol. VI, p. 48f.

⁴ *The Chronology of India*, p. 92. See also *Journal of Indian History*, Vol. IV, p. 80.

⁵ Above Vol. I, p. 233.

⁶ Or their names might have been repeated in the genealogy through mistake. See *Proceedings of the Madras Oriental Conference*, p. 303ff. and *History of Medieval Hindu India* by C. V. Vaidya, Vol. II, p. 118.

⁷ *J. B. B. R. A. S.*, Vol. XXVI, p. 110.

⁸ Above Vol. XV, p. 39 and *Ind. Ant.*, Vol. LIII, p. 48.

description of the Gupta Emperors, from whom queen Prabhāvatī was descended, so the Paramāras may have been descended from the Rāshtrakūṭa kings Amōghavarsha and Akālavarsha through a Rāshtrakūṭa princess, and, therefore, the present record opens with the names of the two Rāshtrakūṭa sovereigns. It is also possible that Bappaiparāja was a general of Kṛishṇa II Akālavarsha at the time of the latter's invasion of Gujarāt and annexation of the domains of the local branch of the Rāshtrakūṭas sometime about 900 A.D. He or his son Vairisimha may have crossed over from Gujarāt to Mālwā and laid the foundation of the rule of their family in that province. ✓ From the present records, it seems possible that Siyaka's capital was in Mālwā, as he was marching to the east of the Mahī, possibly through the modern Pāñch Mahāls and the Jhābna State. In Gujarāt, Siyaka still had possession of the Khēṭaka-maṇḍala at any rate. The lord of Rāḍupāṭi or Rudrapāṭi, who, the *Navasāhasāṅkācharita* tells us, was conquered by Siyaka, may possibly have been the Yōgarāja of the present grant. If Siyaka was at the time of these inscriptions subordinate to some overlord, possibly the Rāshtrakūṭa king, it is apparent from the statement of the Udayapur inscription that he later on fought with and defeated the Rāshtrakūṭa king Khotṭiga (about 970 A.D.).

The connection of the Paramāras with Gujarāt, after the date of these plates, no doubt lasted at least up to V. S. 1026, the date of Siyaka's Ahmadābād grant, although Mūlarāja, the founder of the Aṇhilvāḍa Chaulukyas, consolidated North Gujarāt under his rule and the Paramāras must have lost to him some portion of Northern Gujarāt which they had held. It seems that in the time of the successors of Siyaka-Vākpati and Sindhurāja, the Paramāras had ceased to hold the portion of Gujarāt under their sway. For in 975 A.D. we see Mūlarāja fighting with Bārappa, the Chālukya general or ruler of Lāṭa, i.e., Southern Gujarāt. This he could not have done had the Paramāras been holding on their territory which lay between the Aṇhilvāḍ kingdom and Lāṭa. From the Tilakvāḍa plates¹ of V. S. 1103 of the time of Paramāra Bhōja it seems, however, that Bhōja seized again a portion of Northern Gujarāt since his power was acknowledged by a king ruling over the modern Saṅkheḍā mahāl of the Baroda State.

It is not known when exactly the connection of the Paramāras with Mālwā began. The Partābgarh inscription² of V. S. 1003 of the time of the Pratihāra sovereign Mahēndrapāla II shows that Ujjain was then governed by an officer of Mahēndrapāla named Mādhava. Though this fact cannot be totally inconsistent with the occupation of Dhār by the Paramāras the country round about Ujjain was obtained by them not before the latter part of Siyaka's reign or the early part of Vākpati-Muñja's reign.

A king of Khēṭaka maṇḍala is mentioned in the grants as a subordinate chief of Siyaka. But unfortunately neither his name nor that of the family to which he belonged is given. From the Kapaḍvanj grant³ of Ś. 832 (A.D. 910) we know that Prachanḍa of the Brahmvāk family had gained the principality of Khēṭaka-maṇḍala by the favour of the Rāshtrakūṭa sovereign Akālavarsha and was ruling at Harshapura, modern Harsola, where our grants were discovered. The ruler of Khēṭaka-maṇḍala, who was the contemporary of Siyaka was probably the successor of this Prachanḍa. From our Harsola grants and the Kapaḍvanj grant it seems that the Rāshtrakūṭa sovereign Akālavarsha had allotted certain portions of his territories in Gujarāt to his nobles who would check the attacks of the Pratihāra enemies.

Of the localities mentioned, Khēṭaka-maṇḍala is roughly equivalent to the modern Kaira and parts of Ahmedābād District. Mōhaḍavāsaka must be the same as modern Mōhḍāsā or

¹ *Proceedings of the Poona Oriental Conference.*

² Above Vol. XIV, p. 177.

³ *Bom. Gaz.* I. i. p. 129.



RAO BAHADUR H. KRISHNA SASTRI, B.A.,
LATE GOVERNMENT EPIGRAPHIST FOR INDIA, 1920—1925.

BORN: 16th September 1870
at Hoskote,
Bangalore District.

Died: 8th February 1928
at Bangalore.

Modāsa in Prāntij *taluka* of the District of Ahmadābād. The villages granted *vis.*, Kum-bhārōṭaka and Sihakā can be identified with the present Kāmroḍ and Sikā situated at a distance of 13 miles to the east and 8 miles to the south of Modāsa, respectively. Śivanātha, the shrine on the Mahī, which was the place of the king's encampment, can be identified¹ with Sarnāl, lying near the place where the Mahī is now crossed by the Anand-Godhra Section of the B., B. & C. I. Ry. It is still looked upon with sanctity in the neighbourhood and has an ancient Śiva temple named Gaṭeśvara which is now a protected monument. It is near the village of Janod owned by a Thākur in the Thāsra *taluka* of the Kaira District, and can be approached by the railway station Angadi on the Anand-Godhra line. Anandapura was the original home of the Nāgara Brāhmanas and is now represented by Vadnagar, a town in the Kherālū *taluk* of the Kadi *prant*, Baroda State. It is noteworthy that these documents give us the earliest known epigraphical mention of the Nāgaras though Brāhmanas hailing from Anandapur are mentioned in some Valabhi inscriptions.

TEXT.¹

Grant A

- 1 ōm* [I*] Vidyuch-chakra-kaḍāra-kēsara-
saṭā-bhinn²-ām v(b)uda-śrēṇayaḥ śōṇam
nētra-hutāsa-ḍam v(b)ara-bhṛtaḥ siṁgh-
ā.³
- 2 kṛitēḥ Śārṅgiṇaḥ | visphūrjjad-gala-
garjji-tarjjita-kakun-mātaṅga-darp-
ōdayāḥ saṁrambhās=sukhayāmtu
vaḥ khara-na-
- 3 kha-kshumna⁴-dvishad-vakshasaḥ || [1 ||*]
Parama-bhaṭṭāraka-mahārājādhirāja-
paramēśvara-śrīmad-Amōghavarsha-
dēva-pād-ā
- 4 nudhyāta-parama-bhaṭṭāraka-mahārājā-
dhirāja-paramēśvara-śrīmad-
Akālavarshadēva-prithivīvallabha-
śrīvalla-
- 5 bha-narēndra-pādānām | Tasmin=kuḷe kal-
masha-mōsha-dakshē |⁵ jātaḥ pratāp-
āgni-hut-āri-pakshaḥ | V(B)appai⁶pa.⁷
- 6 rāj-ēti nṛipaḥ prasiddhas=tasmāt=suto=
bhūd-anu Vairisirghaḥ¹⁰ | [2 ||*]
Dṛipt-āri-vanītā-vaktra-chāmdra-
v(b)im v(b)akalam-

Grant B.

- 1 ōm* [I*] Vidyuk-chakra⁸-kaḍāra-kēsara-
saṭā-bhinn²-ām v(b)uda-śrēṇayaḥ
śōṇam nētra-hutāsa-ḍam v(b)ara-bhṛtaḥ
siṁgh⁹-ā-
- 2 kṛitēḥ Śārṅgiṇaḥ | visphūrjja[d]-gala-
garjji-tarjjita-kakun-mātaṅga-darp-
ōdayāḥ saṁrambhāḥ su-
- 3 khayāmtu vaḥ khara-nakha-kshumna.⁹
dvishad-vakshasaḥ || [1 ||*] Parama-
bhaṭṭāraka-mahārājādhirāja-paramēś-
vara-śrī-
- 4 mad-Amōghavarshadēva-pād-ānudhy-
āta-parama-bhaṭṭāraka-mahārājādhi-
rāja-paramēśvara-Śrīmad-Akā-
- 5 lavarshadēva-prithivīvallabha-śrīvallabha-
narēndra-pādānām | Tasmin=kuḷe kal-
masha-[m]ōsha-dak[shē] jātaḥ
- 6 pratāp-āgni-hut-āri-pakshaḥ | V(B)appai⁶-
parāj-ēti nṛipaḥ prasiddhas=
tasmāt=sutō-bhūd-anu Vairisirh-
ghaḥ¹⁰ [2 ||*] Dṛipt-

¹ We are indebted to Mr. R. D. Banerji, M.A., for this suggestion. See *Ann. Rep. Arch. Surv. W. C. for 1920-21*, p. 61.

² From the photographs and the original plates.

³ Expressed by a symbol. [I would read Siddham instead.—Ed.]

⁴ Read *Vidyuch-chakra*.

⁵ Read *bhinn-*

⁶ Read *siṁh-*

⁷ Read *kshumna-*

⁸ Daṇḍa is superfluous.

⁹ [Facsimile gives V(B) appaiya. See p. 239 above.—Ed.]

¹⁰ Read *Vairisirghaḥ*.

- 7 katā [*] nō dhautā yasya kīrty=āpi
Hara-hās-āvadātayā || [3*] Durvvāra-
ripu-bhūpāla-raṇa-raṅg-aika-nā-
- 8 yakaḥ | nṛipaḥ śrī-Siyakas=tasmāt=
kula-kalpa-drumō=bhavat || [4*] sa
ēvaṁvidhaḥ prañata-sakala-sāmaṁta-
- 9 śirōmaṇi-marichi-raṁjita-charaṇa-yugalaḥ
śrī-Khōṭaka-maṇḍal-ādhipati-pratipatti-
prativ(b)uddha-trukti (?)
- 10 satūryā-rava-saṁttrast-ānēka-ripu-samūhaḥ
anēka-śaṁkha-dhvani-v(b)adhinita-paṁ-
cha-varṇa-patākā-rājī-virā-
- 11 jita-viśāla-vaksha[s*]-sthal-āvalamv(b)ita-
kumuda-v(b)āndhavaḥ atula-dāna-saṁ-
pādan-aika-kalpa-drumaḥ mahā-mam-
ḍa-
- 12 lika-chūdāmaṇi-mahārājādhirāja-pati-śrī-
SĪYAKAḤ, sva-bhujyamāna-Mōhaḍa-
vāsaka-vishaya-saṁv(b)addha-Kum-
- 13 bhārōṭaka-grāmaḥ¹ | samasta-rāja-puru-
shān=prativāsi-janapadānś=cha v(b)ōdh-
ayaty=astu² vaḥ yathā Yōgarāja-³
- 7 āri-vanitā-vaktra-chāmdra-v(b)imv(b)a-ka-
lamkatā [*] nō dhautā yasya kīrty=āpi
Hara-hās-āvadātayā || [3*] Durvvāra-ri-
- 8 pu-bhūpāla-raṇa-ra[n*]g-āika-nāyakaḥ
nṛipaḥ śrī-Siyakas=tasmāt=kula-kalpa-
drumō=bhavat || [4*] || Sa ēvaṁvi-
- 9 dhaḥ prañata-sakala-sāmaṁta-śirōmaṇi-
marichi-raṁjita-charaṇa-yugalaḥ śrī-
Khōṭaka-maṇḍal-ā-
- 10 dhipati-pratipatti-prativ(b)ad!!! a-trukti (?)
sat[ū]ryā-rava-sa[n*]ttrast-ānēka-ripu-sa-
mūhaḥ anēka-śaṁkha-dhva=
- 11 ni-v(b)adhinita-paṁcha-varṇa-patākā-rājī-
virājita-viśāla⁴-vaksha[s*]-sthal-āvalam-
v(b)ita-kumuda-v(b)āndhava-
- 12 vaḥ atula-dāna-saṁ[p]ādan-aika-kalpa-
drumaḥ mahā-maṇḍalika-caraṇa⁵maṇi-
mahārājādhi-
- 13 rāja-pati-śrī-Siyakaḥ sva-bhujyamāna-
Mōhaḍavāsaka-vishaya-saṁv(b)a-
ddha-Sihakā-grā-

Second Plate.

- 14 sy=ōpari yātrā-samaya-saṁsidd-
dha-kāry-ānantara-vyāghuṭitair=**Mahi-**
nadi-taṭa-nivāsibhir=asmābhiś=chāmdr-
ā-
- 15 rkka-yōga-parvvaṇi Śivanātham sama-
bhya[r]jchy-āva[dhā]rya || Vāt-ābhra-
vibhramam-idaṁ vasudh-ādhipatyam=
āpāta-
- 16 māttra-madhurō vishay-ōpabhōgaḥ |
prāṇās=ttir⁶ āgra-jala-viṁdu-samā na-
rāṇāni⁶ dharmmaḥ sakhā param=
ahō-
- 14 mah³ | samasta-rāja-puru-shān=pra-
tivāsi-janapadānś=cha v(b)ōdhayaty
astuvaḥ⁴ yathā Yōgarā-
- 15 jasy=ōpari yātrā-samaya-saṁsiddha-kāry-
ānantara-vyāghuṭitair **Mahi**-nadi-taṭa-
nivāsibhi-
- 16 r=asmābhiś=chāmdr-ā[r*]ka-yōga-parvvaṇi
Śivanātham samabhyarchy=āvadhārya
| Vāt-ābhra-vibhramam=idaṁ vasu-

2nd Plate.

- 17 para-lōka-yānē || [5*] Iti jagad-anityam
sakalam=āvadhāry=ōpari-lkhitō
grāmaḥ sa-simā-tṛiṇa-gōchara-pa[r]y-
am-
- 17 dh-ādhipatyam=āpāta-māttra-madhurō
vishay-ōpabhōgaḥ | prāṇās-triṇ⁶ āgra-
jala-viṁdu-samā narāṇāni dharmma-

¹ Read *Viśāla*.² The phrase *sva-bhujya* *grāmaḥ* is grammatically unconnected with the preceding or following word.³ Supply *saṁvidita* n after *vaḥ*⁴ Read *trīṇa*.⁵ Read *chūdāmaṇi*.⁶ Punctuation is not needed.

- 18 ta[h*] sōparakaraḥ¹ sarvv-ādāya-samō(u)-
pētaḥ śrīmad-Ānamda-purīya-Nāgarāya
Tryārshēyāya Gōpālī-sa-
- 19 gōttrāya Gōvarddhana-sūnave Lall-
ōpādhyāyāyā mātā-pitrōr-atmanaś=
cha puṇṇya-yasō²-bhivṛiddhayē ad-
rīṣṭa-pha-
- 20 lam-aṅgikṛity-ā-chaṁdr-ārkk-
ārṇava-kshiti-sama-kālam parayā bha-
ktyā śāsanēna udaka-purvvakam
pratipādita i-
- 21 ti || Tam-nivāsi³-janapadair=yathā-diyamāna-
bhāga-bhōga-kara-hiraṇy-ādi-sarvvam=
ājñā-śravaṇa-vidhēyair=bhūtvā
- 22 tat-puttra-pauttr-ādibhyaḥ samupanēta-
vyam | iti vudhvā⁷ asmad-vamśa⁸-
jair=anyair=api bhāvi-bhōktrībhīḥ
mat-pradatta-dha-
- 23 rmma-dāyō=yam manumanṭavyaḥ¹⁰
pālaniyaś=cha | Uktam cha | V(B)ahub-
hir=vvasudhā bhuktā rājabbhis=Saga-
r-ādibhiḥ | Yasya
- 24 yasya yadā bhūmis=tasya tasya tadā
phalam || [6 || *] Yān-iha dattāni purā
narēn-drair=ddānāni dharmm-ārttha-
yaśaska-rāṇi | ni-
- 25 rmmālya-vānta-pratimāni tāni kō nāma
sādhuh punar=ādadita || [7 || *] Samvat
1005 Māgha v(b)a di 30 Budhē dāpa-
- 26 kō=ttra Thakkuraḥ śrī-Vishṇuḥ | Rāj-
ājñayā likhitam Kāyastha-Guṇam-
dharēṇa¹³ || Svahastō=yam śrī-Siyaka-
- 27 sya || 8 ||
- 18 s=sakhā param=ahō para-lōka-yānai⁴ ||
[5 || *] Iti jagad=anityam sakalam=
avadhāry-ōpari-likhitō-
- 19 grāmaḥ sa-sīmā-trīṇa-gōchāra-paryamta[h*]
sōpara¹karah sarvv-ādāya-
samō(u)pētaḥ śrīmad-Ānamda-
- 20 purīya-Nāgarāya Tryārshēyāya Gōpālī-
sagō[trā]ya Lall-ōpādhyāya-suta-
Ninā-Dīkshitāya
- 21 mātā-pitrōr-atmanaś=cha puṇya-yasō⁴-
bhivṛiddhayē adrīṣṭa-phalam=
aṅgikṛity=ā-chaṁdr-ārkk-ārṇa-
- 22 va-kshiti-sama-kālam parayā bhaktyā
śāsanēna udaka-purvvakam prati-
pādita iti || ta-nivā⁵=
- 23 si-janapadair=yathā-diyamāna-
bhāga-bhōga-kara-hiraṇy-ādi-sarvvam=
ājñā-śravaṇa-vidhiyair⁶=bhū-
- 24 tvā tat-putra-pautr-ādibhyaḥ samu-
panētavyam [1*] Iti vudvā⁷ asmad-
vamśajair⁸=anyair=api bhāvi-
bhōktrībhīḥ⁹ mat-pra-
- 25 datta-dharmma-dāyō=yam anumam-
tavyaḥ pālaniyaś=cha | Uktam
cha | V(B)ahubhir=vvasudhā bhuktā
rājabbhis=Sagar-ā-
- 26 dibhiḥ yasya yasya yadā
bhūmis=tasya tasya tadā phalam |
[| 6 || *] Yān-iha dattāni purā
narēndrair=dānāni dharm-ārttha-
- 27 yaśaskarāṇi | nimālya¹¹-vānta-pratimāni
tāni kō nāma sādhuh punar=
ādadita [|| 7 || *] Sa[m*] 1005 Māgha
v(b)a 3[0*]
- 28 [Budhē] dāpakō=tra Thakkuraḥ¹² śrī-
Vishṇuḥ[|*]rāj-ājñayā likhitam Kāyas-
tha-Guṇadhareṇa | svahasto=yam
29 śrī-Siyakasya |

¹ Read sōparikaraḥ.

⁴ Read yasō.

⁷ Read budhvā.

¹⁰ Read yam=anumanṭavyaḥ.

¹³ Read Guṇadhareṇa.

² Read yānē.

³ Read tan-nivāsi.

⁸ Read vamśajair.

¹¹ Read nimālya-vānta.

⁵ Read yasō.

⁶ Read vidhēyair.

⁹ Read bhōktrībhīḥ.

¹² Read Thakkuraḥ.

ABRIDGED TRANSLATION.

(Verse 1) Invocation to the man-lion form of Viṣṇu.

(Lines 3-5) Of the revered king P. M. P. the great lord, lord of the earth, lord of wealth, the illustrious Akālavarsha, who meditated on the feet of the illustrious lord P. M. P. Amōghavarsha.

(v. 2) In that family, skilful in removing sin, was born a famous king named Bappai-parāja, who sacrificed his enemy's forces in the fire of his valour; to him was born a son, Vairi-sinḥa who succeeded him.

(v. 3) His fame, though white like the god Śiva's laugh, could not remove the spots from the moon like faces of the wives of his proud enemies.

(v. 4) To him was born king Siyaka, the desire-yielding tree of his dynasty, who was the sole hero on the stage of battle between him and the hostile kings.

(ll. 8-20) He, whose feet were tinged with the rays of the crest-jewels of all the feudatories rendering obeisance, who had invested Trukti (?) at the request of the lord of the Khētaka Division, terrorized many enemy hosts by the (very) sound of his trumpets (in battle), and deafened (the enemies) by the sound of his conch, (whose army was) shining with the rows of penta-coloured banners on whose spacious breast was a pendent moon, who was the sole desire-yielding tree in bestowing unrivalled gifts, the crest jewel of the great feudatories, the lord, the overlord of kings, the illustrious Siyaka, thus commands all the officers and neighbouring villagers of the village of Kumbhārotaka (grant A), Sīhakā (grant B) comprised within the district (*viśaya*) of Mōhaḍavāsaka.

Be it known to you that at the time of our invasion against Yōgarāja, while returning after having accomplished our object, we were encamped on the bank of the river Mahī, after worshipping the Lord Śiva at the time of the conjunction of the sun and the moon, and reflecting that 'the sovereignty of this world is but the play of the wind and clouds, the enjoyment of sensual objects is sweet only at the outset, the life of man is like a drop of water on the tip of a blade of grass, but Dharma is the only companion on the journey to the other world,' also remembering that the whole of this world is evanescent, we have granted with great devotion the above-mentioned village, together with a charter and accompanied by (a libation of) water, as enclosed within its boundaries, along with the pastures and cattle-grazing lands, with the claim to all the dues and taxes—to the Nāgara (Brāhmaṇa) hailing from Ānandapura, of the Gōpālī-gotra owning three ṛishis (as the Pravara of his *gōtra*) by name Lallopādhyāya son of Govardhana (grant A), Ninā-Dikshita son of Lallopādhyāya (grant B), for the enhancement of the religious merit and the fame of our parents as well as of ourselves. The gift shall continue as long as the sun, the moon, the ocean and the earth endure.

(ll. 21 ff.) So the inhabitants residing in that (village) being prompt in attending to our orders, shall offer him and his sons and grandsons, etc., in due succession, all the dues as are now paid such as the shares (of produce) royalties, taxes and gold, etc.

Future rulers of our own dynasty as also the other princes enjoying (the sovereignty of this land) knowing this (to be our wish) should concur in and continue this grant made by us in (the cause of) religion and (it) has been said,—[Here follow two usual verses]. Dated Monday the 30th day of Māgha dark half of the year 1005. Thakkura Viṣṇu was the officer who caused this to be granted; written by Kāyastha Guṇadhara under the king's orders. Sign manual of the illustrious Siyaka,

No. 40.—A THIRD LOST PLATE OF THE NIDHANPUR PLATES OF BHASKARAVARMAN.

BY M. M. P. PADMANATHA BHATTACHARYYA, VIDYAVINODA, M.A.

When writing on the "Two Lost Plates" of the Nidhanpur plates, I stated, "the rumour goes that a third missing plate is in the possession of a Musalman and efforts are being made to get it from him".¹ Not having been successful in recovering the plate through other means, I myself went to Nidhanpur (in Sylhet) in April 1926 and purchased this third missing plate from its possessor. From the enquiries I made in this connection, I have come to know that seven plates strung with the ring attached to the seal were found, about 2½ feet below the surface of the plinth of a whilom house, and that the discoverer (Masharraf) sold the plates to different persons. Of these, three along with the seal fell to the lot of Babu Pavitrnanath Das, a local zamindar, who, being an educated gentleman, realised their value and so sent them to Silchar to his friend Rai Saheb Dinanath Das from whom I got them in 1913.² Other purchasers who were illiterate people thought that the plates would some day be conducive to some lucky bargain and kept them hidden until they came to know that the three which were sold to Pavitra Babu revealed nothing but some sort of information quite unprofitable to them: and then sold them off one by one at whatever they could make out of them. I purchased the present plate for Rs. 20.

The present plate enumerates altogether 63½ shares belonging to 86 persons of 24 *gōtras* of which 19 are new *gōtras* not found mentioned in the plates already dealt with. As the total of these shares amounts to 166½, evidently there must be at least one more plate to complete the set, otherwise, the fraction will be inexplicable.

Whether the plate under consideration is the fourth or the fifth one of the set, it is very difficult to decide. The third plate ends with the complete record of a share and the penultimate plate also opens with an independent record, so that none of these plates has any dependence on a subsequent or a preceding one, respectively. The present plate, as it has been read and written here, also begins in such a way as it may be considered to be in continuation of the third plate or of the missing plate if that one ends with a complete record of share, like the third plate. I have, however, a suspicion that this plate was inscribed in a wrong way, i.e., what is the first side as shown here was inscribed after the inscription of what is shown as the second side. The first record of share in the second side of the plate does not give the proper name of the donee, which is not found even at the end of the first side. Again, the name of the last donee mentioned in the second side, viz., Gōmināga, ends in "nāga" which also occurs in the first name recorded in the first side of the plate. Generally we observe that the names whose latter halves or component parts are similar (e.g., ghōsha, dāma, kuṇḍa, pālita, sōma, etc.) are put down in close proximity to one another. In these circumstances it would appear that the proper name missing in the beginning of the second side (which may really be the first side) of this plate must be at the end of the plate not yet discovered. In that case, the missing plate will be the fourth, and the present one the fifth plate of the set that is said to have consisted of seven plates.

This document—viz., the copper-plate grant as renewed by Bhāskaravarman—has a special bearing on the ancient history of Kāmarūpa. The genealogy recorded in the first and the second plate gives the names of the kings (with their queens) who ruled

¹ See above, Vol. XIX, p. 116.² *Supra*, Vol. XII, p. 65.

over that province prior to Bhāskaravarman. As the grant recorded in these plates is a renewal of what was made by Bhāskaravarman's great-great-grandfather Bhūtiavarman as noticed in the third plate, it is proved that in the 5th or 6th century after Christ, i.e., long before Bhāskaravarman, the kingdom of Kāmarūpa had, even in one village, a very large number of Brāhmins of different *gōtras* and Vēdas. The village mentioned in it was situated in a place lying very close to the kingdom of Gauḍa, between the rivers Teestā and Karatōyā which was the western boundary of Kāmarūpa,¹ and now forms part of the district of Rangpur in Northern Bengal. Thus, the story that Ādiśūra, a king of Gauḍa, had to import five Brāhmins from Kanauj on account of the paucity of Brāhmins in the locality or vicinity would appear to be groundless, especially when it has not yet been confirmed by any reliable document. Further, the Sāmpadāyika Brāhmins of Sylhet with the ten *gōtras* including Kātyāyana, were all along asserting that they had come from Mithilā or still further north west; but the discovery of this copper-plate in the very place Pañchakhaṇḍa—Nidhanpur forms a part of it—where they say they settled originally, would prove that they came there from Kāmarūpa. The inscription mentions all the ten *gōtras*, and as it calls Manōratha-svāmin of Kātyāyana *gōtra* Paṭṭakapati, it is evident that these plates came to Pañchakhaṇḍa with a (Kātyāyana) descendant of Manōratha-svāmin. It may be stated further that there might have been other villages like this **Mayūrasālmālā-grahāra** teeming with Brāhmin population. In fact, the ancient kingdom of Kāmarūpa appears to have been a refuge of the Brāhmins of the neighbouring kingdoms where Buddhism flourished. So far no ancient remains of Buddhism have yet been discovered there; and as the tide of Buddhism began to subside, the Brāhmins of Kāmarūpa also began to spread westward, and, it may be, that most of the Brāhmin families in the neighbouring province of (modern) Bengal are the descendants of those Brāhmins from Kāmarūpa. These copper-plate inscriptions, therefore, possess a special value as they throw much light on the social history of the Brāhmins of this part of India.

TEXT.

Middle Plate : First Side.

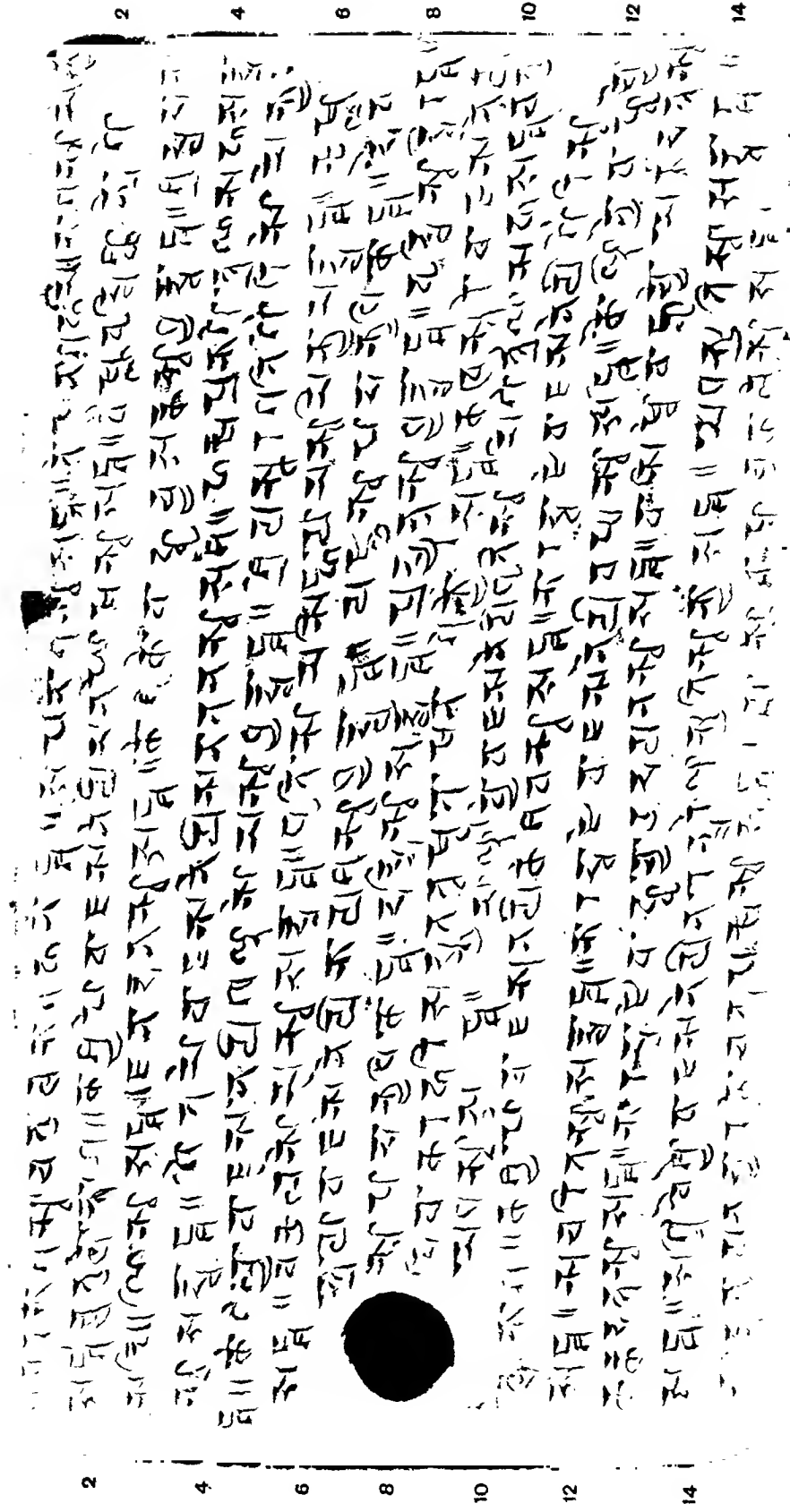
- 1 Pravarahhā(nā?)ga-svā² chaturtha-hhāga-h[ī]nō 'ñśa[h] || Āpanāga-svā añśa[h] ||
Tōshanāga-Hampināga-svāmibhyā[m]
- 2 añśāch-chaturthō hhāga[h*] || Kāśyapō Vājasanēyī Managhōsha-svā añśa[h] ||
Vaishṇavṛiddhiś=Chhāndōgō
- 3 Sarppinī(?)svā añśa[h] || Janārdana-svā añśa[h] || Kauśikō V(B)āhvṛichya
Arka-svā [a*]dhy-arddh-āñśa[h] || Śraddha-dāsa-
- 4 svā arddh-āñśa[h] || Gautamō Vājasanēyī Sanātana-svā añśa[h] ||
Harshaprabha(hhō) gōtrēṇa saha ardh-ā-
- 5 āñśa[h] || Kauṭilyō Vājasanēyī Khaṇḍasōma-svā [a*]-dhy-arddhāñśa[h] || Śrēyaskara-
Gati-Gauri-sōmēbhyah
- 6 āñśa[h] || Vakulasōma-svā arddh-āñśa[h] || Dhṛitisōma-Sin(m)ha-yo(sō)ma-
svāmibhyām=arddh-āñśa[h] || Kṛishṇā-
- 7 ttrēyō Vājasanēyī Bhāyaśa[h]-svā [a*]-dhy-arddh-āñśa[h] || Yajña-svā pād-
āhhy-adhikō 'ñśa[h] || Daiva-

¹ *Supra*, p. 117, f.n. 2.

² *Svā* stands for *Svāmī* and *añśāch* is almost always spelt as *añśa*. [For ' [h] ' read ' [h*] ' throughout—Ed.] So no amendment has been made as the correct form is apparent.

A THIRD LOST PLATE OF THE NIDHANPUR PLATES OF BHASKARAVARMAN.

First Side.



Second Side.

Handwritten text in a cursive script, likely a manuscript. The text is arranged in approximately 15 horizontal lines. A large, dark circular ink blot or hole is visible near the top center of the page, obscuring some of the text. The script is dense and flowing, characteristic of historical cursive handwriting.

2

4

6

8

10

12

14

2

4

6

8

10

12

14

- 8 svā pād-ābhy-adhikō 'nśa[h] || Darddi-svā arddh-ānśa[h] || Pradyunna(mna)-svā [a]-dhy-arddh-ānśa[h] || Vṛiddhi-svā dvir-ānśa[h] ||
- 9 Divākara-Hari-Adbhuta-Tvasṭṛi-Tōsha-nāgēbhīyō ānśa('nśa)[h] || Kavcstarō Vājasanēyī
- 10 Mēdha-svā ānśa[h] || Māṇḍavyō Vājasanēyī Dhṛiti-svāmi(i) gōtrēṇa saha ānśa-chatu-
- 11 rtha bhāga[h*] || Kāśyapō Vājasana(nō)yī Kēśava-svā ānśa[h] || Bhāradvājō Vājasanēyī Gauri-svā
- 12 ānśa[h] || Sucharita-svā arddh-ānśa[h] || Bhāradvājō Vājasanēyī Vappa-svā¹ ānśa[h] || Kauṇḍinyō Bāhvṛichyō(chyaḥ)
- 13 Karkadatta-svā ānśa[h] || Bhāradvājō V(B)āhvṛichyō(chya) Udayana-svā ānśa[h] || Vāsishṭho Bāhvṛichya[h*] Mērudatta-svā
- 14 ānśa[h] || Agnivēśyō Vājasanēyī Narēndra-Rēṇuḥ hūti-svā(mi*)-bhyām ānśa[h] || Mēdhabhūti-svā ardh-ānśa[h] ||
- 15 Sāṅkṛityāyana[s*=] Chyā(Chā)rakyō(kyāś)=Chandrapaksha-svā ānśa[h] || Yāskō V(B)āhvṛichya[h*] Kāli-svā ānśa[h] ||

Middle Plate : Second Side.

- 1 (?)svā [a*]-dhy-arddh-ānśa[h] || Bhaṭṭi-Mahēśvara-svā ardh-ānśa[h] || Pārāśaryō V(B)āhvṛichyō Gopālanandi-svā ānśa[h] || Bhārggavō
- 2 Viśvabhūti-svā ānśa[h] || Surakshita-Sucharitāḥhyā[m*]arddh-ānśa[h] || Bhāradvājas=Taittiri(i)ya[s*=]Śivagaṇa-
- 3 svā ānśa[h] || V(B)āhvṛichya[h*] Kātyāyana (nō) bhrātṛi-trayēṇa Vasuśrī-svā ānśa[h] || Kauśikō Vājasanēyī
- 4 Virabhūti-svā ānśa[h] || Vishṇubhūti-svā arddh-ānśa[h] || Pramōdabhūti-svā ānśa[h] || Bhāradvājō Vāja-
- 5 sanēyī Vishṇudatta-svā ānśa[h] || Kauṇḍinyō Vājasanēyī V(B)ṛihaspati-svā ānśa[h] || Yāskō
- 6 V(B)āhvṛichya(ō) Harshadēva-svā ānśa[h] || Jātūkarṇṇa(ō) Vājasanēyī Mēdha-svā ānśa[h] || Kṛishṇa-svā ānśa[h] ||
- 7 Mādha-Haribhyām(m) ānśa[h] || Bhāradvājas=Chhāndōgō Janārdanadēva-svā ānśa[h] || Maudgalyō
- 8 Vājasanēyī Vishṇusōma-svā ardh-ānśa[h] || Gārgyas=Chārakyō Dhanasēna-svā ānśa[h] || Pramō-
- 9 dasēna-Ghōṣhasēnābhyām(m) ānśa[h] || Sōmasēna-svā ānśa[h] || Gautamō V(B)āhvṛicha(chyō) Bhāskara-
- 10 mittra-svā ānśa[h] || Madh[u]mittra-svā ānśa[h] || Sādhāraṇa-mittra-Sādhumittrābhām(bhyām) ānśa[h] || Dhṛiti-
- 11 mittra-svā arddh-ānśa[h] || Bhāradvājō V(B)āhvṛichya(s*=)Sukrabhava-svā ānśa[h] || Pautrimāshyō(?) V(B)āhvṛichya[s*=]Sudarśś(rś)ana-
- 12 Dhanēśvara-svāmibhyām(m) arddh-ānśa[h] || Śāṇḍilyō Vājasanēyī Ravi-svā ānśa[h] || Madhu-svā ānśa[h] ||

¹ The name being a Prākṛit word (probably from Skt. *Vapra*) it has been spelt with B, [v] and [v] have the same form in these Kāmarūpa inscriptions.

- 13 Mahidhara-svā aṅśa[h] || Paunṇō(Paurṇō?) V(B)āhvrichya(ō) Bhaṭṭi-Mahēśvara-svā aṅśa[h] || Bhaṭṭi-Māṭṭi-svā arddh-aṅśa[h] ||
- 14 Rudrabhaṭṭi-svā arddh-aṅśa[h] || Kauśikaś-Chhāndōgō Adri('dri)-vilēpana-svā aṅśa[h] || Sāvarṇṇi-
- 15 ka-sagōtrō Vājasanēyī Gōmināga-svā aṅśa[h] ||

The shares enumerated in the text given above may be tabulated thus :—

Serial No. ¹	Vēda, etc.	Gōtra.	Name.	Share.
1	Bāhvrichya ² . .	Vārāha . . .	Pravara(nā)ga-svāmin . . .	$\frac{1}{2}$
2	Do. . .	Do. . . .	Āpanāga-svāmin	1
3—4	Do. . . .	Do. . . .	Tōshanāga and Hampināga svāmins.	$\frac{1}{2}$
5	Vājasanēyin . .	Kāśyapa . . .	Managhōśha-svāmin	1
6	Chhāndōga . .	Vaishṇa-vṛiddhi .	Sarppīni-svāmin	1
7	Do. . . .	Do. . . .	Janārdana-svāmin	1
8	Bāhvrichya . .	Kauśika . . .	Arka-svāmin	$1\frac{1}{2}$
9	Do. . . .	Do. . . .	Śraddhadāsa-svāmin	$\frac{1}{2}$
10	Vājasanēyin . .	Gautama . . .	Sanātana-svāmin	1
11	Do. . . .	Do. . . .	Harshaprabha with his gōtra . .	$\frac{1}{2}$ ³
12	Do. . . .	Kauṭilya . . .	Khaṇḍasōma-svāmin	$1\frac{1}{2}$
13, 14, 15	Do. . . .	Do. . . .	Śrēyaśakara, Gati, Gauri, -sōma (svāmins).	1
16	Do. . . .	Do. . . .	Vakulasōma-svāmin	$\frac{1}{2}$
17—18	Do. . . .	Do. . . .	Dhṛitisōma, Simhasōma (svāmins)	$\frac{1}{2}$
19	Do. . . .	Kṛishṇātrēya .	Bhāyāśah-svāmin	$1\frac{1}{2}$
20	Do. . . .	Do. . . .	Yajña-svāmin	$1\frac{1}{2}$
21	Do. . . .	Do. . . .	Daiva-svāmin	$1\frac{1}{2}$
22	Do. . . .	Do. . . .	Darddi-svāmin	$\frac{1}{2}$
23	Do. . . .	Do. . . .	Pradyumna-svāmin	$1\frac{1}{2}$
24	Do. . . .	Do. . . .	Vṛiddhi-svāmin	2

¹ The serial number does not exist in the original.

² The third plate ends with "Vārāhō Bāhvrichyō Nara(?)-svā aṅśa[h]." The Vēda and the gōtra are repeated here (vide footnote 3 on page 120 above, Vol. XIX), on the supposition that the present plate may be the fourth one. See remarks above.

³ This seems to render questionable the correctness of my interpretation of 'gōtrāśa' in foot-note 6 p. I am now inclined to think that gōtrāśa, wherever it occurs, should mean 'gōtrasahitō'śaś', i.e., one share with his gōtra, where gōtra does not mean 'clan' (as apparently others of his 'clan' get shares separately mentioned) but (loosely) 'family' or 'progeny'—much as in Pāṇini IV-1.162 (apāyam-pautra-prabhṛiti gōtrāśa). On this new interpretation the serial Nos. 18, 28 and 79 in the list of donees, as recorded in the third and the penultimate plates, should get $\frac{1}{2}$ a share less each. The total of shares awarded in three plates should therefore be $102\frac{1}{2}$ instead of $104\frac{1}{2}$ as stated in the preceding article.

Serial No.	Vēda, etc.	Gōtra.	Name.	Share.
25, 26, 27, 28, 29	Vājasanēyin . .	Krishpātrēya . .	Divākara, Hari, Adbhuta, Tvashṭṛi, Tōshanāga (svāmins).	1
30	Do. . .	Kavestara . .	Mēdha-svāmin	1
31	Do. . .	Māṇḍavya . .	Dhṛiti-svāmin with his gōtra .	$\frac{1}{2}$
32	Do. . .	Kāśyapa . .	Kēśava-svāmin	1
33	Do. . .	Bhāradvāja . .	Gauri-svāmin	1
34	Do. . .	Do. . .	Sucharita-svāmin	$\frac{1}{2}$
35	Do. . .	Do. . .	Bappa-svāmin	1 ¹
36	Bāhvrichya . .	Kauṇḍinya . .	Karkadatta-svāmin	1
37	Do. . .	Bhāradvāja . .	Udayana-svāmin	1
38	Do. . .	Vāsishṭha . .	Mērudatta-svāmin	1
39, 40	Vājasanēyin . .	Agnivēśya . .	Narēndra-Rēpubhūti-svāmins .	1
41	Do. . .	Do. . .	Mēdhabhūti-svāmin	$\frac{1}{2}$
42	Chārakya . .	Sāṅkṛityāyana . .	Chandrapaksha-svāmin	1
43	Bāhvrichya . .	Yāska . .	Kāli-svāmin	1
44	Do. . .	Do.-svāmin	1 $\frac{1}{2}$ ²
45	Do. . .	Do. . .	Bhaṭṭi-Mahēśvara-svāmin . . .	$\frac{1}{2}$
46	Do. . .	Pārśārya . .	Gōpālanaadi-svāmin	1
47	Do. . .	Bhārggava . .	Viśvabhūti-svāmin	1
48, 49	Do. . .	Do. . .	Surakṣita, Sucharita-svāmins .	$\frac{1}{2}$
50	Taittiriya . .	Bhāradvāja . .	Śivagaṇasvāmin	1
51, 52, 53, 54	Bāhvrichya . .	Kātyāyana . .	Vasūri-svāmin with three brothers	1
55	Vājasanēyin . .	Kauśika . .	Virabhūti-svāmin	1
56	Do. . .	Do. . .	Vishṇubhūti-svāmin	$\frac{1}{2}$
57	Do. . .	Do. . .	Pramōdabhūti-svāmin	1
58	Do. . .	Bhāradvāja . .	Vishṇudatta-svāmin	1
59	Do. . .	Kauṇḍinya . .	Bṛihaspati-svāmin	1
60	Bāhvrichya . .	Yāska . .	Harshadēva-svāmin	1
61	Vājasanēyin . .	Jātūkarṇṇa . .	Mēdha-svāmin	1

¹ Here the insertion of Vēda and gōtra is redundant as the nearest preceding Vēda and gōtra are exactly the same as here (vide footnote 2, p. 248).

² Vide the prefatory remarks in this connection. The proper name that is missing here may have its mention in the missing plate, along with the record of Vēda and gōtra. If the record is really in continuation of the last line in the other side, then the name has been dropped through mere oversight and Vēda and gōtra are what belong to the last donee recorded in that side.

Serial No.	Vēda, etc.	Gōtra.	Name.	Share.
62	Vājasanēyin . .	Jātūkerṇa . .	Krishṇa-svāmin . . .	1
63, 64	Do. . .	Do. . .	Mādhava-Hari-svāmins . .	1
65	Chhāndōga . .	Bhāradvāja . .	Janārdana-svāmin . . .	1
66	Vājasanēyin . .	Maudgalya . .	Vishpusōma-svāmin . . .	$\frac{1}{2}$
67	Chārakya . .	Gārggya . .	Dhanasēna-svāmin . . .	1
68, 69	Do. . .	Do. . .	Pramōdasēna, Ghōṣhasēna (svāmins).	1
70	Do. . .	Do. . .	Sōmasena-svāmin . . .	1
71	Bāhvricha . .	Gautama . .	Bhāskaramittra-svāmin . .	1
72	Do. . .	Do. . .	Madhumittra-svāmin . . .	1
73, 74	Do. . .	Do. . .	Sādhāraṇamittra, Sādhumitra (svāmins).	1
75	Do. . .	Do. . .	Dhritimittra-svāmin . . .	$\frac{1}{2}$
76	Do. . .	Bhāradvāja . .	Śukrabhava-svāmin . . .	1
77, 78	Do. . .	Pautrimāshya . .	Sudarśana, Dhanēśvara-svāmins .	$\frac{1}{2}$
79	Vājasanēyin . .	Śaṇḍilya . .	Ravi-svāmin . . .	1
80	Do. . .	Do. . .	Madhu-svāmin . . .	1
81	Do. . .	Do. . .	Mahīdhara-svāmin . . .	1
82	Bāhvrichya . .	Paurṇa . .	Bhaṭṭi-Mahēśvarasvāmin . .	1
83	Do. . .	Do. . .	Bhaṭṭi-Mātri-svāmin . . .	$\frac{1}{2}$
84	Do. . .	Do. . .	Rudrabhaṭṭi-svāmin . . .	$\frac{1}{2}$
85	Chhāndōga . .	Kauśika . .	Adrivilēpanasvāmin . . .	1
86	Vājasanēyin . .	Sāvarṇika . .	Gōmināgasvāmin . . .	1
TOTAL .				63 $\frac{1}{2}$
Total shares in other plates.				102 $\frac{1}{2}$ ¹
GRAND TOTAL .				166 $\frac{1}{2}$

¹ Vide footnote 3 p. 248 above.

No. 41.—A NEW ASOKAN INSCRIPTION FROM TAXILA.

By DR. E. HERZFELD.

[The inscription which is published below was discovered at Taxila by Sir John Marshall who gave a facsimile of it in the *Annual Report* of the Archaeological Survey of India for 1914-15¹ as well as in his *Guide to Taxila*². In both these publications he has recognised the special bearing it has on the origin of the Kharōṣṭhī alphabet. That it was a new inscription of Aśoka, the great Mauryan Emperor, was not known till recently when its contents were deciphered by Dr. Herzfeld, who communicated his interpretation of it to Sir John Marshall in the following letter. To place this discovery before scholars, his letter is published as it is, though it is not in the usual form of an article. Even the transliteration has not been disturbed.—ED.]

DEAR SIR JOHN,

While trying to decipher the Aramaic inscription of Darius which I had discovered in 1923 on his tomb at Naqsh i Rostam, I gathered all the Aramaic material accessible to me here in Teheran, where I am almost deprived of all books, and thus I came once more upon the squeeze of the Taxila inscription which you had been kind enough as to send me long ago, and which accompanies me on my various travellings. Having even not your "Guide to Taxila" nor the publication in the Ind. Arch. Surv. at my disposal, I am unable to quote the work of deciphering that has already been done, nor can I take the great advantage of making use of such work. Moreover, having no sort of Aramaic glossary at my hand, the only thing left to me is just to let you know my reading of the letters, as far as I am able to read, being no Aramaist at all. Nevertheless, the little I can do, may prove useful to other scholars, and in spite of its unsatisfactory condition, I thought it worth not to keep it back entirely.

The following is a transcript of the inscription in Hebrew and Latin characters :—

1.	ות ut .
2.	לכמירתי על	l ^d /kmyrty 'l
3.	כינותא על	kynvta 'l
4.	אכזו שכינותא	a ^r /k ⁿ zv škynvta
5.	ולאבוהי הוה	v labvhy huḥ
6.	הופתיחתי זנה	hvptyχty znh
7.	זך בהוונרה .	zk bhvv ^d /n ^r rh .
8.	חובשתורזי הות	hvbstv ^k /rzy hut
9.	מרנא פרידר	mran prydr
10.	ה .. לכותה	h . . lkvtḥ
11.	ואף בנוהי	vap bnvhy
12.	למרנא פרידרש	lmran prydrš

Fig. 1 is a drawing of the inscription, exactly reduced to a quarter of its natural size. Fig. 2 gives an analysis of the Aramaic alphabet. These two drawings claim to be perfectly exact, as they are made directly from the squeeze by an extraordinary fine instrument

¹ P. 25 ff.² Pp. 75-76.

which I use for similar purposes: the reduction scale is, of course, always the same, and also the position of the single letters in regard to the neighbouring ones, their inclination and height above or below the average, is exact.

The letters g 𐤂, t 𐤌, s 𐤔, s 𐤕, and q 𐤑 don't occur in the inscription, x 𐤆 only once. Most of the letters are well shaped and clearly distinguishable. But n 𐤍 and r 𐤓 are varying, as in most Aramaic inscriptions, to such a degree, that, as a matter of fact, palaeography alone does not furnish the means of fixing their value, and etymology must decide. Fig. 2 shows, that, moreover, d 𐤃 and k 𐤅 can assume a shape so closely resembling r 𐤓 or n 𐤍, that you will understand, why in several words that I am unable to explain, I have given, in the transcription, the various possibilities of reading. The true reading can only be reached at by the etymology of the whole word.

The surviving slab being unfortunately only a fragment of the inscription, a continuous text and translation is far beyond my capability to give. I must confine myself to some remarks:—

Line 1: I do not venture to restore the word, although this seems not impossible to me. Its ending in 𐤍 indicates a fem. plur. in the stat. indetermin.

Line 2: The first word has the prep. 𐤌 "to" and the termination of a fem. noun with encl. pron. of the 1. pers. The noun itself shows the pa'il form of a root 𐤍𐤓 (priest), or of 𐤍𐤓. The second word is the prep. 𐤌 "unto." It is worth remarking that the 𐤌 in this preposition assumes already a distinct shape, the horizontal stroke being pronouncedly longer than in the other examples of 𐤌. This development, not unusual to Aramaic, leads through Pârsik to the Avestic letter for o.

Line 3: First word is a fem. plur. in the stat. determ. either from the root 𐤍𐤓 "to exist," hence 𐤍𐤓𐤍 "essence, nature," or more probable, the same word as in the following line, the missing first letter 𐤌 to be supplied at the end of the preceding line. The second word is the prep. 𐤌, as before.

Line 4: The first word seems to be a verb, at least, its termination in 𐤓 is a common verbal termination. A root 𐤍𐤓 exists, e.g. in Arabic, but I have no means to ascertain whether it is also found in Aramaic or not. Possibly, as the word stands at the beginning of the line, it might be incomplete, the preceding letters may have been at the end of the foregoing line. The second word is the stat. determ. fem. plur. ending in 𐤍𐤓 of the noun 𐤍𐤓𐤍, pa'il of the root 𐤍𐤓 "to dwell," hence "the dwellings."

Line 5: Begins with the copula 𐤓, preposition 𐤌 (dat.) and the noun 𐤍𐤓, to which is attached the encl. pron. of the 3. pers., hence "to his father." The second word is the auxiliary verb 𐤌𐤓 "to be," the third letter partly destroyed, but certain.

Line 6: The first word does not look much like an Aramaic one. In taking the first letter 𐤌 as the last one of the word preceding at the end of the foregoing line, and the second letter 𐤓 as the copula, the word might be reduced to Aramaic dimensions, and become derived from the common root 𐤍𐤓, as a pa'il fem. with pron. pers. of the 1. pers. But this is rather a forced way, and there are in the following lines three more words that look not only non-Aramaic, but resist every attempt of explaining them as Aramaic. They, too, begin with, or contain at least the same 𐤌 at the beginning, which is well known to me from OP. and Greek, and, hence, must exist in Indian. Therefore, I prefer to leave the explanation of these words to Indologists. The hu-, Gr. εὖ, if this interpretation be right, shows that the words in question belong to a moral sphere of ideas, I mean something like the Zoroastrian "good thoughts, good words, good deeds," to which there is probably something corresponding in Buddhism. The second word of line 6 seems to be, although its second letter is somewhat misshaped, the pron. dem. 𐤌𐤓 "this."

Fig. I.

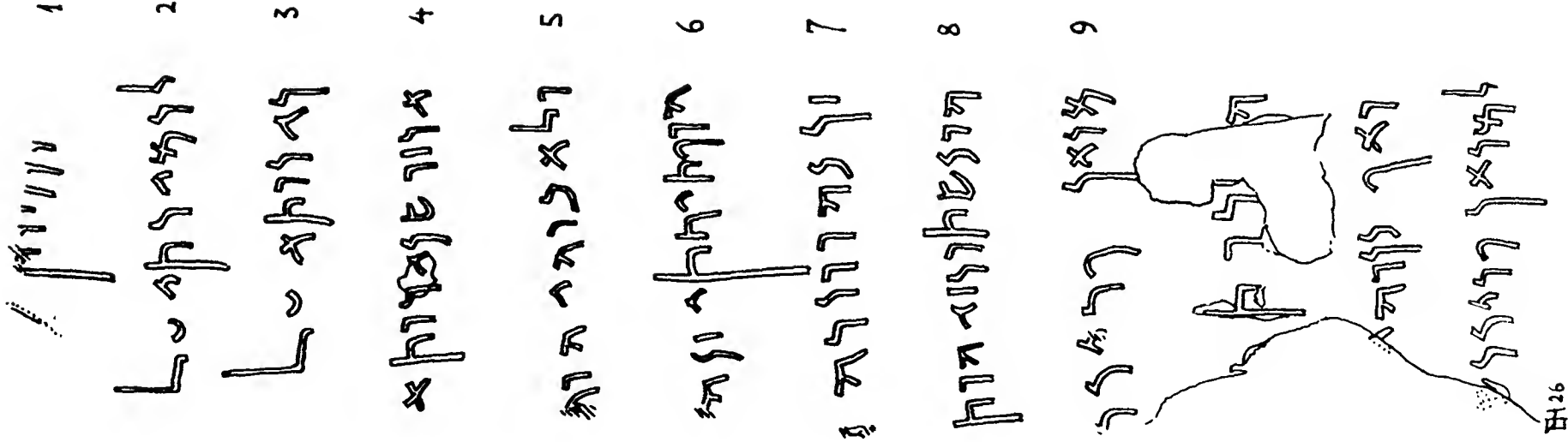
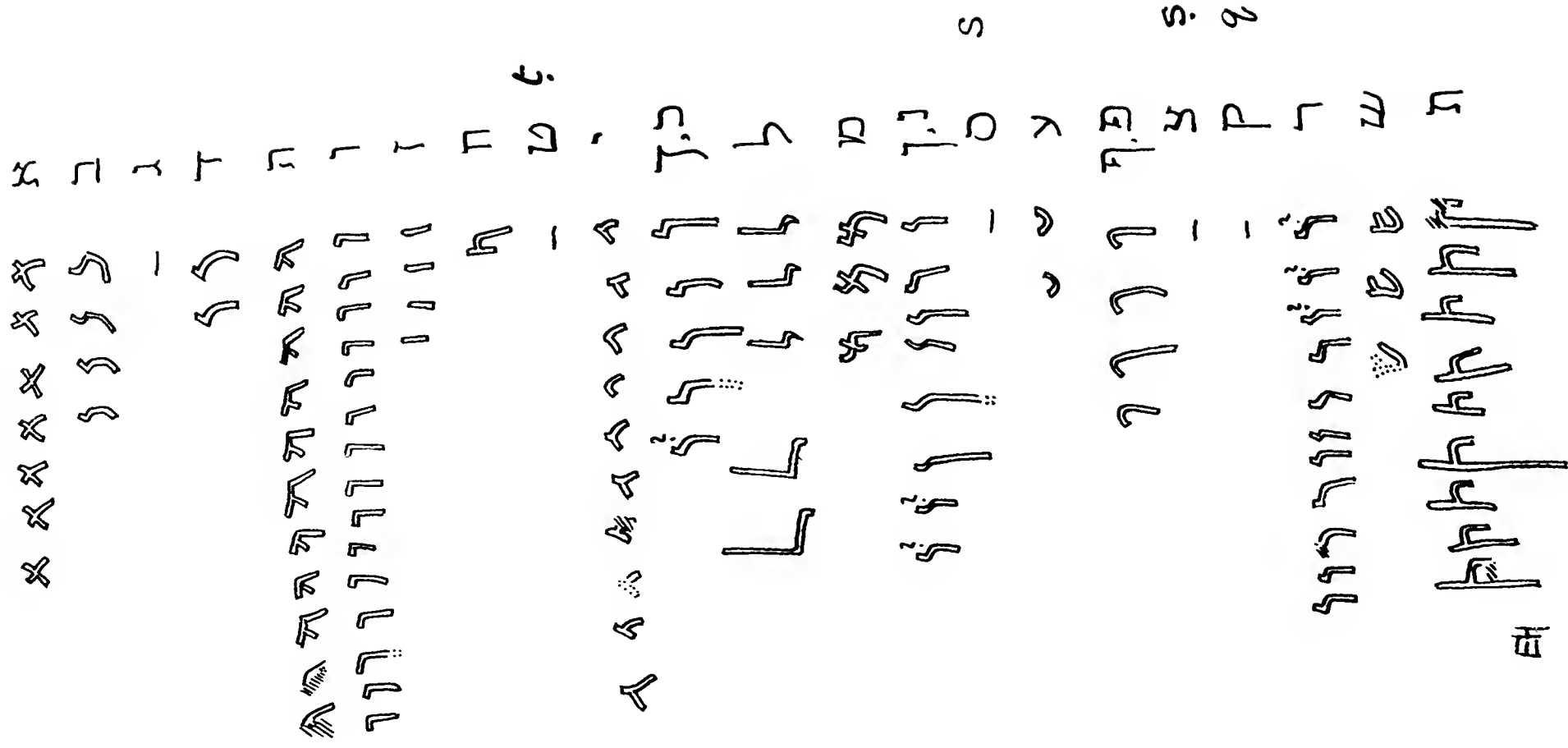


Fig. 11.



Line 7: Begins with the other pron. dem. ךְ "that." Follows a word which begins also with ךְ, if we consider the first letter כ to be the Aram. prepos. כ "with, by." Else, it could almost be read "bahuvrihi" and is apparently non-Semitic, Indian.

Line 8: Again a word beginning with ךְ of which I am unable to propose any Semitic explanation, and the second word of the same line, of which only three letters remain, begins once more with ךְ. As the third letter is ךְ, it cannot be a form of the auxiliary verb ךְהה.

Line 9: This line, as also l. 12, is of high importance. There are clearly and beyond any doubts, the two words: *mārāna Priyadar...*, in l. 12: *li-mārāna Priyadarś...*, i.e. "our (or to) our lord Priyadarśa"

Line 10: First letter ךְ, either beginning of the following word, or, since it is the encl. pron. of the 3. pers. sg., the end of the preceding word from line 9. Then a mutilation of the stone, a rest of the letter ל, and surely כרת; the last letter is ךְ. I venture to restore this word, by supplying a ום in the lacuna, and to read it וםלכורתה "and his queens," or, less probable "his kingdoms."

Line 11: Begins with the copula ו followed by the particle אף "also." Second word is the plur. of בך formed from the stem בך, with pron. of the 3. pers. sg., hence "and also his sons."

Line 12: As already explained, has the words "to our lord Priyadarś..." The last letter ךְ, though much mutilated, is certain, and that rendering of ךְ is not without interest.

If we regard the last lines: "our lord Priyad..... his (..) his queens.... and also his sons... to our lord Priyadarś..." we may be inclined to believe that the missing part of the inscription has not been much larger than the narrow slab that forms the remaining part of it. That impression becomes strengthened if we consider the close following of the words beginning with hu-, and which were apparently closely connected in the original sequence of the phrase.

Although the word *priyadarçana* has more than one meaning, I think, we cannot doubt that it stands here for Aṣoka himself. It has been his official title, which, in all but one of his inscriptions, he uses alone instead of his proper name. M. SENART's suggestion, that he had adopted this title as his ordination name, is more than probable, and does not become contradicted by the fact, that the emperor himself uses once the plural of even that word in the sense practically of "kings." Daçaratha, and maybe all of his successors, used that ordination name as a title, not unlike the case of the word Caesar in Rome. But there are better reasons: according to the style of the script, we are, I feel sure, not allowed to put the inscription down too late. It belongs certainly to the IIIrd cent. B.C., but rather to its first half, than to its end. And even more cogent, I believe absolutely conclusive, is the following reason: Who, unless Aṣoka himself, in his endeavours to propagate the new faith, could have had any interest to employ, in India, at that period, an occidental, the Aramaic script and language?

Hence, I take it for settled, that the Taxila inscription is a new Aṣoka inscription. As I thought that you might be interested in the subject, as the discoverer of so extraordinary a monument, I have written these lines.

Believe me, dear Sir John,

Yours very faithfully,

ERNEST HERZFELD.


No. 42.—THE PULIBUMRA PLATES OF THE EASTERN CHALUKYA KING JAYASIMHA I (C. 632-63 A. D.).

By V. RANGACHARYA, M.A., KUMBAKONAM.

The following copper plate grant was brought to the notice of the Assistant Archæological Superintendent for Epigraphy, Madras, in 1914, by M. R. Ry. Jayanti Ramayya Pantulu Garu. It is registered in the *Epigraphical Report* for 1913-14 as No. 5 of Appendix A; and a summary of it appears on p. 85 of the same *Report*. I edit the record here with the kind permission of the discoverer of the plates. The ink impressions of the plates were kindly furnished by the Government Epigraphist.

The inscription is engraved on three plates, which measure slightly below six inches by two and are strung together through ring-holes, measuring one-fourth of an inch in diameter. Regarding the seal which must have originally secured the ends of the ring I possess no information. The plates are numbered, though the figure on the first plate alone is clear. The engraving is distinct though at the end of lines 7, 13 and 18 there are erasures.

Excepting the imprecatory stanza (*Bahubhir etc.*) which comes at the end, the record is written in Sanskrit prose.

The alphabet and orthography do not call for any special remarks. Compared to the Timmāpuram plates of Vishṇuvardhana I Vishamasiddhi and the Pedda-Maddāli plates of this very king (Jayasimha I), we, no doubt, find a few differences in the way some of the letters are written but they are too minor to be noticed in detail. The final *t* which in the Timmāpuram plates is placed on the top of the succeeding letter and in the Pedda-Maddāli plates sometimes comes as a full circle, is here written as a separate letter (l. 1). The final *m* is here shown, though only once, like  (l. 2). The Timmāpuram plates give it as a dot but the Pedda-Maddāli plates put it both as a dot and as a curve. The doubling of consonants after *r* is to be seen here also, e.g., *parākram-ṣpārjita* (l. 7) or *karmma* (l. 18). Though the record is rather free from the grammatical blunders which characterise the grant portion of the Timmāpuram plates, yet it contains errors like the wrong use of *visarga* in *Manuḥriva* (l. 9) and of *anusvāra* as in *bhuvanam maṇḍala* (l. 3).

The inscription records a grant made by the Eastern Chālukyan king Jayasimha I, who ruled from about 632 to 663 A. D. Only one record of this king had been discovered before 1914, namely, the Pedda-Maddāli plates¹. It is dated in his 18th year and distinguishes him by the title *Sarvasiddhi*. It was issued from the city of Udayapura, which has not yet been identified. From a number of inaccuracies in the language its genuineness has been questioned, but I think the faults are due to the composer and the record is authentic. According to it Jayasimha was the son of *Vishamasiddhi* Kubja-Vishṇuvardhana I and grandson of Kīrtivarman, the Chālukyan king who ruled from circa 550 to 567 A.D. The number of his epithets would show that he was a pious and successful sovereign.

The present record (ll. 12-13) calls him Prithvī-Jayasīṅha-vallabha, not Jayasimha as the other records do. The term² *Prithvīvallabha*, it should be noted, was a title of Kīrtivarman I

¹ *Ind. Ant.*, Vol. XIII, p. 137. It is registered as Kt. 337 in my *Topographical List of Inscriptions of the Madras Presidency*. Fleet's paper has been reproduced, without any alteration and without plates, in Burgess and Natesa Sastri's *Tamil and Sanskrit Inscriptions* (*Arch. Surv. South India*, Vol. IV), pp. 166ff. See also *Ind. Ant.*, Vol. X, p. 243-4 and Sewell's *List of Copper Plates* No. 3 for shorter notices of the record.

Ep. Ind. Vol. IX, p. 101.

as well as of his son Pulakēśin II, the paternal grandfather and the uncle respectively of the Eastern Chālukyan king Jayasimha I. We have, therefore, to infer that the title was inherited by the Eastern Chālukyas from their ancestors of the West-Deccan. The record describes Jayasimha as a conqueror of the world of chiefs by his ever-growing puissance, as a valiant soldier whose fame shed lustre in all directions, as a man whose trident-like triple-might pierced through the stout hearts of all the forces of hostile kings; as a Brihaspati in diplomacy, a Manu in modesty, a Yudhishtira in the love of *dharma*, an Arjuna in invincibility and a scholar versed in the truths of the teachings of the *śāstras*. It further tells us that he gave the village of Pulibūmra (Pulibūru) in the Guddavādi-*viśaya*, to Rudraśarman, a Brahman of Asanapura, who was of the Gautama-*gṛā*, was learned in two Vēdas, belonged to the *Taittirika*¹ school and was the son of Śivaśarman and grandson of Dāmaśarman. The endowed village was, we are told, made into a tax-free *agrahāra* called *sarvasiddhi-datti*. The executors of the grant were Hastikōśa and Virakōśa².

Guddavādi has been identified by Dr. Hultzsch³ with Gudivada, the headquarters of the taluk of the same name in the Kistna District. The late Mr. Sewell⁴ has described the Jain and Buddhist antiquities of this place, besides the large numismatic finds of the Andhra period un-earthed here. They would indicate that the place must have been very prominent before the Chālukyan advent in the time of Kubja-Vishṇuvardhana. Pulibūmra (Pulibūru) may be identified with Polamūru in the Bhīmavaram taluk. Asanapura which seems to have played an important part in the cultural history of this period, I am unable to identify. Might it be Annavaram of the same taluk?

So far as the reign of Jayasimha is concerned, we are enlightened by a few other records. The Bezwada plates⁵ of Chālukya-Bhīma I tell us that Kubja-Vishṇuvardhana, the father of Jayasimha I and the founder of the dynasty, ruled for 18 years. The Chīpurupalli plates⁶ of Vishṇuvardhana I, dated in the 18th year of his reign, give a date which was equated by Fleet and Kielhorn with 7th July A.D. 632. It is clear from this that Vishṇuvardhana I (who came to the Eastern Chālukyan throne, as proved by Fleet between 21st March and 19th April 615) ruled till at least July 632. We do not know when exactly Jayasimha was anointed king. It might have been any month after July 632. Nor are we aware of the length of his rule for the records do not agree in this point. The Bezwada plates of Chālukya-Bhīma I and almost all other plates⁷ give him a reign of 33 years. But the British Museum plates⁸ of Amma II (Vijayāditya VI) give him only 30 years. As this record stands alone in its statement, Kielhorn preferred to accept the version of the other records and decided that Jayasimha ruled for 33 years. According to Fleet,⁹ "the statement of the minority is certainly the correct one" and "from no point of view can a reign of 33 years be allowed to him." It seems to me, however, that both versions are inaccurate and must be considered to

¹ [Read *Taittiriya*. *Taittirika* would mean 'one who catches partridges.'—Ed.].

² [For these names and for the date see *Annual Report on Epigraphy, Southern Circle*, 1913-14, p. 85, para. 7 and No. 5 of Appendix A.—Ed.].

³ See *Ep. Ind.*, Vol. IV, p. 34. The place had various names, e.g. Gudravāra (*Ep. Ind.*, Vol. V, 123); Gudrahāra (*Ind. Ant.*, Vol. VIII, p. 76); Gudrāra (*Ep. Ind.*, Vol. IV, p. 34). This Gudivada ought not to be confounded with Guddavadi in Ramachandrapur taluk referred to in the Pithāpuram inscription of Manmasatya II (*Ep. Ind.*, Vol. IV, 83 ff.).

⁴ *Lists of Antiquities*, p. 52.

⁵ This is Kt. 91 in my *Topo. List* and No. 557 in Kielhorn's *Southern List*. See *Ep. Ind.*, V, pp. 127-31.

⁶ See Vg. 16 in my *Topo. List, Ind. Ant.*, Vol. XVI (1891), p. 15 ff., besides *S. Ind. Palaeography*, Plate 27.

⁷ E.g. Kt. 4, Kt. 320, B.M. 6, Kt. 8, etc., in my *Topo. List*.

⁸ B.M. 7 *Ibid.*, p. 1722 (Vol. III).

⁹ *Ind. Ant.*, Vol. XX, p. 11, footnote 15.

be only general and vague statements regarding the duration of his reign. My reasons are these. The Nellore District plates¹ of Jayasimha's nephew and successor Vishnuvardhana II distinctly tell us that he made a grant on Wednesday, 13th March, A.D. 664, in the second year of his reign. This shows that he must have come to the throne before 13th² March 663. Similarly, the Maṭṭewāḍa plates of the same³ king record a grant on February 17, A.D. 668, which is said to be his 5th regnal year. It is clear from this that Vishnuvardhana II must have been anointed as king before February 17, A.D. 664, which date would fall in the first year of his reign. From a study of these records we are able to infer that Vishnuvardhana's accession took place before 13th March, A.D. 663 but not earlier than 17th February, 663 A.D., as 17th February, A.D. 664, according to the Maṭṭewāḍa plates, fell within the first year of his rule. It is obvious from this that Vishnuvardhana II ascended the throne between 17th February and 13th March, 663 A.D. Fleet⁴ also, after calculating a number of dates, concluded that his accession took place between 14th February and 24th March, A.D. 663. This is only another way of saying that the reign of Jayasimha I ended then. It is true that between Jayasimha and Vishnuvardhana II there was his son Indra-Bhaṭṭāraka, but he ruled only for seven days. If Jayasimha came to the throne after July, 632 A.D. and if his reign ended between 17th February and 13th March, 663, A.D. it is clear that he ruled for 30 years and a few months. Though Fleet brought his accession⁵ down to March, 663 A.D. and assigned to him exactly 30 years, yet, I think he ruled for a space of 30 years and a few months—from some time after July 632 to about February-March, A.D. 663.

TEXT.

First Plate.

- 1 स्वस्ति [१*] श्री विजयस्कन्धावारात् मादगणपरिरक्षितानां मानव्यसगोत्राणां
- 2 हारि^१तिपुत्राणाम् अश्वमेधयाजिनां चतुर्व्यानां कुलजलनिधि-
- 3 समुत्पन्न^२राजरत्नस्य सकलसुवनंमण्डलमण्डितकीर्तिः^३ श्री-
- 4 कीर्तिवर्मणः पौत्रः अनेकसमरसंघट्टविजयिनः प[र]नर-
- 5 पतिमकुटमणिमयूखावदातचरणयुगलस्य श्रीविष्णुवर्धन-
- 6 महाराजस्य प्रियतमयः प्रवर्द्धमानप्रतापोपनतसमस्त-

Second Plate ; First Side.

- 7 सामन्तमण्डलः स्वबाहुबलपराक्रमोपाज्जितस[कल]यशो-
- 8 विभासितदिगन्तरः स्वशक्तिचयचिशूलावभिन्नपर[न]रपति-
- 9 सकलवलयचेतनः वृहत्सतिरिव नयश्चो मनुर्वि^४ विनय-
- 10 ज्ञः बुधिमिर इव धर्मपरायणः अर्जुनवदपरमर-

¹ B.M. 2 (p. 1721) in *Madras Topo. List.* Also *Ind. Ant.*, Vol. XX, p. 7.

² B.M. 3 ; *Ibid.*, p. 9.

³ *Ind. Ant.*, Vol. XX, p. 40.

⁴ *Ibid.*, table on p. 12.

⁵ Read हारि^१

⁶ Read वृ.

⁷ Read नैः.

⁸ There is a *visarga* wrongly engraved before रि.

$ii a.$

iib.

iii.

SURVEY OF INDIA, CALCUTTA

- 11 पतिभिरनभिलंघित¹पौरुषः अनेकशास्त्रात्यंतत्त्वज्ञः² पर-
12 मन्त्रज्ञश्चो मातापितृपादानुध्यातः श्रीप्र³थिवीजयसिद्धव-

Second Plate ; Second Side.

- 13 ज्ञभमहाराजः गुह्वादिविषयि⁴ विषयमह⁵ कारपु-
14 र्षांश्च इममर्थमात्रापयत्यस्ति⁶ विदितमस्तु वोय[म]स्माभिः [1*]
15 गुह्वादिविषये पुलोन्नरन्नामग्रामः [1*] वेदवेदांग-
16 विदो दामशर्मणः⁷ पौत्राय स्वपितुरधिकगुणगणाधि-
17 वासस्य शिवशर्मणः पुत्राय तैत्तिरिक⁸सन्नद्धाचारिणे वेद-
18 इयालंकृतशरि(री)राय गोतमसगोत्राय स्वकर्म[ानुष्ठा]न⁹

Third Plate ; First Side.

- 19 पराय¹⁰ पूर्वार्थहारिकरुद्रशर्मणे असनपुरस्थानवस्तव्याय¹¹
20 श्रीसर्वसिद्धिदत्ता सर्वकरपरिहारेणायहारोक्त्य सम्पत्तः [1*]
21 तथा भवद्विरन्ये¹² धर्माधिगतबुद्धिभिः¹³ परिपालनोयः [1*]
22 न कैश्चिद्वाधा करणीया [1*] आन्नमिरत्रहस्तिकोश¹⁴ वोरकोश [था¹⁵]-
23 सगीताः¹⁶ [1*] बहुभिर्वसुधा दत्ता बहुभिश्चानुपालिता [1*] यस्य यस्य
24 यदा भूमिस्तस्य तस्य तदा फलमिति [11*] सं 17
[11*].

TRANSLATION.

(l. 1) Hail ! From (his) victorious camp—the grandson of śrī-Kirtivarman¹⁸ whose fame adorned the circle of the whole world, who was a royal gem sprung out of the ocean-like

¹ Read व. [The form पौरुषः needs no correction.—Ed.]

² The *visarga* is out twice.

³ Read प्र.

⁴ [What the author has taken to be the *i*-sign is only a crack in the plate. The *e*-sign is clearly marked by a curve to the left of the first vertical line of *ya* as in *vē* (l. 15).—Ed.]

⁵ [In place of the dots read °सराजधि°.—Ed.]

⁶ [क्षि is superfluous.—Ed.]

⁷ *Dāma* might be a shortened form of *Dāmōdara*.

⁸ [See f. n. 2 on p. 255 above.—Ed.]

⁹ The letters are much erased here.

¹⁰ There is a dot before प.

¹¹ Read वा.

¹² For न the engraver had cut क्ष.

¹³ In न we find the inside stroke of न wrongly inserted.

¹⁴ Read कोशी.

¹⁵ The letter व्य is indistinct, the lower part alone being clear. It is further beneath the punctuation mark and not separate.

¹⁶ [Evidently °गीतः was intended for only one verse is given गीतः is understood.—Ed.]

¹⁷ For these 5 symbols see *Annual Report on Epigraphy, Southern Circle* for 1913-14, p. 85 and No. 5 of Appendix A.—Ed.]

¹⁸ See *Dyn. Kan. Dist.* The epithet given to Kirtivarman is repeated with slight variations in all Chalukyan records.

family of the Chālukyas who were the performers of the *atramēdha*-sacrifice, who were Hāritiputras, who belonged to the *gōtra* of the Mānavyas (and) who were protected by the group of the *Mātris*,

(l. 4) the beloved son of *Śrī*-Viṣṇuvardhana-Mahārāja who was a victor in many a battle-assault,¹ whose two feet were brightened by the rays of the gems of the crowns of other kings ;

(l. 6) Śrī-Prithivī-Jayssiṅgha-vallabha whose ever-growing valour reduced the circle of the *Sāmantas* ; whose fame, acquired by the strength of his arms, lit all the directions ; the trident-like triad² of whose power split the heart of all the forces of hostile kings ; a diplomat like Bṛihaspati ; disciplined like Manu ; righteous like Yudhishṭhira ; who, like Arjuna, had a manliness unsurpassed by that of other kings ; a knower of the truth of the meanings of many *śāstras* ; the very pious one, who meditated on the feet of (his) mother and father,

(l. 13) orders, the people and (officers ?) of Guddavādi to this effect : Let this be made known to you that we have granted by the gift called *sarvasiddhi* the village of Pulibūmra (lying) in the Guddavādi-*viśaya*, after making it an *agrahāra*, free from all taxes, to the *pūrvāgrahārika* Rudraśarmaṇ, who is a resident of *Asanapura*, belongs to the *Taittirika*³ (school), whose mouth (literally, body) is adorned by the two *Vēdas*, who belongs to the *Gōtama gōtra* ; who is intent on the performance of his duties and is the son of Śivaśarmaṇ who surpassed his father in virtues, and who is the grandson of Dāmaśarmaṇ, the knower of the *Vēdas* and the *Vēdāṅgas*.

(l. 21) Therefore, by yourselves and by others, who are virtuously disposed, let this be protected. Let no violation be done by anybody. The executors (are) Hastikōśa⁴ and Vīrakōśa.

(ll. 23-24) Vyāsa says : [The usual imprecatory verse.]

No. 43.—THE PEDDA-VEGI PLATES OF THE EASTERN CHALUKYA KING JAYA SIMHA I.

By V. RANGACHARYA, M.A., KUMBAKONAM.

These plates were brought to my notice by a relative of mine several years ago. The plates were, I was told, found two or three feet below the surface of the earth during some excavations near Pedda-Vēgi in the vicinity of Ellore. They are registered in the *Madras Epigraphical Report* for 1917-18, as No. 11 of Appendix A. A review of the record appears on p. 130 of the same report.

¹ The king was known as *Viśhamasiddhi* in consequence of his daring achievements. c.f. *विशमसिद्धिप्रद* नावाप्तविषयसिद्धिः of the Pedda-Maddāli plates.

² That is *Atmakṛti*, *Prabhukṛti* and *Utsāhṛti*.

³ [See f. n. 1 on p. 255 above.—Ed.].

⁴ The word *kōśa* has different meanings in Tamil classical literature. Dr. Krishnaswami Aiyangar identifies the *Kōśa* who invaded the Pāṇḍyan kingdom with the vanguards of the Vamba or later (or illegitimate) Mauryas and connects them with the *Kōśakāras* of Assam referred to in the *Rāmāyaṇa*. The *Kōśas* seem to have been not only a particular tribe but (1) soldiers in general ; (2) followers or relatives of kings corresponding to the Sanskrit *Rājanyas* ; (3) officers of justice in village courts, etc. In the present record the word seems to mean, as the Govt. Epigraphist points out, an officer. [See f. n. 2 on p. 255 above.—Ed.].

The inscription is engraved on three plates, the first side containing nothing and the last a single line. The plates were hung on a ring which carries a fixed circular seal engraved in relief with the title *Śrī-Sarvasiddhi* and measures about $7\frac{1}{2}$ inches in length and $2\frac{1}{2}$ inches in breadth. The ring is about $3\frac{1}{2}$ inches in diameter. The engraving is on the whole clear; but the ends of lines 16 and 17 in plate 2 and of 19 and 20 in plate 3 are very much defaced.

The language of the grant is **Sanskrit**. The characters are identical with those employed in the Pulibūmra as well as the Niḍupaṇu plates which have been noticed above. No special remarks are necessary regarding the alphabet and orthography of this grant. The Dravidian *r* occurs in ll. 13 and 14 and the *upadhmāniya* in ll. 18 and 25. The final *t* and *m* have also been used. The former occurs as a separate letter in l. 24 and the latter is generally written in the form of a dot but in l. 23 is represented by a hook.

The contents of this grant have already been noticed by the Assistant Archæological Superintendent for Epigraphy. The identification of the place names has also been discussed by him. All this need not be recapitulated here. The donee was **Sōmasāraman**, son of Śivaśarman and grandson of Dēvaśarman who was a resident of Kukkanūr, belonged to the Gārgya-*gṛha* and was a pupil of the Taittiriya school of the Yajur-*vēda*. The grant was made for the increase of the *dharma* of the donor and of his parents on the full-moon day of Kārttika which was a *vishuvadina* or the day of the equinox.

THE TEXT.¹

Plate I.

- 1 नमस्सवित्रे ॥ स्वस्ति [1*] श्रीमतामंनन्धसाधारणगुणाधारभूतानां स्वविक्रमाक्रा-
- 2 त्तसकलमहोभुजाभानन्धसगोत्राणां हारीतिपुत्राणां शक्तिधरप्रसादो-
- 3 पनतसमस्तवसुमतीराज्यानाम्मातुगणपरिप[1]लितानाम-
- 4 श्रमेधावसृष्टानपरिध्वंसितैर्नसामनुष्ठितवर्णाश्रमस्थितानाम्
- 5 मातापितृपादानुहगतानाञ्चालुक्षानामन्ववायमुन्नमयतो नृपतिगु-
- 6 णसामग्रसन्निवासस्य कुशलजनकीर्ति[र्त्ति]तकीर्तेः कीर्तिवर्धन[ः] तस्यप्रिया-

Plate II-A.

- 7 तजस्य कनीयसः कारणविष्णोरिव विष्णुवम्भणः² स्वभुजबलविजितारिस³हतेस्स-
- 8 कलादिगङ्गनावदनविशेषकार्यमानयशस्तस्यानन्द इव विग्रहवान्भुतः स्वगुण-
- 9 गणातिशयितपूर्वजः शक्तिबलवशीकृताशेषरिपुबलस्तकललोकत्रया-
- 10 चार[ः*] सर्वसिद्धिरपि च ॥ 'इदं रुचा सुरगुरुश्च धिया सिताश्रं शौर्यं-
- 11 ण वारिधिमगाधतयात्मवृत्तैः [1*] धर्मात्मजं रविजमीहितदानशक्त्या क-
- 12 न्दर्पमाहिततनं⁴ वपुषातिशेते ॥ एवंविधाभिरामिकगुणः श्रीज-

¹ From ink impressions.

² Read क्ष.

³ Read हं.

⁴ Read ल.

⁵ The letters *नाम* are cut in smaller size below the line.

⁶ *Vasantatilaka* metre.

⁷ The *anuvāra* sign is not above नु but between नु and द.

Plate II-B.

- 13 यसिंहवल्गभमहाराजः कन्ये वाटिविषथे श्लेष्टूरीनाम ग्रामस्त-
 14 स्य दक्षिणतो गव्य¹तमात्रात्कोम्ब वाटिनाम ग्रामस्तत्रिवासिनिः² तद्विषयवां-³
 15 सिनद्यान्याश्चा⁴त्रजनपदान् समवेतानेवमाज्ञापयति [१*] सर्वा⁵ अना-
 16 गतकालभाव(वि)राजस्त्रिषे⁶न्यथोपचरपुरस्त्रि[रं] प्रथमं सम्मानयति [१*]⁷
 17 कुकनूरवास्तव्य⁸स्तैत्तिरीयसन्नह्यचारिणो गार्ग्यगोत्रस्थाधिगतचतुश्चास्त्रानु-
 18 दिनानुष्ठितस्वकर्मणी देवशर्मणः⁹ पुत्रस्य तदनुरूपगुणस्य स्वामिशर्मण¹⁰ पु-

Plate III-A.

- 19 त्राय वेदशास्त्रविदुषे स्वकर्मनिरताय ¹⁰पियातिथये सोमशर्मणे कार्तिक-
 [पौ*]र्ण[सासि*]
 20 विष्णुदिने स्व¹¹त्मातापित्रोरात्मनश्च धर्माभिहृद्येस्वाभिस्त्वर्चकरपरिहारेण
 अग्रहा[रोक्ष]-
 21 त्य दत्तोयं ग्रामः [॥*] न केनचिद्वाधाकरणीया यस्तु करोति कारयत्यनुमन्वते
 वा स पञ्चम-
 22 द्वापातकर्त्यक्तो भवत्यपि च व्यासगोतौ श्लोकौ भवतः [॥*] ¹²बहुभिर्व्यसुधा
 दत्ता व-
 23 हुभिश्चानुपालिता [१*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् [॥*]
 षष्टिवर्ष-
 24 सहस्राणि स्वर्गं मोदति भूमिदः [१*] आत्पेप्ता¹³ चानुमन्ता च तान्मेव नरके
 वसेत् [॥*] ओ-¹⁴
 25 सर्वसिद्धेर्व्यसुधाधिपस्य प्रियः शरीरेव नय पुरोधाः [१*] रणेवसन्ना¹⁵भवद-
 26 स्व विद्वानाग्निसिरार्यः (र्यो) नरसिंह¹⁶सर्मा [॥*]

¹ Read लि.² Read नः.³ Read वा.⁴ Read त्राय.⁵ Read सर्वा.⁶ Read त्री.⁷ Then 3 or 4 letters are badly damaged.⁸ Read श्लेष्ट.⁹ The letter च looks like त्र for the sign of the conjunct consonant र is on the left side of त and not on the right side as usual. This is due to want of space just before त.¹⁰ Read मि.¹¹ Read नः.¹² The metre of this and of the following verse is Anuakubh.¹³ Read त्र.¹⁴ Upajāti metre.¹⁵ I have not been able to make any sense out of this. [The reading seems to be रणावसन्ना भवदस्व¹⁶ which would mean that Narasimhasarma died in a battle-field and thus won 'viragati'.—Ed.]¹⁶ Read Narasimha Sarma.

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iv.

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iii.

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Handwritten text in a script, likely Devanagari, on a dark background. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The text is partially obscured by a large black circle on the left side.

20

22

24

iii.

26

Handwritten text in a script, likely Devanagari, on a light background. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The text is partially obscured by a large black circle on the left side.

26

ABSTRACT OF CONTENTS.

Hail ! **Jayasimha-Vallabha-Mahārāja** (l. 12), surnamed **Sarvasiddhi** (l. 10),—the son of **Vishṇuvarman** (l. 7), the youngest son of **Kirttivarman** (l. 6),—of the family of the **Chālukyas** (l. 5), orders thus the residents of the village named **Kombaru** (which lay) in the district (*viśaya*) of **Kanthēruvāṭi** at (a distance of) a *gavyūti* to the south of **Viṇṭūru** (ll. 13-15) :

‘ This village (Kombaru), having been made into a tax-free *agrahāra* (l. 20), has been given by us to **Sōmaśarmman** (l. 19), who is a resident of **Kukkanūr**, belongs to the *Taittirīya* school and *Gārggya-gōtra* (l. 17), the son of **Svāmīśarmman** and grandson of **Dēvaśarmman** (l. 5), on the *viśuvadina* of **Kārttika-Pūrṇimā** (l. 19). **Sōmaśarmman** is stated to have been a very learned scholar and hospitable and one who regularly performed his daily duties.

The executor (*ājñapti*) of this (grant) is stated to have been the beloved preceptor of king **Sarvasiddhi**, polity incarnate as it were, the learned and noble **Narasimhaśarmman** (ll. 25-26).

No. 44.—THE BARWANI COPPER-PLATE INSCRIPTION OF MAHARAJA SUBANDHU ;
THE YEAR 167.

BY R. R. HALDER, RAJPUTANA MUSEUM, AJMER.

This inscription comes from the **Barwāni** State in Central India, and has briefly been noticed in the *Annual Report* of the *Rājputānā* Museum for 1924-25.

It is engraved on a copper-plate measuring about 8"×3·2" and is well preserved. The sign-manual of the king, viz., *Śrī-Subandhōḥ* is written on the left margin. The charter was granted by **Mahārāja Subandhu**.

The characters belong to the ‘ box-headed ’ variety of the southern class of alphabets, and may be ascribed to about the fifth century A.D. The box-shape of the tops of the letters is scooped out hollow and is almost rectangular. The letters are more or less like those of the Chammak copper-plate inscription¹ of the **Mahārāja Pravarasēna II** of the **Vākāṭaka** family.

The language is Sanskrit prose throughout, and is generally correct. It contains no benedictory or imprecatory verse, but merely records the grant as ordered by the donor, i.e., prince **Subandhu**.

As regards orthography, the following points may be noted :—

- (1) Consonants are generally doubled when combined with (i) a superscript *r*, as in *-gatiāpathakāḥ*, l. 1, and *-chandrārkkārṇṇava-*, l. 4.
and (ii) with a subscript *r*, as in *-padṛakē*, l. 2.
- (2) the combination of *ta* and *tha* with a superscript *r* in *punyāpyāyatārṭha-*, l. 4.
- (3) the wrong use of *ṣ* instead of *ś* in *Māhishmatī*, and *kuśali*, l. 1.
- (4) *Sandhi* is not observed in *kuśali udumbara-*, l. 1, etc.

Other mistakes and irregularities are pointed out in the foot-notes accompanying the text.

¹ Fleet's *Gupta Inscriptions*, plate 34.

The present inscription is one of **Mahārāja Subandhu**, and the grant recorded in it is issued by him from the city called **Māhishmatī**. It is dated the seventh day of the bright half of Bhādrapada of Sam. 167. The object of the inscription is to record the grant of a piece of land at the village (*padraka*) **Sōhajanā** in the **Udumbaragartā** district (*pathaka*) to a Brāhmaṇa named **Shashṭhisvāmin** for the spiritual welfare of the donor and of the donor's parents. The *dūtaka* is **Guhadāsa**. The date of the grant is given in symbols of 100, 60 and 7 (=167), and should be referred to the Gupta era. It would, then, correspond to 486 A.D. The **Subandhu** of this charter is apparently a new figure. That he is styled as a 'Mahārāja' would show that he was a vassal-chief. Possibly, like **Suraśmichandra**,¹ he was a subordinate of **Budhagupta**, who, as shown by the **Eran**² Pillar and the **Sārnāth**³ Buddha Image inscriptions, and by his coins⁴, flourished about that time.

The fact that **Mahārāja Subandhu** was connected with such an ancient and famous city as **Māhishmatī** is noteworthy.

As to the places mentioned in the document **Māhishmatī**⁵ is apparently the homonymous town of epic fame, which is, in all probability, now represented by **Mahēśvara**, though scholars like **Pargiter** would identify it with **Māndhātā**⁶ on the **Narmadā**.

The other two places namely, **Sōhajanā** and **Udumbaragartā**, I am unable to locate.

TEXT.⁷

- 1 श्री⁸ स्वस्ति [1*] माहिष्मतिनगरः⁹(राज्) महार[1*]जसुवन्तुः कुशलि¹⁰ उदु-
म्बरगर्तापथकः(के)
- 2 सोहजनापट्टके खानायुक्तकादीन्समाप्नापयति यदक्ष क्षातिपरिभुक्तक-
- 3 क्षेत्रं तन्मयास्त्रे ब्राह्मणषष्ठिस्त्रामिने भरद्वाजसगोत्राया¹¹ वादिस-¹²
- 4 नेयसब्रह्मचारिणे मातापित्रोरात्मनश्च पुत्राप्यायतार्यमाचन्द्रार्कवर्णव-¹³
- 5 कालीनं पुत्रपौत्रान्वयभोज्यं ब्रह्मदेयमतिष्ठत् [1*] विदित्वाद्यदिवसादार-
भ्योपि(चि)-

¹ Fleet's *Gupta Inscriptions*, p. 89.

² Fleet's *Gupta Inscriptions*, p. 88.

³ [See *Arch. Surv. of India*, 1914-15, p. 125—Ed.] Also, *Bhandarkar Commemoration Volume*, p. 203.

⁴ John Allan's *Coins of the Gupta dynasties*, coin no. 617.

⁵ It was founded by **Mahishmat**, a **Haihaya** chieftain, [*Vishṇu-Purāṇa* translated by H. H. Wilson, Vol. IV, p. 54].

⁶ *J. R. A. S.*, 1910, pp. 445-6.

⁷ From the original plate.

⁸ Expressed by a symbol.

⁹ Read °भति°.

¹⁰ Read कुशली.

¹¹ Read °गोत्राय.

¹² Read राजसूत्रेय°.

¹³ त् is redundant; °वर्णवर्णव° may be a clerical mistake for °वर्णवर्ण°.

ॐ तथा ब्रह्मदेयमुत्तमा भुजतां^१ न व्यासेधव्य^२काय्य^३ [१*] सं १०० ६० ७

भ(भा)द्रपदे [श]दि स[स] [१*]

७ गुहदासदूतकः [१*]

श्रीसुबन्धोः^४

No. 45.—DHAULI CAVE INSCRIPTION OF SANTIKARA ; THE [GANGA] YEAR 93.

By R. D. BANERJI, M.A.

Close to the boulder at Dhauli, on which the edicts of Aśoka are inscribed, is a lofty hill, the highest part of which rises about 1,000 feet above the surrounding ground level. It is surmounted by a ruined temple dedicated to Śiva. One side of this temple has disappeared entirely, and the gigantic *phallus*, enshrined therein, is thereby exposed to view. Below this temple, about a hundred yards to the east, on the southern face of the hill, there is a small cave. According to the *Puri Gazetteer* the “ northern ridge culminates in a temple-crowned peak, and at its western extremity are a number of caves, natural and artificial. To the east of the temple and at a lower level is a natural fissure, full of bats ; and on a boulder at the top, near the entrance, is cut a small inscription in three lines.”⁵ I found the fissure and the bats, but could not get at the boulder or find the inscription of three lines. Close to the fissure, is an artificial cave, measuring 4' × 5' × 3½' approximately. There is a niche in the back wall of this cave, under which is inscribed *Jaya-Śrī-Śrī* (h) ; and on the right wall is a record in seven lines, which is being edited below. The letter *ta* occurs on the level of 1. 1 at a distance.

The object of the inscription is to record the construction of a temple (*maṭha*) of Āghyakā-varāṇī by one Bhaṭṭa Lōyōmaka, son of the physician Nannaṭa and grandson of Bhīmaṭa, who was born of the womb of Ijyā, an inhabitant of Virajō, in the year 93, during the reign of the illustrious Śāntikara-dēva. Śāntikara-dēva is known from another votive inscription in the Gaṇḍesa-gumphā at Khaṇḍagiri, where Ijyā, Bhīmaṭa and Nannaṭa are mentioned⁶. The Gaṇḍesa-gumphā inscription is not dated. We do not know anything yet about this king. A line of three kings with the suffix *Kara* in their names is mentioned in the Neulpur grant of Śubhakara.⁷ Except the resemblance in the names, we have no data on the basis of which we can establish any connection between them.

The chief importance of this record is its date, which supplies a datum for fixing the period of the dynasty. The adjectives in the Neulpur grant show that the dynasty was Buddhist in faith. The date of this inscription is 93. The form of the palatal *śa* indicates that it cannot be referred to the Harsha era (605-6 A.D.) The situation of the inscription precludes a reference to the Newar era (880 A.D.) The Chālukya-Vikrama era (1076 A.D.) would be too late. The era of the Gaṅgas, which was used in Kalinga in its first century, is most probably the reckoning to which this record is to be referred. According to Mr. B. C. Mazumdar, the initial year of this

¹ Read भुजतां.

² Read न व्यासेधव्यकाय्य : *Jihvāmuliya* is used here. [But the symbol seems to represent *m*.—Ed.]

³ सं stands for संवत्.

⁴ Is engraved on the left margin.

⁵ *Puri Gazetteer*, pp. 245-46.

⁶ *Asia*, Vol. XIII, p. 167.

⁷ *Asia*, Vol. XV, pp. 1-3,

era is equal to 772 or 778 A.D.,¹ and the date of the Bāmanghāṭi grant of Raṇabhañja of the year 288 is to be referred to the same reckoning. Thus, the date of this record would correspond to 865 A.D.

A king named Śāntikara is also mentioned in the Kumuranga plates of Daṇḍi-Mahādēvi published by the late Mr. Haranandan Panday of the Archaeological Survey of India.² According to this inscription Śāntikara was the son of Lalitabhāra and the father of Śubhākara, whose consort Daṇḍi-Mahādēvi issued the Kumuranga grant. According to the late Mr. Panday, Śāntikara of the Kumuranga inscription is the same as Kshēmañkara of the Neulpur plate.³ Both being Royal Charters embodying grants of land, it is extremely unlikely that Kshēmañkara and Śāntikara were one and the same person. In fact, no other name except that of Śubhākara agrees in the two genealogies. It appears to me that the Kumuranga plate of Daṇḍi-Mahādēvi is much later in date than the Neulpur plate of Śubhākara. It is quite possible that some of the earlier names in the former inscription may be *birudas* of Śivakara, Kshēmañkara and Śubhākara of the Neulpur inscription.

The characters of the inscription are much later than those of the Neulpur grant of Śubhākara and, therefore, it is probable that Śāntikara was a descendant or successor of Śubhākara. The following tentative genealogy of this dynasty may be accepted :—

Kshēmañkara-dēva.

Śivakara-dēva.

Śubhākara-dēva.

⋮

Śāntikara-dēva.

TEXT.⁴

- 1 Śri-Śāntikara-dēva-rājya-[sa]
- 2 mvaṭ 90,⁵ 3 Ijyā-garbhajēna
- 3 Virajōvāstavya-Vaidya-Na[nnā-]
- 4 ṭa-putra Bhimaṭa-pauttra Bhaṭṭa-
- 5 Lōyōma[kō]n-Aghyakā-Varāṭi
- 6 maṭh=ā(ō)yam dēyēbhya(?) kārīta-
- 7[bā]raka

TRANSLATION.

(In) the year 93, (during) the reign of the illustrious Śāntikara-dēva, this temple of Aghyakā-Varāṭi was caused to be made as a (?) gift by Bhaṭṭa Lōyōmaka, son of the physician Nannāṭa (and) grandson of Bhimaṭa, who was born of the womb of Ijyā (and was) an inhabitant of Virajō.

¹ *Journal of the Bihar and Orissa Research Society*, Vol. II, pp. 361-62. [This requires verification. It is not unlikely that the era commenced much earlier.—Ed.]

² *Journal of the Bihar and Orissa Research Society*, Vol. V, 1919, pp. 564-79.

³ *Ibid.*, p. 569.

⁴ From photographs and impression taken by me.

⁵ [The symbol though apparently damaged seems to be noteworthy.—Ed.]

DHAULI CAVE INSCRIPTION OF SANTIKARA; THE [GANGA] YEAR 93.



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No. 46.—KONDEDDA GRANT OF DHARMARAJA.

By Y. R. GUPTA, B.A., M.R.A.S.

The existence of the **copper-plates**, on which this grant is incised, was brought to notice by the late Mr. T. C. Rath, B.A., when he was the District Munsif at Chodavaram in the Godāvāri district of the Madras Presidency. The late Mr. G. Venkoba Rao thus wrote a preliminary note on the grant in his *Annual Report on Epigraphy* for the year ending 31st March 1921, p. 93 :—“ It is engraved on a set of three copper-plates hung together on a ring about $3\frac{1}{4}$ ” in diameter. The plates measure $6\frac{1}{4}$ ” long and $4\frac{1}{2}$ ” broad. The circular seal set on to the ring has a diameter of $3\frac{1}{2}$ ”. On its surface are cut in relief the figures of the crescent at the top and a seated bull in the centre and a line of letters at the bottom which is completely damaged.”¹

I owe the opportunity of editing this record for the first time to the late Rao Bahadur H. Krishna Sastri, B.A., who kindly placed the ink-impressions of it at my disposal.

The **alphabet** is an early type of the Northern variety of Nāgarī. As regards **orthography** *ba* is not distinguished from *va*. The symbol for *ṇa* (e.g., see *mṛiṇāla*. l. 1, *guṇai* l. 29 and *avigaṇi-tata'yā* l. 33) is also used for *ñ* when it forms the first part of a conjunct consonant; cf. *vāñchhām* l. 8, *Krauñchār=iva* l. 32, *upabhuñjānasya* l. 54, *uktañ=cha* l. 55 and *lāñchhin(t)am* l. 60; but a different symbol is used for *ña* when it forms the second part of a conjunct consonant, as in *yajñair=* l. 19. Such similarities of symbols are probably to be attributed to the faulty local pronunciations. The form of *pa* occasionally approaches that of *va*; cf. *guṇin=āpi* l. 5, the second *pā* in *pāp-āvatārair=* l. 18, *pāyinaḥ* l. 24 and *parivāritaḥ* l. 29. The guttural nasal is used instead of an *anusvāra* before *śa* as in the early Gupta records, cf. *ushṇ-āñśatējā[h]* for *ushṇ-āñśutējā[h]* l. 21, *prabhās-ōñśubhiḥ* for *prabhās-āñśubhiḥ* l. 2, *prāñśur=* for *prāmśur=* l. 3, *vañś=ētha* for *vañś=ētha* l. 14. It is still traceable in the pronunciation of the Oriyas. The doubling of consonants after *r* except in the case of sibilants and the aspirate *ha* is common; cf. *mañēr-ddigdha[h]* l. 2, *-patir=namahēbha-* l. 17, *-āvatārair=nnitām(tā)-* l. 18, *ākarsatya-* l. 23, *irshayā* l. 29, *yath=ārhan (m)* l. 50. The exceptions however are: *prāñ(m)śur=mahēbha-* and *Śambhōr=jaṭā[h]* (l. 3), *patir=gari-yām (n)* (l. 12), *-durlaliti(t-ā)sidhārā(rah)* and *kālēyair=bhūta-* (l. 17), *-ākhilār=marud=iva* and *dayālur=marapatir=* (l. 21), etc. *N* is thrice wrongly replaced by an *anusvāra* marked on the preceding letter; cf. *prāptavām* for *prāptavān* (l. 26), *lav(b)dh-ōnnatim* for *lav(b)dh-ōnnatin* (l. 30), *asmin* for *asmin* (l. 47) and thrice *n* takes the place of an *anusvāra*; cf. *chitran* for *chitrām* (l. 26), *sarvvan* for *sarvvañ* (l. 36) and *yath=ārhan* for *yath=ārham* (l. 50).

Of the initial vowels the text contains *a*, *ā*, *i*, *u*, *ē* and *ō*. In the Buguḍa plates *a* and *ā* are denoted by one and the same sign. In this record, we have a different sign for the length of *ā*, which is denoted by a cup-like addition on the proper left of the letter; cf. *a* in ll. 24, 47, 51 and 53 with *ā* in ll. 10 and 39. The initial *i* occurs in ll. 1, 12, 14, 16, 25 and 27; *ē* in l. 30 and *ō* in l. 52. The initial *u* is found in l. 55. For medial *u* we have two signs: the ordinary one, viz., a rounded curve to the reader's left; cf. *tantubhir-* l. 1, *pāntu* l. 3, *prabhuḥ* l. 9, *-kumbha-* l. 17, *-turingād-* l. 22, *turaga-* l. 44, etc.; and the perpendicular downward line with a straight small stroke to the left; cf. *pluti* l. 3, *v (b) āhuḥ* l. 4, *mumuda(ē)* l. 13, *-paṭunā* l. 20, etc. Similarly, *ū* is denoted by two signs, the first consisting of two rounded strokes, one to the right and the other to the left; cf. *svayambhūr=api* (l. 8), *bhūmi-* (l. 12) and *-bhūta-* (l. 17), the other consisting of a downward horizontal stroke ending in a loop to the left as in the case of the Talēśvara copper-plates²; cf. *sūnuḥ* (ll. 12 and 27), *ripūn-* (l. 30), *vidhūta(na)na* (l. 38)

¹ Vide also No. 3 of the Appendix A to the same Report.

² Ante Vol. XIII, plates facing pages 114 and 115.

and *pūjayati* (l. 50). The division of verses in the text is not made in all the necessary places. In some cases as in l. 25 the engraver has marked the first half of a verse by a cursive stroke, which is also used along with two perpendicular strokes to indicate the end of a verse in several cases, as in l. 15.

The language is Sanskrit. Out of the first 11 verses in the Buguḍa grant of Mādhavarman,¹ 9 are found in this record. The inscription opens with a verse invoking the protection of the plaited hair of Śiva. This is followed by the genealogy of the dynasty which starts with Pulindasēna as in the Buguḍa and Pārikud plates. The construction of the first half of verse 5 of the Buguḍa plates, which comes as 4th in this record, was not clear to Kielhorn, evidently on account of the wrong text “*Śīlāśakal-ōlbhidē*.” The reading in this grant and in the Pārikud plates clears up the point. Here the text reads “*śīlā-śakal-ōlbhēḥ*” which is to be construed with *prabhūḥ* in l. 8. The purport of the verse in question is that Brahman created a ruler named Śailōdbhava ‘who split as under parts of a rock and was the founder of a dynasty’. The truth underlying this statement appears to be that the dynasty flourished originally in rocky regions. The record next mentions Rapabhīta, who was born in the lineage of Śailōdbhava and who frightened many a time the wives of his enemies,² (as their husbands were sure to be killed in battles that were to be fought). To him was born Sainyabhīta, the king at whose successes, won by the strength of the impenetrable row of elephants in many a battle, the earth rejoiced (v. 8). In his family was born Yaśōbhīta, who was also a great warrior. His son was the benevolent ruler Sainyabhīta (Mādhavarman II of the Buguḍa grant), who was a ‘lotus to the bees, viz., the eyes of charming women.’ From him was descended Yaśōbhīta-dēva (II), whose surname was Madhyamarājadēva (v. 11). His son was the king Dharmmarāja, who was proficient in all the sciences and whose character was unblemished. King Mādhava, having obtained the kingdom by force and not being recognized (as a monarch), formed the evil intention of expelling from his province his elder relations, but was defeated in battle at Phāsikā by Dharmmarāja. Thereafter he resorted for help to king Strīvara but was again defeated by him at the foot of the Vindhyas (v. 15). Dharmmarāja’s surname was Mānabhīta (v. 16). He was pre-eminently a scholar and was, therefore, known as “*sakala-kāstra-viśēṣa-vēdī*,” i.e., one who had a critical knowledge of all the sciences. He is said to have spent his time in discussing religious matters in the assemblies of Brāhmaṇas.

The possible identification of Madhyamarāja with Yaśōbhīta II on the analogy of Dr. Hultsch’s suggestion (which was accepted by Kielhorn) that Sainyabhīta was probably a surname of Mādhavarman,³ was proposed by Mr. R. D. Banerji in his article on the Pārikud plates,⁴ though in his opinion the exact relationship of Madhyamarāja with a former king was a matter of doubt. Still, on the analogy of the Buguḍa plates, it may be presumed that Yaśōbhīta was the surname of Madhyamarājadēva.

The prose portion of the inscription records a grant of half of the village of Kōṇḍāḍḍa in the district of Khidḍīngahāra to Bhaṭṭa Gōṇadēva-svāmin, an *agnihōtrin*, who belonged to the Kāuśika-gōtra and the Vājasaneyā-charaṇa, and whose Pravaras were Ō(Au)dalavat, Dēvarāta and Viśvāmītra.

I would ascribe the Buguḍa plates to the beginning of the 9th century A.D. although Kielhorn wanted to relegate them to the 10th century.

According to Mr. R. D. Banerji, the Pārikud plates of Madhyamarājadēva, the father of the grantor of the plates under examination, are dated in the Harsha-era. The late Mr. Venkoba Rao

¹ *Ante* Vol. III, pp. 43-44.

² *Above*, Vol. VI, p. 144.

³ Verse 5.

⁴ *Above* Vol. XI, p. 283.

thought that they were dated in the Vikrama era. But I would side with the late Mr. V. Venkayya in taking the numerical symbol as standing for the regnal year and read it as 10 or rather 30. The month can be made out with tolerable certainty but the actual *tithi* or date is a matter of considerable doubt though the traces of the symbol favour the reading 8.

I am unable to identify the localities mentioned in the record. *Kōṅgōda* has already been identified by Kielhorn with Kong-u-t'o (Kong-yu-t'o) of Hiuen-Tsiang.¹

TEXT.²

First Plate.

- 1 श्री³ स्वस्ति - [॥*] इन्दोर्द्धीतमृणालतन्तुभिरिवः⁴ झिष्टाः करैः कोमलैर्व(र्ष)दा-
हेरव[णी]
- 2 तस्कररफचिमणेर्हिग्धः(ग्धाः)प्रभासाङ्गु(सांशु)भिः [॥*] पार्वत्यासकचग्रहव्यति-
करव्यावृत्तव(व)-
- 3 म्भश्चया गङ्गाःभःप्रतिभिन्मभस्मकणिका[:*] शम्भोर्जटा[:*] पान्तु वः ॥[१॥*]⁵
प्राङ्गु(प्रांशु)र्महेभकर-
- 4 [पो]वरचादव(वा)ङु[:*] कृष्णाश्मसंचयविभेदविशालवचा[:*] राजीवकोमल-
दलाय-
- 5 [त]लोचनान्त[:] ख्यातः कलिङ्गजनतासु पुलिन्दसेनः ॥[२॥*] तेनेत्यंगुणि
नापि सत्व-
- 6 [म]हता नेष्टं भुवो मण्डलं शक्नो यः परिपालनाय जगतः को नाम
स स्वादिति [॥*]
- 7 प्रत्यादिष्टविभु(भू)त्सवेन भगवानाराधितः शास्त्रतस्तच्चित्तानुगुणं विधित्सु-
- 8 रदिमहाब्धं स्वयम्भूरपि ॥[३॥*] स शिलाशकलोद्भेदो⁶ तेनाप्यालोक्ष धो-
- 9 मता [॥] परिकल्पितसङ्गः(हंशः) प्रभुः शैलोद्भवः कृतः ॥[४॥*] शैलोद्भवस्य
- 10 कुलजो र[ण]भीत आसीद्येनासक्तकृतमियां द्विषदङ्गनानां~[॥*] ज्योत्स्नाप्रवो(वो)-
- 11 धसमये स्वधियैव सार्धमाकम्पितो नयनपद्मजलेषु चन्द्रः ॥[५॥*] तस्माभव-
- 12 द्विदु(दु)धपालसमस्य स्रुत[:*] श्रीजैन्मभीत इति भूमिपतिर्गङ्गोयां(यान्) [॥*]
यं प्राप्य

¹ See Kielhorn's remarks above, Vol. VI, p. 136.

² From ink-impressions.

³ Expressed by a symbol.

⁴ The *visarga* is superfluous.

⁵ The second verse in the Pārikud plates praising king Mādhavēndra is omitted in this record.

⁶ The reading in the Buguḍa plates of Mādhavavarman (*Ep. Ind.*, Vol. III, p. 43) is शिलाशकलोद्भिदे, which Kielhorn corrected into शिलाशकलोद्भिदे. For the interpretation of this reading see p. 267, above.

- 13 ने(ने)कशतनाग'घटाविघटलब्ध(व्य)प्रसादविजयं सुसुद(दे) धरिणी ॥[६१*] तस्यापि
14 वङ्गे(वंशे)थ यथार्थनामा जातो यमोभीत इति द्वितीयः [१*] येन प्रकटोपि
15 शुभैश्चरितैर्दृष्ट कलङ्कः[*] कलिदर्पणस्य ~ ॥[७१*] जातीय तस्य तनयः

Second Plate ; First Side.

- 16 [सु]कृती समस्तसीमन्तिनीनयनवदपुण्डरीकः [१*] ओसैन्धभीत इति भूमिप-
17 तिम(मी)हेमकुम्भस्थलोदसनदुर्ललिता(ता)सिधारा(रः) ॥[८१*] काशेयैर्मन्-
धाक्षीपति[-]
18 भि[रुप]चितानेकपापावतारैर्नीतां(ता) देवां कथापि प्रलयमभिमत[१*] की-
19 [र्त्ति]मालैरजसं [१*] यज्ञैस्त्वेरश्वमेधप्रथतिभिरमराक्षमितास्तृप्तिमुर्वी-
20 मुदृष्टारातिपक्षयकृतिपटुना औनिवासेन येन ~॥[९१*] तस्योत्थाताक्षिणा-
21 रैर्मरुदिव जननोद्वास्वदुष्णाङ्गु(णांशु)तेजाः[*] शु(शु)रो मानो दयासुर्नरप-
22 तिरयमोभीतदेवस्तनूजः [१*] मातङ्गान्योतितुङ्गाह(व्य)हलमदसुच-
23 साखवक्त्रां(क्षान्) प्रचण्डां(ण्डान्) व(व)ध्वा कर्षत्खिचः पुनरपि तयते
यन्नतः[.] [स प्र]-
24 गल्भः ॥[१०१*] केचिच्छैलगुह्योदरेषु नियता धूमावलीपायिनः चन्द्रे
वायुफला-
25 म्बु(म्बु)भक्षनिरता[*] केचिन्निराहारका ~[१*] इत्थं योगसुषो^१ विहाय वसतिं
ध्यायन्ति [दिव्यं]
26 पदं चित्त्रम्(चं म)ध्यमराजदेवगुणधृद्राज्येपि^२ तस्याप्रवां(वान्) ॥[१११*]
तस्याभवत्सकल[शा]-
27 सविशेषवेदी श्रीधर्मराज इति सुतुरधीतशास्त्रः[१*] तस्यातिनिर्मलय[प्रः]
28 परिवर्द्धमान(नं) पादा हरेरिवनमा(भ)ञ्जि(द्विञ्ज)तमार्चि(क्षि)लोक्या[.] ~ ॥[१२१*]
निराश्रयैः प्रयत्नेन
29 गुणैः स परिवारितः [१*] वैसुख्यादीर्षया चैवः(व) सर्वदोषैर्विर्वर्जितः[.] ॥[१३१*]

^१From the plates published above, Vol. VII, p. 100 f., the reading 'नान' appears to be certain. The reading 'रि' instead (*ante*, III, p. 44, l. 9) would look to be unjustifiable as also the one 'घटा' which is only - घट...

^२[The plate reads *narapatirayaśōbhita*, thus showing that the name was *Ayaśōbhita* (=one afraid of ill fame) and not *Yasōbhita* (=afraid of fame). In the Pārikud plates also the reading in l. 15 can very well be *Ayaśōbhita*. In line 21, too, scanning shows that one letter is left out between *narapati* and *yaśō* and that letter is *ru*.—Ed.]

^३The Pārikud plates give *योगयुजी* which has been corrected into *योगयुजी*.

^४The Pārikud plates read 'द्राव्यपित्तप्राप्तवा'. Mr. Banerji's correction into *पितुः* is not warranted. The intended reading appears to be 'द्राव्यपि तराप्तवान्' which is given in our plates. The idea conveyed by the expression seems to be that while others meditated upon it by practising austerities, Madhyamarāja got the *dravya* in his own kingdom.

[illegible]

ia.

16
 18
 20
 22
 24
 26
 28

iib.

[illegible]

iii.

[illegible]

Second Plate ; Second Side.

- 30 काले हन्ति रिपून्महारण्यतव्यापारलब्धो(ब्धो)न्नतोः(न्) काले स(भ)क्तिसुपैति
शुभ्र(भ्र)-
- 31 चवि(रि)तैः शब्धोः कथाविस्तारैः [1*] काले धर्मविवेचनाय निरतो ब्रा(ब्रा)-
ह्मण्यमध्ये
- 32 स्थितः क्रीडारेरिव यस्य चेष्टितमलं लोकः(कैः) समालीक्यते ~॥[१४ ॥*]
राज्यं लब्ध्वा(लब्ध्वा)व-
- 33 दर्पादविगणिततया माधवो ज्येष्ठभावां(वान्) देशादस्मादपास्तुं कृतविषममति-
- 34 विग्रहे फासिकायां [1*] युद्धे क्षोभेण भग्नो वृषतिप(व)रमसौ संश्रु(श्रि)-
तः[1*] क्षीवराख्य(ख्यं)
- 35 पञ्चाक्षेनापि सार्धं पुनरपि विजितो विन्ध्यपादेषु जीर्णः ॥[१५ ॥*] शौर्यं
शौर्यौ[व]-
- 36 नं राज्यमेकैकं मदकारकं [1*] सर्व्वन्(र्व्वं) श्रीमानभीतस्य निर्व्विकारमुपस्थि-
- 37 त[म्*] ॥[१६ ॥*] तुरगसुराभिघातविदलहरणीतलजं जयगजकर्णचाम-
- 38 रविधूत(न)नविस्फुरितं [1*] सुभटपरप्रसर्पणनिरुद्धककुब्ज(भग)गनं व(व)-
- 39 सरज एव यंस्थ जयति द्विषतां ध्वजिनीं ॥[१७ ॥*] आरज्य प्रसभं
घटा गजगणैरश्वो-
- 40 यपादातकैः जित्वात्या(न्या)न्व(व)लशालिनो वृषवरानागत्य दृष्टेर्भुवं [1*]
युद्धे भीमप-
- 41 राक्षसेषु विजिता निर्हृत्यदं प्रापिताः दृश्यन्ते भवनाङ्गणे प्रतिदिनं प्रातः
- 42 प्रणामार्थिन्[1*] ~॥[१८ ॥*] विजयसौम्यपुरवासकाच्छ्रीशैलोल्लवकुलतिलको
- 43 महामखवाजपेयाश्वमेधावसृथस्नाननिर्व्वर्त्तितसूनीस्तनयो व(व)द्वि-
- 44 घमत्तवारणवरतुरगपदातिशयसंपातसंकुलो व(व)द्वाहव-

Third Plate ; First Side.

- 45 विनिहतशस्त्रनेकविक्रमाक्रान्तसकलभूमण्डलप्रथितयश(श)द्यानुहन्ति[1*]
- 46 संशामादसकत्(ल)लब्ध(व)प्रताप[1*] परममाहेश्वरो मातापितृपाद[1*]नुध्यात[1*]
श्रीध-
- 47 श्रीराजदेवः कुशलो ॥ अस्मिं(स्मिन्) कोङ्कोदमण्डले श्रीसामन्तमहा-
सामन्तम-
- 48 चाराजराज[1*]नकराजपुत्रान्तरङ्गदाण्डनायकदाण्डपाशिकीपण्डित[1*]स्तद्विनि-

- 49 युक्तकव्यवहारि[ण]:¹ सकरणानन्यांश्च त्रा(त्रा)ह्मणपुरोगादिद्वैषयिकजन-
 50 पदान्यथार्हन्पू(हं पू)जयति मानयत्याज्ञापयति च विदितमस्तु भवता(ता) स्थि-
 51 हुङ्गहारविषयसम्ब(म्ब)दकोण्डे ड्येयामाह्वीयं अकरोक्त्य
 52 [कौ]शिकसगोक्षाय वाजसनेयचरणाय श्रीदत्तवत्देवरात-
 53 विश्वामित्र(त्र)प्रवराय अग्निहोत्री(त्री)भट्टगोणदेवस्वामिने मातापितृरामनश्च
 54 पुण्याभिषेक्ये सलिलधारापुरस्सरैणाचन्द्रार्क² कालमुपभुञ्जानस्य ध-
 55 श्रीगौरवान्न केनचिद्विघाते वर्त्तितव्यमिति ॥ उक्तञ्च धर्मशास्त्रे [1*]
 व(व)हुभिर्व्य-
 56 सुधा दत्ता राजभिः सगरादिभिः [1*] यस्य यस्य यदा भूमिस्तस्य
 तदा फ-
 57 लं ॥[१८ ॥*] स्वदत्तां परदत्तां स्वा(वा) यो हरेत् वसुधरां स्वविद्यायां
 क्षमिर्भूत्वा पितृभिः[*]
 58 सह पश्यते ॥[२० ॥*] मा भूदफलशङ्का वः परदत्तेति पार्थिवा[*] स्वदाना-
 रफलमा-
 59 [नमस्यं] परदत्तानुपालनं ॥[२१ ॥*] दूतकोक्षाधिकृतचरम्यदेव(वो) लिखितं

Third Plate ; Second Side.

- 60 [सु..] दा[मोद[रेण ला [स्थितं]. [टापल..
 61 उत्तकोर्णं..]³ स्थविरावृद्धेनेति [॥] सम्ब(व)त् १० वैयाख श [८] [॥*]

ABRIDGED TRANSLATION.

Ll. 26-42. His (Madhyamarājadēva's) son was the illustrious **Dharmmarāja**, who studied all the *śāstras* and who comprehended their characteristic differences, and whose very untarnished and increasing fame removed human sufferings as do the feet of Hari (Vishṇu). He was possessed of excellent qualities and was free from all failings. At times he would kill foes who had risen to prominence in battle-fields and go into raptures over the tales of Śiva's radiant deeds; or he would devote himself to religious deliberations with Brahmans. His exploits were like those of the enemy of Krauñcha (*i.e.* Kārttikēya). King **Mādhava**, having obtained the kingdom by force, was defeated at **Phāsikā** for having formed the evil intention of driving away from the country his elderly relations. This king (Mādhava) then resorted for help to **Strivara**, the king's enemy; but being later on foiled even when accompanied by him, fell at the foot of the **Vindhya**s. Though bravery, prosperity, youth and sovereignty are ever singly sufficient to cause perturbation, yet all of them came to the illustrious king **Mānabhita** without producing

¹ स्ववहारिः appear to have been subordinate officers appointed by the above-mentioned higher officials for transacting actual business as compared with supervising.

² [Something like दत्तः यथा may be supplied after चाचन्द्रार्क—Ed.]

³ The portion is much damaged. उत्तकोर्णं, however, appears to be pretty certain.

KONDEDDA GRANT OF DHARMARAJA.

iiib.

60



60

any change in him. The dust raised by his army alone conquers the bannered host of his foes—the dust which rises from the earth beaten at the trampling of the hooves of the horses, which is enlarged by the movement of the chowries in the form of the ears of successful elephants and screens the heaven and the quarters by the spreading caused by the shields of his great warriors. Having forcibly arrayed the troops with the multitudes of elephants, horsemen, and foot soldiers, he vanquished the rival kings. Others who were conquered by him, and who displayed formidable prowess in the battle-field, were brought to the place of bliss, by his coming within their sight and were seen every morning in the courtyard of his palace ready to pay him their respects.

Ll. 42-61. From his victorious camp located at **Saumyapura** the glorious **Dharmmarāja-dēva**, the jewel of the **Śailōdbhava** family, the son of one who had his body purified by the ablutions taken after the celebration of the **Mahāmukha**,¹ the **Vājapēya** and the **Aśvamēdha** sacrifice, who had a collection of proud elephants, excellent horses, and weapons of foot-soldiers of different kinds, who vanquished enemies in a number of battles, who is famous all over the world for his heroic actions, who is very liberal, who won laurels in many a battle, who is a great worshipper of **Mahēśvara** (Śiva), who meditates on the feet of his parents, in this province, called **Kōṅgōḍa**, honours, commands and worships,² as is befitting, the illustrious feudatory princes, great feudatory princes, great kings, royal personages, princes, superintendent³ over magistrates,⁴ police officers,⁴ and subordinate officers, appointed by them such as *karaṇas*⁵ and local persons, such as *Brāhmaṇas* and citizens:—"Let it be known to you that in order to increase religious merit of our parents and ourselves, this half of the village, called **Kōṇ-dēḍḍa**, included in the district of **Khiḍḍiṅgahāra** rendered tax-free, has been bestowed with the libations of water on **Bhaṭṭa Gōṇadēvasvāmin** of the *Kauśika-gōṭra*, *Vājasaṇēya-charaṇa*, and of the *Audalavat(ha)*, *Dēvarāta* and *Viśvāmitra pravara*s, who maintains the sacrificial fire. While he is in the enjoyment of it, so long as the moon and the sun endure, no body should obstruct him, out of regard for religious merit. It has been laid down in the Code of Law: (Here follow the three of the usual benedictory and imprecatory verses.) The **executive officer** of this document is **Charampadēva** who is in charge (*of such duties*). This charter is written by **Dāmōdara**. It is sealed by **Tāpala**⁶ and engraved by **Sthavira Vṛiddha**. (Dated) the 8th day of the bright fortnight of **Vaiśākha** of the 30th (regnal) year."

No. 47.—THE ADDANKI STONE INSCRIPTION OF PANDARANGA.

BY THE LATE K. V. LAKSHMANA RAO, M.A., MADRAS.

This inscription was first published with an indistinct plate in the *Nellore Inscriptions*⁷ by Messrs. Butterworth and Venugopaul Chetty. It was not then thought that it contained any

¹ Mr. R. D. Banerji in the *Pārikud plates*, *Ep. Ind.*, Vol. XI, p. 286, l. 38, reads °मृदु. But here the reading is clearly °मुदु. In the *Pārikud plates*, too, I would read °मुदु.

² पूजयति must be construed with *Brāhmaṇas*.

³ दाक्षनायका:—magistrates.

⁴ दाक्षप्राश्नका:—police officers.

⁵ करका: correspond to *kulkarnis* of the Deccan.

⁶ The words following टापल excepting चरकोष:, are not clear to me.

⁷ The symbol which I take as 30 may stand for 10, but not for 800. The king's reign was perhaps some-what longer than an ordinary one.

⁸ Vol. II, p. 896.

verse. While I was studying ancient Telugu inscriptions for an article on Telugu Philology to be published in my *Telugu Encyclopædia*, it arrested my attention and I made a special study of it and came to the conclusion that the lines 3-7 contained a Telugu verse in the *Taruvōja* metre. I published my results in Telugu in my presidential address at the Fifth Session of the Telugu Research Society, Chitrāda (Godāvari Dist.). I requested the Assistant Archaeological Superintendent for Epigraphy, Madras, to supply me with a fresh estampage of this and some other inscriptions, which I suspected contained Telugu verses of the period of Paṇḍaraṅga and am now editing this inscription from the estampage kindly supplied to me by him.

This inscription is engraved on a stone now lying in a field at Addanki in the Ongole Tāluka of the Guntur district. The stone is broken at the top to the extent of three or four lines and also slightly at the bottom. As it is, all the letters of the first line are damaged, except the lower halves of the last two letters, which may be read as *pura*. The second line also is similarly mutilated except the last four letters which seem to form the last portion of a verse that must have preceded the extant one.

The alphabets are of the Eastern Chālukyan type of the time of Guṇaga-Vijayāditya III to which the record belongs. There seem to have been two types of characters which were then current. One is found in the Masulipatam plates¹ of this king and another in his Uruvūṭuru grant.² The first may be termed the round hand and the second square or angular hand. In this inscription which is in round hand, the upper portion of the consonant *ka* and the mark for the secondary *u* when added to *k*, are somewhat cursive, as compared with the same letters in the copper-plate grants of this king.

There is a difference between the secondary form of *e* as seen in this inscription and the one seen in the Bezwada pillar inscription.³ In the latter, we find that the secondary sign of *e* is marked generally over the main letter and goes up from left to right like a tail, while in this inscription it is always placed at the left side of the main letter and is a small curved line with a downward bend. The letters *a* and *ā* are written almost alike in this record. The forms of the letters *ka*, *ba*, *ma*, *ya* and *ra* are more archaic, and the secondary symbols for *ā*, *ai*, *o* and *ō* are shorter and less ornamental here than in the Yuddhamalla inscription. The subscript *r* which is not common is employed in this inscription in *°vāṇḍreṇḍu* (l. 6) as in the Bezwada record, in *gōṇḍru* (l. 14). In one instance *ḍ* is employed wrongly for *ṭ* in *vuḍḷu* (l. 10) for *vuṭḷu*. The letter *ṣ* is used indifferently in many cases where we should expect *n*: e.g., *baṇchina* (l. 5), *goṇi* (l. 6), *°b-āṇa* (l. 7) and *Kaṇḍukur* (l. 8). In two places *ś* is replaced by *s*: in *Māhēsvaruṇḍu* (l. 9) and *asvamedha* (l. 11). This last feature is very common in Kannaḍa inscriptions.

The symbol representing the Dravidian sound *ḷ* is found in l. 6. This sound was represented by the same symbol in ancient Kannaḍa also. The existence of this sound in early Telugu was first revealed by the Yuddhamalla inscription.⁴

The language is Telugu. The first eight lines (except the broken ones) are in verse and the remaining lines are in prose. The language, being that of the ninth century A.D., is a little archaic, and the meanings of certain obsolete words are to be inferred from cognate words in other languages.

In orthography it resembles the Bezwada pillar inscription of Yuddhamalla. *Anusvāra* is used in several places. In some, it has the value of the modern Telugu *ardhānusvāra* (e.g., *prabhum*-l. 4); in others, it serves as the class nasal (e.g., *garuvāmb-appaga* l. 3 f. and *kottāmbu* l. 6). For purposes of metre it has to be elided in some places in this inscription just as in

¹ Above, Vol. V, p. 122.

² C. P. No. 3 of 1912-13: See also *Journal of the Telugu Academy*, Vol. I, p. 140.

³ Above, Vol. XV, p. 150.

the Bezwada inscription. The absence of forms ending in *mu* or *mmu* and the frequent use of *m̐bu* instead would show that in early periods the latter was the only form adopted and that the former two are later developments of it. Scansion would require the elision of the basic *l* in *goḷelchiya* (l. 6), cf. *goragalā* in l. 10 of the Yuddhamalla inscription.

The metre *Taruvōja*¹ in which the verse is written is a group of eight *Dvipadas*, whose two feet form one *pāda* of it. The verse is transcribed below according to the modern Telugu orthography, showing the four feet separately; the *prāsa* (rhyming) letters are underlined and the places of *yati* (caesura) are shown by asterisk and the *ardhānusvāra* is represented by a semi-circle (◌̣). This long metre did not find much favour with the Telugu poets. On the other hand, the *Dvipada* metre is a very popular one.

- 1 Paṭṭambu (gaṭṭina* prathamambu nēmdu* balagarvvam=oppaga (◌̣*bai lēchi sēna-
- 2 Paṭṭambu gaṭṭimchi* prabhu (Baṁḍaraṅgu* bhaṇchina sāmanta* paḍu vasō bōya
- 3 Kōṭṭamul paṁdremdu* goni Vēmgi-nāmṭi (◌̣* goḷelchi ya Tribhuvanām*
kuśabāṇa nilpi
- 4 Kaṭṭepudurgambu* gaḍu bayal chēsi Kaṁdukur-Bbejavāḍa* gāvimche mechchi

Paṇḍaraṅga was the minister of **Guṇaga-Vijayāditya** III of the Eastern Chālukya line. In almost every grant of Vijayāditya the name of Paṇḍaraṅga is found as the executor (*ājñapti*). This king ruled from A.D. 844 to 888. We are told in this inscription that Paṇḍaraṅga was made the commander-in-chief of the army in the first year of the king's coronation. The date of the inscription therefore can safely be put as A.D. 844-5.

Paṇḍaraṅga took twelve *kōṭṭams* of the Bōyas, established the flags (or sovereignty) of the kings of **Vēṅgi-nāṇḍu**, and laid bare the fort of **Kaṭṭe** (Kaṭṭepu-durgamu). He was a *Parama-Māhēśvara* (great worshipper of Śiva) and gave certain lands to the **Āditya-Bhaṭāra** (Sun-god) at **Dammavuram**.

This inscription is very important to the students of Telugu literature, as it furnishes a positive evidence of the existence of Telugu poetry in the middle of the 9th century A.D. The oldest Telugu work now extant is the *Mahābhārata* of **Nannaya-Bhaṭṭa**, the Poet Laureate in the court of the Eastern Chālukya Rājārāja I (A.D. 1022-1063) of Rajahmundry. It was, therefore, believed by many Telugu scholars that the beginnings of the Telugu poetry could not go to a period earlier than the eleventh century of the Christian era. But the Bezwada pillar inscription of Yuddhamalla took it a century back. The present inscription takes it a century further still.

Of the places mentioned in this inscription **Dammavurambu** (ll. 10-11) is the village of **Dharmavaram** which is not far off from **Addanki** and where two more stone inscriptions² of Paṇḍaraṅga are to be noticed. The reading 'Kaṁdukur-Bejavāḍa' in l. 8 is doubtful. But at Kandukur we have a stone inscription³ of Paṇḍaraṅga, containing a Telugu verse in *Sīsa* metre. Paṇḍaraṅga claims to have conquered twelve *kōṭṭams* of the Bōyas. *Kōṭṭam* is an ancient geographical and administrative division, generally met with in Tamil inscriptions. It was bigger than the *nāḍu* and smaller than the *maṇḍalam*. We have Kōṭṭam-sima in the Godāvāri district,

¹ Brown's *Grammar of the Telugu Language*, Book XI.

² *Nellore Inscriptions*, Vol. II, Ongole Nos. 39 and 40. I believe these two inscriptions are also in verse.

³ *Ibid.*, Vol. II, p. 544. Kandukur Nos. 31 and 32. It is a matter for regret that the original stone of this inscription which was removed to the taluk office from Ramaswami-mēḍa in Kandukur town by Mr. Venugopal Chetty is now missing.

which is almost identical with Tuni Zamindāri. Bōya is a hunter caste. These people are otherwise called Bēḍars. In the *Gazetteer of the Anantapur district* we find it stated that "the Bōyas are the old fighting caste of this part of the country, whose exploits are so often recounted in historical works. The Poligār's forces and Haider Ali's famous troops were largely recruited from these people and they still retain a keen interest in sport and manly exercises." Their colonies are mainly found in the Ceded Districts, especially in Kurnool, Anantapur and Bellary districts. We may therefore suppose that the *Bōya kottams*, which Paṇḍaraṅga claims to have conquered, belonged to the Kurnool district. Paṇḍaraṅga seems to have come to Addanki from that quarter. It is not known where Kaṭṭepu-durgam is situated¹ but might have been one of the forts in the Nallamalai Hills near Śrīśailam.

The meaning of 'goḷeḷchiya' (l. 6) is not clear. We find the pure Dravidian letter *ḷ* in it. *Goḷ* means 'a mountain' in Kanarese. *Elayu* in Telugu means 'to reach'. Therefore *goḷeḷchi* may mean 'having reached the tops of the mountains or hill forts'. *Ya* may be connected with the next word. *Yatribhuvanāṅkuṣabāṇa* would mean the (famous) arrow known as '*Tribhuvanāṅkuṣa* (the goad that subdues the three worlds)'. If this interpretation is correct, it would lead to the conclusion that Paṇḍaraṅga had to win back many hill-forts in the Vēṅgi country from some foreign kings (perhaps the Rāshtrakūṭas). We then come to the reading *Kaṇḍukur-Bbejavāda* in l. 8 of which I am not sure. The other probable alternative reading would be *Kaṇḍu-kubbajavada(dha)*. We shall have to change the reading of the next two words as *gāviṇchi vachchi*, to make the meaning complete by connecting several words. The whole can then be translated as 'having arrived after killing those who were proud and were longing to fight'. *Kaṇḍu* literally means 'itch' and figuratively a 'desire to quarrel'. *Kobbagu* means a 'proud man' in Kanarese. *Aḍlu* in l. 10 may mean 'paddy' as does the current *vaḍlu*.

As the gift mentioned in the inscription was given to **Āditya-Bhaṭāra** or the Sun-God there must have been a Sun temple at Dharmavaram at that time. At Arsavalli, Chicacole Taluka, Ganjam district, there is a temple of that deity which has an inscription of Śaka-Samvat 1068.²

TEXT.³

- 1 [pura]
- 2 [pu di] bhūpālakuṇḍu [!*]
- 3 Paṭṭambu⁴ gaṭṭina prathamambu nēṇḍu bala-garvvamb=0=
- 4 ppaga bailēchi sēna [!*] paṭṭambu gaṭṭiṇchi prabhum
- 5 Baṇḍaramgu ba[nchi]na⁵ samatta⁶-paḍu Va[sō] Bōya-
- 6 kottāmbul-vandrenḍu goṇi Vēṅgināṇṭi goḷeḷchi ya
- 7 Tribhuvanāṅkuṣa bāṇa nilpi [!*] Kaṭṭepudu[r]ggambu gaḍu

¹ [This has been suggested to be identical with Kathevaram in the Tenali taluk. Guntur District : See *Madras Epigraphical Report* for 1923, p. 97.—Ed.]

² No. 387 of 1896.

³ From the estampage supplied to me by the Madras Epigraphy Office.

⁴ The *anusvāra* is generally placed above the letter next to the one to which it refers.

⁵ The reading is doubtful. Of the compound syllable the first consonant is certainly *ṇ* and consequently we should expect the second consonant from the *ṣa* varga. But it looks like *cha* more than any other letter, though the combination *achi* is a mistake.

⁶ Read *Sāmantā*.

ADDANKI STONE INSCRIPTION OF PANDARANGA.



- 8 bayal-sēsi Kaṇḍukur¹-Bbejav[ā]ḍa gāviṇche mechchi [||*]
 9 Paṇḍaramgu parama-Mahēśvaruṇḍu² Āditya-baṭārani-
 10 ki ichchina bh[ū]mi enubōdi vuḍlu³ aḍlu paṭṭu nēla Da-
 11 mmavuraṁbuna dammuvulu vīni rakshiṇchinav[ā]riki asva-⁴
 12 mēdambuna palamb[u] agu [||*]

TRANSLATION.

(Line 1.) pura

(L. 2.) The king

(Verse 1.) In the first year after coronation, (*the king*) being proud of his army (or strength) and elated (*thereby*), having anointed (*i.e.* appointed) Paṇḍaraṅga, the Sāmanta, to the command of the army and sent (*him*), he (*i.e.* Paṇḍaraṅga) captured twelve *koṭṭāms* belonging to one [Vasō]-Bōya. He reached (*i.e.* ascended and captured) the hill-top (*i.e.* forts on the top of the hill) of Vēṁgi-nāṇḍu and planted the goad of Tribhuvanāṁkuṣa (*there*). He exposed fully (*i.e.* made bare after conquest) the fort of Kaṭṭe. He liked and praised Kaṇḍukur and Bejavaḍa.

(Lines 9-12.) Paṇḍaraṅga who was the best of the *Māhēśvaras* (*i.e.* the worshippers of Mahēśvara or Śiva) gave to (*the god*) Āditya-Bhaṭāra, land sowable with eighty *candies* of paddy. This is a charity at Dammavuram. Those who protect these charities will acquire such merit (*as is obtained*) by (*performing*) the *Aśvamēdha* (*sacrifice*).

No. 48.—A NOTE ON THE ADDANKI INSCRIPTION OF PANDARANGA.

By J. RAMAYYA PANTULU, B.A., B.L.

I am obliged to Dr. Hirananda Sastri for the opportunity of making a few remarks on this inscription which is so valuable from the point of view of the history of the Telugu language and literature. For the sake of convenience, I propose to group my remarks under the following headings, *viz.*, 1. reading, 2. characters, 3. orthography, 4. grammar, 5. vocabulary and 6. interpretation.

Reading.

The reading *garuvambooppaga* (lines 3 and 4) is correct as it is, but to make it grammatically correct, we must insert an *anuvāra* both before and after the final *ga*. The reading *baṇchina* (line 5) makes good sense, but I am afraid it has to be rejected on orthographical grounds. The combination *ṇch* is not merely a "mistake" (foot-note 4), but it is unknown to the author (or the engraver) of the inscription, for it is always *ṇ*, *i.e.*, the last letter in the *ch* varga which is used in the inscription in conjunction with *ch* as it should be. The second consonant of the syllable under consideration must, therefore, be sought for in the *f* varga but I am not certain what it should be. There is a Telugu verb *pannu* which becomes *paṇṇu* in Kanarese and Tamil and it means 'to prepare' or 'make ready'—as an army—which is not a quite unsuitable meaning. Or is it possible that there was once the verb *paṇṭu* in Telugu which meant the same thing as *pañchu*, *i.e.*,

¹ The reading is again doubtful. If we read *Kaṇḍukur-Bbejavāḍa*, there comes the unnatural combination of *ṇḍ* (not *ḍ*). This we shall have to consider to be the mistake of the writer. *Rēpha* is not very clear. Its existence is conjectural.

² Read *Māhēśvaruṇḍu*.

³ Read *vuḍlu*.

⁴ Read *asva*.

to 'order' or 'depute'? The final syllable in line 6 must be read as *yā* with a long *a*. Here *yā* stands for the remote demonstrative pronoun *ā* 'that' and goes with *tribhuvanāṁkuśa*. The reading *bāṇa* after *tribhuvanāṁkuśa* (line 7) is incorrect. The exact reading is *baṇa* which, I think, should be corrected into *m̐buna*, the syllable *ṇa* being a favourite mistake with the author for *na*. The expression would then read as *tribhuvanāṁkuśambuna*, meaning "with the *tribhuvanāṁkuśa*".

Orthography.

The use of the sign of *anuvāra* is an interesting feature of the Telugu inscriptions. In Telugu proper, there is no *anuvāra* strictly so called. It always stands for and has the phonetic value of the final nasal consonant of the *varga* to which the succeeding consonant belongs. Originally the nasals themselves were written in all cases. At a later stage, the *bindu* (dot or circle) was substituted for the nasal consonant, and was placed exactly where the consonant originally stood, viz., on the top of the succeeding consonant. Later on, its position was shifted slightly to the left in the same line and later still, it was brought down to a place exactly between the preceding and subsequent consonants. This last is its present position. Owing, perhaps, to this position, the *anuvāra* is now regarded as forming part of the preceding consonant and not that of the succeeding one. In the Yuddhamalla inscription, the *anuvāra* generally occupies the second of the positions described above, while in the present inscription, it generally occupies the first position, thereby showing that the present inscription is older than the Bezvada one. The intermediate position is also met with in the present inscription (as in *Paṇḍaramaṅga* in line 9) but it is rare. In *Vēṅgināṇṇi* (line 6) the *anuvāra* is to the right of *gi* but this is evidently due to a slip of hand on the part of the engraver.

Grammar.

Prathamambunēṇḍu (line 3) is a compound of *prathamambu* and *ēṇḍu*. The augment *n* as the connecting link between these two words is unusual and not in accordance with the accepted rules of grammar¹. *Aśvamēdhambuna phalam̐bu*.—The augment *na* in cases like this is met with frequently in the writings of Nannaya-Bhaṭṭa and rarely in subsequent writers. The present inscription, like many other old inscriptions, shows that the grammatical rule that *k*, *ch*, *ṭ*, *t* and *p* coming after a *kala* in *sandhi* became *g*, *j*, *ḍ* and *v* respectively, was originally held to be compulsory (*nityam*) while it is only optional (*vaikalpikam*) now.

Vocabulary.

Paḍuva : means army and is cognate with the Tamil *paḍai* (?) and the Kanarese *paḍe*. It has gone out of use in Telugu as a separate word but lingers in such derivatives as *paḍavālu* and *paḍavalamu*.

Goḷalchi. The exact meaning of this word is not clear but it cannot certainly bear the meaning attributed to it by Mr. Lakshmana Rao. It seems to be used in the sense of 'having conquered' or 'having captured'.

Aḷlu. I do not think this word means 'paddy'. I rather think that it is the older form of *āḷlu* which is another name of *ārikalu*, a kind of inferior grain.

Interpretation.

I am afraid I must differ from Mr. Lakshmana Rao in one or two respects in the interpretation of the verse portion of the inscription consisting of lines 2 to 8. My interpretation² is as follows :—

The king, in the first year of coronation, being proud of his strength and elated (*thereby*), having appointed (anointed) Paṇḍaramaṅga to the command of the army and deputed him, he (*i.e.*,

¹ [Such *sandhi* consonants are known to Pāli and Prākṛit also.—Ed.]

² [See also *Ep. Rep.* for 1923, pp. 97 ff.—Ed.]

Paṇḍaraṅgu) having, with the (*help of the*) tributary army, captured the twelve Bōya principalities, having (*also*) wrested Vēṅgi-nāṇḍu and kept it by (*means of*) the Tribhuvanāṁkuśa (weapon), (*and*) having utterly demolished the fort of Kaṭṭembu, (*he*) admired and made (?) Kandukur and Bejavāḍa.

The concluding passage referring to Kandukur and Bejavāḍa is unintelligible. The verb *kāvīṇche* (*ga* is due to *sandhi*) literally means 'caused to become'. The passage may mean that Paṇḍaraṅgu caused Kandukur and Bejavāḍa to exist, i.e., built them or that he caused Kandukur to become Bejavāḍa, neither of which interpretation is quite satisfactory. Is it possible that *kāvīṇche* is used in the sense of *kāche*, i.e., 'saved', in which case, the passage would mean that having destroyed the Kaṭṭepu Fort, Paṇḍaraṅgu spared Kandukur and Bejavāḍa because he admired them?

No. 49.—THE BHATERA COPPER-PLATE INSCRIPTION OF GOVINDA-KESAVADEVĀ
(C. 1049 A.D.).

BY PROF. DR. K. M. GUPTA, SYLHET, ASSAM.

This plate along, with another, was discovered in a mound called Itertillah in the village of Bhāṭārā, about 20 miles from Sylhet. Mr. Luttman-Johnson, the Deputy Commissioner of Sylhet, in 1880, sent facsimiles of these plates to Dr. Rajendralal Mitra, who published his reading of the texts along with his translations in the *Proceedings of the Asiatic Society of Bengal*, August 1880, pp. 141-151. They are now in the possession of Mr. Umesh Chandra Chaudhury who very kindly lent the above-named document to me for examination. It has apparently suffered from fire, and as a result of it, one of its corners is damaged and some of the letters incised there have become mutilated. While examining the inscription, I found that Dr. Mitra had read and interpreted some of its portions wrongly, and it is on this account, especially, that I am re-editing it here.

The plate bearing this inscription measures 12½" by 11" and except for the damage by fire just mentioned, is in a good state of preservation. There is no seal attached to it. It has 55 lines in all, of which 27 are written on the first and the rest on the second side. Lines 1 to 29 are written in Sanskrit. Of the rest, lines 29 to 51 are couched in local Bengali dialect and the remainder probably in Kuki. The characters are well cut and belong to about the 11th century A.D. and are generally like those used in the Gayā Krishna-Dvārikā temple inscription of the reign of Nayapālādēva,¹ the Tarpandighī grant of Lakshmanasēna² and the Tippera inscription of Raṇavaṅkamalla.³

Some of the compound letters in the present record are different from those of the Tarpandighī grant and the Tippera inscription. 'Śrī' is like that given in Nayapāla-dēva's inscription, 'ku' is like that of the 11th century A.D., as given in Table V, Col. XVIII, No. 44 of Bühler's *Indian Palaeography*. The numerals used in the plate, however, seem to be earlier than those of the 11th century A.D. It may be noted here that the scribbled letters at the end of the reverse side of the plate, which presumably contains the date, do not resemble any of the letters in the main body of the document. There are a few letters which are recognisable as *da*, *pa*, *va* and *la*. Of these *da* and *pa* are of a later type. The numerals, however, mostly look like those of the plate.

¹ *Gaṇḍa-likha-mālā*.

² *Ep. Ind.*, Vol. XII, p. 8.

³ *Asiatic Researches*, Vol. IX, 1807 (p. 402); [*Ep. Ind.*, Vol. V, App., No. 365.—Ed.]

The inscription under examination tells us that the principality of Śrīhaṭṭa was very prosperous under the rule of a king whose name was probably Kharavāṇa and who had Gōkula-dēva for his son. The latter had Nārāyaṇa as his son. From him came Gōvinda-Kēśava-dēva, who was a great conqueror. This prince made a donation of 296 houses and 375 *halas* of land herein specified to god Śiva in Bhāṭṭapāṭaka or Bhāṭapaḍā (modern Bhāṭērā). He also appointed different persons from subject races to attend on this God. Then follows a long description. At the end of the imprecatory verses in the document the date, which consists of 13 letters or rather groups of letters, seems to have been scribbled. Rajendralal Mitra read it as 'Pāṇḍava-kulādīpālāvda 4328' = 1245 A.D.¹ But I do not think he was right. In the 10th group of letters I find four numerals, namely, 4, 1, 5, 1. For 5 cf. Ojha's *Prāchīna Bhāratīyalipimālā* (plate LXXVI), which represents a 5 of the 11th to the 12th century A.D. I read the eleventh letter as 'je', the 12th as 'ṭa' and the 13th as 9. If this reading be correct then the date of the inscription would fall in 1049 A.D., which is found by deducting 3102 B.C. (the beginning of the Kali era) from 4151.

If we assign, on the average, 25 years to each reign and treat the date 1049 A.D. as the middle of Gōvinda-Kēśavadēva's reign, then the time of the founder of the line falls roughly about 1000 A.D. With regard to the name Kharavāṇa (or Naragīrvāṇa) it is doubtful if this at all represents a name, first because it is not consistent with the naming of his successors and secondly because the second Bhāṭērā inscription² omits it. I believe the name of the founder of the kingdom of Śrīhaṭṭa is purposely kept in a semi-mythical garb, as is too common in the genealogies of ancient Indian kings. He was probably a military leader only, as may be surmised from an epithet like *kharavāṇaḥ*, and came of the Lunar dynasty of kings of Tippera or Cachar. The greatest of the line, as it appears from both the inscriptions, was Gōvinda-Kēśavadēva who seems to have been a versatile genius. The identification of some of the place-names goes to prove that Gōvinda-Kēśavadēva's rule extended over at least the modern *parganas* of Bhāṭērā, Vanabhāga, Baramchāl, Langlā, Itā, Chuāllis, Maurāpur, Tēngrā, Tarap, Kaudīya, etc., in Sylhet; and probably some portions of Hill Tippera and Cachar also.

Many of the place-names given in the inscription have still been retained though some of them are slightly altered; e.g.

Badagāma (line 30) is modern Badagāo (Po. Bhāṭērā).

Mahurāpura (30) is modern Maurāpura, near Fenchuganj.

Itākhālā (30) is modern Itākhālā near Bhāṭērā.

Badapañcālā (30-31) is modern Baramchāl or Brahmachal (Ry. station).

Āmatālī (31) is modern Āmtail (*pargana* Langlā).

Kāṭākhālā (31): there is a river of this name in the Hailakandi sub-division (Cachar); there is also a Railway station (A. B. R.) of this name.

Simhājara* (31) is modern Simrājur (*par.* Bhāṭērā).

Bhāskara or Bhāsara-teṅgarī (31 & 37) is evidently a village in Tēngrā mouja.

Guḍāvayī (31) is modern Guḍābhai.

Ākhālikula (32) is probably modern Ākhāilkul in *par.* Chuāllis. It may also refer to a piece of land on the river named Ākhāligāṅg in *par.* Itā.

Parākōṇā (32) is modern Barakona (Po. Bhāṭērā).

¹ See *P. A. S. B.*, August 1880, p. 143.

² *Ibid.*, pp. 152-153.

³ [The original and the transcript give *Simhājara*.—Ed.]

Vālūsīgāma (33) is modern Bāusīgāma in *par.* Tarap.

Śughara (33) is modern Śughara in *par.* Tarap.

Navahāṭi (33) is modern Noṣhāṭi.

Kaḍaḍiyā (34) is modern Kaudiyā (*pargana*). It may also refer to Kaḍāiyā in *par.* Itā.

Varuṇī (34) is modern Varuṇī in *par.* Banabhāga (near P. S. Biswanāth). It may also refer to Varuṇāgrāma in *par.* Chuāllis.

Saramā (? 35) is modern Surma river on which Sylhet is situated.

Kāliyāni may be modern Kālāin river near Kānihāṭi on the border of Hill Tippera.

Phōmpātipā (36) may be a place within Hill Tippera.

Salāchāpadā (38) may be modern Sālchāprā (Ry. station, A. B. R., in Cachar district).

Sāgara (38) probably refers to the famous Hākālukī Hāor. It should be noted that the word 'hāor' is a corrupt form of Sāgar or sāyara (lit. sea).

Dhāmāyi (39) or Dhāma-nadī (42) now goes by the name Dhāmai.

Cheṅgachchhuḍī (41) is modern Cheṅchhaḍī in *par.* Baramchāl. There is also a place of this name in *par.* Langla.

Vāsudēvaśāsana is probably modern Vāsudēvapūr.

Jaḍigāṅg (43) is modern Juḍigāṅg which flows by the Ry. station Juri (A. B. R.).

Pōhāniyā (44) is probably the village of this name in *par.* Chuāllis.

Bōbāchadā (44) is the modern streamlet of this name near Bhāṭērā.

Kararagāma (43-44) is modern Karērgām (*par.* Langla).

The *hala* measurement of land still prevails in Sylhet :

3 *krāntis* = 1 *kaḍā*

4 *kaḍās* = 1 *gaṇḍā*

20 *gaṇḍās* = 1 *paṇa*

4 *paṇas* = 1 *rēkhā*

4 *rēkhās* = 1 *jashṭhi*

7 *jashṭhis* = 1 *poā*

4 *poās* = 1 *kēdāra* or *kēyāra*

12 *kēdāras* or *kēyāras* = 1 *hala* or *hāla*
= about 10½ *bighas*
= about 3½ acres.

375 *halas* would thus be about 3,937½ *bighas* or about 1,312½ acres of land. Although in verse 19 the land granted is stated to be 375 *halas* with 296 houses, the totals of the figures actually given in the descriptive portion under the two heads are respectively about 451 (excluding 20 *kēdāras*) *vila*; and about 423. But I am not sure if these figures have not been manipulated.

TEXT.¹

[Metres:—Vv. 1, 8, 9 and 10, *Śārdḍūlavikṛīḍita*; v. 2, *Pushpitāgrā*; vv. 3, 4, 11 and 18, *Āryā*; v. 5, *Upajāti*; v. 16, *Upēndravajrā*; vv. 6, 7 and 15, *Vasantatilaka*; vv. 12 and 17, *Vamśasthāvila*; v. 13, *Prīhvi*; v. 14, *Sragdharā*; vv. 19, 20, 21 and 22, *Anushṭubh*.]

Obverse.

1* 'Om namaḥ Śivāya || Yaḥ karttā bhuvana-trayasya tanubhir=viśvaṁ prīthi-
vy-ādibhir=yasy=ēdaṁ dhriyatē ya Īśvara iti khyātō=
2 bhavan=n=ā[pa]rah | yaḥ saṁjñā-trayam=ēka ēva bhajati traiguṇya-bhēd-āśritō
Vrahm-Ōpēndra-Mahēśvar=ēti jagatām=īśāya ta-

¹ Edited from the original.

² At the very beginning of the text there appear to be two strokes, one of which is dear.

- 3 smai namaḥ || [1*] Tripurahara-śiraḥ-kirīṭaratnaṁ Smara-yuvatēr=abhiśhēka-raupya-
kumbhaḥ [*] kusuma-viśikha-bāṇa-śāṇa-chakraṁ
- 4 jayati niśā-tilakas=tushāra-rōchiḥ || [2*] Vamśē='sya bhūmipatayaḥ katitē
nishpāra-paurush[ā] jātāḥ [l] yēshām yaśa[h*]-
- 5 praśastir=bhuvi Bhāratasamhit=aiv=āsti || [3*] Atha viśruta-prabhāvaḥ prabhavaḥ¹
Śrīharājya-Kamalāyāḥ | samajani na[ra]-gīrvvā-
- 6 ṇaḥ Kharavāṇaḥ kshamābhujām śrēsthāḥ || [4*] Tasyā=ā[t*]majō rāja-pitāmahō-
'bhūt' mahipatir=Gōkuladēvanāmā² | Yasya pratā-
- 7 p-ārkaruchō=pi chi[tra]m diśanty=ari-kshmā-pati-jāḍya-mudrām || [5*] Tasmād-
amanda-bhujā-mandara-mathyamāna-pratya[r*]thi-pārthiva-
- 8 samudra-samuddhṛita-śrīḥ [*] Nārāyaṇō='jani mahipatir=anvakāri yēna sphata³
sa bhagavāna⁴ śrīta-nandakēna || [6*] Tasmād=asī-
- 9 ma-guṇa-gaurava-gīta-kirttir=bhūpāla-mauli-maṇi-maṇḍita-pāda-pīṭhaḥ | śrīmān kshi-
tīndra-tilakō ripu-rāja-
- 10 gōpī-Gōvinda ity=ajani Kēsavadēva ēshaḥ || [7*] Yaḥ sim=ādbhuta-paurushasya
yaśasām dhāma śrīyām=āśrayō vidyā-
- 11 nām vasati[r*]nayasya nilayō dhāmnān=tad=ēkāspadam | tyāgasy=āyatanaṁ
vilāsa-bhavanam vāchaḥ kalānā[m] nidhiḥ |⁵
- 12 saujanyasya nikētanam vijayatē mūrttō guṇānām gaṇaḥ || [8*] Dōr-
daṇḍēna samuddhṛita-kshitibhṛitā samrakshya gō-maṇḍa-
- 13 lam sad-vṛindāvanam=ādarēṇa⁶vidadhan=nachchhanna-Kaṁsa-ōtsavama⁷ | śrīmat-
Kēsavadēva ēsha niyataṁ chakrē-vaśēsha[m*] rushā ya-
- 14 tr=aikam Śisupālam=apy=ari-kulē kshipt-āri-chakrō nripaḥ || [9*] Kṛtvā yēna
bhuj-aujasā vasumatim=ēk-ātapatrām=i-
- 15 mām lōkē=sminn=abhiśhāsyatē vajayiny=an-any=ādhikāra-sthithim⁸ | pāṇiḥ kalpa-
tarōḥ padē dinakṛitaḥ kṛityē
- 16 pratāpō yaśaḥ śītāmśōr=vishayē nyadhāyi bhujagādhiś-ādhikārē bhujāḥ || [10*]
Yasmina¹⁰ śāsati nikhilām=ā-
- 17 di-mahipāla-dikshayā kshōṇim [j*] śruti-patha-laṅghana-māhasa-sāsīt¹¹ kāntā-dṛi-
śām=ēva || [11*] Ayam suhṛich-chakra-
- 18 mudam vibhāvayan prasādhit-āśaḥ karavāla-līlayā [*] sudūram=utsārita-rāja-
maṇḍalō rarāja pūrvv-āvanibhṛit-
- 19 śinōmaṇiḥ¹² || [12*] Karōti dhavalam jagat vinayatē=ri-pa[dm]-ōdgamaṁ
tanōti kumudam yaśaḥ sadṛīsam=asya cha-
- 20 ndr-ōjvalam¹³ | sitam kim=a[tha] rañjakam¹⁴=bhramad=anārataṁ kim sthiram
sa-kāraṇam=idañ=cha sat=kim=iva nityam=ity=adbhu-

¹ Read the following word as *Śrīhararājya*^o. Dr. Mitra read it as *svachchha-rājya*. [The use of the vowel *ri* for the consonant *ri* is noteworthy.—Ed.]

² Read *'bhūn=maḥ*^o.

³ Compare line 5 of the 2nd Bhāṭera plate, P. A. S. B., 1880, p. 153. The name may also be read as *Koṅgaṇa*^o.

⁴ Read *sphuṭam* or *sphuṭaḥ*. Dr. Mitra read it as *svayam*.

⁵ [Daṇḍa not needed.—Ed.]

⁶ Read *'ōtsavam*.

⁷ Read *yasmin*.

⁸ Read *'bhṛich-chhira*^o.

⁹ Read *rañjakam bhra*^o.

¹⁰ Read *bhagavān*.

¹¹ Read *vidadhad-āchchhanna*^o.

¹² Read *vijayinā nā=nyādhikāra-sthithiḥ*.

¹³ Read *'laṅghana-sāhasam=āsit*.

¹⁴ Read *'ōjvalam*.

- 21 tam || [13*] Bāshpair-urvvipatīnām yad-ayam-anumitō mūrchchhitō yad-
ripūpām klālair-yat-tanōti dvishad-avani-bhujām
- 22 jādyam-archchir-vitānaiḥ | kāshṭhānām yad-vyatītya prakaram-upayayāv-ambaram
lēlīhānas-tēn-āścharyy-aika-sisā¹ jayati nara-
- 23 patēḥ kō-pi tējaḥ-kṛisānuḥ || [14*] Kshōṇibhujā yugapad-āhava-saṅgatēna
tēn-ōnnata-dvayam-anā[mi] guṇa-dvayēna [1*] ēkē-
- 24 [na]^a kārmmukam-asīma-ma[ha]ḥ-prakarsha-gamyēna vairi-nivahaḥ sahasā-parē
ṇa || [15*] Mahābhujā-jīyata chandrahāsa-karēṇa tē-
- 25 [n-ā]^amita-vikramēṇa [1*] vilāṅghit-ānēka-payōdhin-ēyam svēn-ēva^a kṛitsnā-
yaśasā dharitrī || [16*] Ath-āsti Kailāsa-nī-
- 26 [vāsa]^a-nishpṛihaḥ kṛit-āvatārō bhuvī Bhaṭṭapātākē | an-ādi-rūpō jagad-ādir-apy-
ayan-tri-lōka-nāthō bhaga-
- 27 [vāna^a Vātē]^aśvaraḥ || [17*] Śaśi-śekharaḥ tasmai nṛipa-śekhara-ratna-
visphurach-charaṇaḥ | pradadau nāna^a-grāmē nikhīla-nṛipa-

Reverse.

- 28 grā[ma]nīr-ē[sha]ḥ || [18*] Adhikam pañcha-saptatyā bhū-halānām śata-
trayaḥ | śata-dvayañ-cha vāṭīnām shanṇavatyā sa[ma]nṛitam || [19*]
[Nā][nā]^a.
- 29 parijanāms-tasman^a janajātīn-anēkaśaḥ [1*] prādāt Śrīhaṭṭa-nāthō-yaṁ^a Śivāya
śiva-kīr[ttā]naḥ || [20*] Bhāṭapaḍādēvaranvē^a bhū-
- 30 hala 35 || Vāṭī 110 Vāḍagāmē bhū-hala 13¹⁰ Mahurāpurē vāṭī 1 Itākha-
lākē bhū-hala 7 vāṭī 6 Dēgigām-ōttarē bhū-hala 1 Vara-
- 31 pañchalē hala 5 vāṭī 4 Āmatalikē hala 7¹¹ Sīmhaurē¹² vāṭī 1 Bhā-
sanātēngārikē¹³ bhūkē¹⁴ 6 Guḍāvayikē vāṭī 2 Kāṭārha[ṭṭe]¹⁵
- 32 bh[ū]-hala 2 Ākhālikulē bhū-[ha]ḥ 7 Parākōṇākē vāṭī 1 Pithāpinagarē¹⁶ Bhū-
hala 17 vāṭī 4 Vēnūvagāmē vāṭī 2 Pōḍāti-
- 33 thāk-ēmrītakara¹⁷ samhala¹⁸ 2 vāṭī 11 Kaivāmē hala 8 vāṭī 1 Vālū-sigāmē
hala 5 Navahāṭī-paśchimē hala 2 Śugharē hala 5 vā-
- 34 ṭī 1 Bhōṭhīlāhātākē¹⁹ bhū-hala 5 vāṭī 9 Kaḍaḍiyā-dakṣhiṇē Gōsuyā-pūrvvā
Gōvāt-ōttarē Var[u]ṇī-paśchimē

¹ Read *śimā*.

² Now lost in the original plate, but clearly shown in Dr. Mitra's facsimile

^a Read *svēn-aiva*.

^a Read *bhagavān*.

^a Read *nānā*.

^a Now lost in the original plate, but seen in Dr. Mitra's facsimile.

⁷ Read *tasmai*.

^a Dr. Mitra read it as *nāthāya*. [Read *Śrīhaṭṭa*. See footnote 1 on p. 281.—Ed.]

^a Dr. Mitra read it as *dēvasatī*. [The reading seems to be *dēva(ba)ndhā*.—Ed.]

¹⁰ The lower part of the figure 1 is effaced and 13 may be read as 2.

¹¹ May also be read as 2.

¹² May be read *Sīmhaurē*.

¹³ 're' in *Bhāsara* looks like 'na'. The word is probably *Bhāsara* (see t. 37).

¹⁴ Read *bhū-kēḍāra*.

¹⁵ Read *Kāṭākālē*.

¹⁶ May also be read as *pithāpinagarē*.

¹⁷ 'mrī' may also be read as 'prī'. The word is probably *Amṛitakara*.

¹⁸ Read *bhū-hala*.

¹⁹ Dr. Mitra reads as *akṣīlāhātākē*.

- 35 Bhū-hala 19 Saramā-nadī-dakṣiṇē¹ bhū-hala 5 vāṭi 3 tathā nady-uttarē
bhū-hala 35 vāṭi 12 tathā nady-uttarē Nāṭi-
- 36 [ra]mbha-pūrvvē² vāṭi 1 tathā nady-uttarē Ghaṭā-bhū-paśchimē Garvvara-
bhū-dakṣiṇē³ bhū-hala 7 Kāliyāṇi-nady-uttarē Phōmphāṇi-
- 37 yā-pūrvvē bhū-hala 9 || vāṭi 7 tathā nadi-dakṣiṇē Kharasōnti-pūrvvē Bhās-
karaṭēṅgarī-paśchimē bhū-hala 45 vāṭi 91
- 38 Jagāpāntarē⁴ Nāṭapānā-grāma-dvayē bhū-hala 5 vāṭi 20 Salāchāpaḍākē Muti-
kāthi-pūrvvē sāgara-paśchimē bhū-
- 39 hala 10 Kāliyāṇi-nadi-dakṣiṇ-ōttarē bhū-hala 9 || Dhāmāyi-nadi-dakṣiṇē
bhū-hala 6 vāṭi 10 Bhōgāubhūvāi-
- 40 [da]ttarē⁵ bhū-hala 4 vāṭi 4 Nathōśāsana-paśchimē Haṭṭa-var-ōttarē Bhū-hala
7 vāṭi 10 Sātākōpā-dakṣiṇē vaḍasō-
- 41 pūrbhe⁶ hala 10 Chēṅgachchudikē bhū-hala 2 vāṭi 1 Āḍānakāthikē vāṭi
9 bhūkē 4 Gāṅganapāvīkē vāṭi 9 Mēghāparā-
- 42 ka vāṭi 1 bhūkē 6 Paṭṭāśivo-pūrvvē Āthāvi-uttarē bhū-hala 90 vāṭi 12
Naḍakutīgāmē vāṭi 9 tathāgāmē Dhāma-na-
- 43 [dy]-uttarē vāṭi 9 bhūkē 4 Gōsuyākhāta-pūrvvē Gōpathasy-ōttarē Jaḍi-
gāṅga-dakṣiṇē Vanaṅga-jōṭṭi-paśchimē Karagā-
- 44 mara hala 5 Pōhāniyā Ākhālītṭāḍākē bhū-hala 10 Vāspḍēvaśāsana-purē⁷
bhū-hala 5 Vōvātuḍā-dakṣi-
- 45 nē Jōgāvaniyā-uttarē vāṭi 1 Bhāṭaphaḍākē Kēḍākādi-vāra-griha 10 tathākē⁸
Amṛitākādi-gōpa-griha 1
- 46 [tathā]k-ōttarē 5⁹ pākāditē griha 5 tathākē Kāśya-Gōvindā-griha 1 Vaḍ-
agāmē gōpa-griha¹⁰ 1 tathāḍagkē ārupā-
- 47 nākādivāra-griha 7 Jōgā-uttarā nidhisārasuyātē¹¹ griha 9 Bhāṭapaḍā Haye-
khālā Nikuṇṇjagatṭākādi-griha 7
- 48 Bhāṭapaḍā Varapañchālā Itākhālātīdivākarakādimātā¹² griha 6 Bhāṭapaḍā [śi]-
mivākādi gō-griha¹³ 5 Bhāṭa-
- 49 paḍāni nāpita-Gōvindā-griha 1 rajaka-Sirupā-griha 1 Vōvāchhāḍā-nichan¹⁴ vā-
ṭāpipākādi-griha 5
- 50 tathāni Doṭṭharēṭṭapākādi-griha 5 Navahātāni [Ḍēgvimā]ṭi-pākādi-griha 2
Bhāṭapaḍā Nivā[ra]-pākā-
- 51 di-haṭṭiya-griha 3 Pithāpinagarē Dyōtyēnavikākādi-griha 2 Simhāsuragrāmē
dantavāra¹⁵ Rajarigā-griha¹⁶ [1]¹⁷

¹ 'ma' in Saramā may be read as 'śa' or 'ga', but there is a river named Sarma, which is probably a later transformation of Saramā. [But the original reads *Saramā*.—Ed.]

² Dr. Mitra read *Vāṭisastapūrvvē*.

³ Dr. Mitra read *Sarvabhāṭ*.

⁴ Dr. Mitra reads *jagāpāntarē*.

⁵ [Possibly *Arakṣaṭṭarē*.—Ed.]

⁶ Read *pūrvvē*.

⁷ May be read as *pūrvva*.

⁸ A colloquial Bengali word meaning 'there'.

⁹ At first 7 was written and then cancelled.

¹⁰ Griha can also be read as *gadhā*.

¹¹ *dhivāra* may also be read as *nimāra*.

¹² *Tidivākara* may also be read as *nidivākara*, and *mātā* as *mānā*.

¹³ Read *gōpa-griha*.

¹⁴ Read *nichan*.

¹⁵ Read *dantavāra*.

¹⁶ May also be read as *Vajarigā*.

¹⁷ Now lost in the original plate, but clearly shown in the facsimile.

- 52 ¹kōshpī hudukā mahāsāchūhō kōshpīsuchhuṇa kōshpīlōkṛitām chhaṭṭōbhām
harishpaṭṭōtapatrē āpit na pī [thūyā]²
- 53 ³āpiyārē bhālaṅkādayanākādayaḥ pradattāḥ || V(B)ahubhir-vasudhā dattā rā-
jabhiḥ Sagar-ādibhir-yasya [yasya]⁴
- 54 yasya yadā bhūmis-tasya tasyar-tadā⁵ phalam || [21*] Sva-dattām
para-dattām vā yō harēta vasundharām [1*] sa viśṭhāyām kṛimir-
bhū[tvā pī]⁶
- 55 tṛibhiḥ saha pachyatē || [22*] Pāṇḍavakulādipāl-ā-v(b)da 4151 jēta 9⁷

TRANSLATION.

Om. Salutation to Śiva !

V. 1. Salutation to that Lord of the Universe who is the Maker of the three realms, by whose body (*represented by*) the earth and other elements, this universe is held, who alone is called the Supreme Being and who alone holds, on account of the difference in the three qualities (namely, *sattva*, *rajas*, and *tamas*), the three names—Brahma, Upēndra and Mahēśvara.

V. 2. (May) he be victorious—the crown-jewel on the head of the Destroyer of Tripura, the silver-pitcher⁸ (*used*) in the bath of the youthful wife of Cupid, the circular whet-stone for sharpening the arrows of the god with flowery arrows (*i.e.*, Cupid), the ornament of the night, the coolrayed (*i.e.*, the Moon).

V. 3. In his (Moon's) well-known dynasty were born those kings of limitless prowess whose record of fame exists in the (*Mahā*)bhārata.

V. 4. Now, was born the greatly renowned Kharavāṇa, (?) a god among men, the cause of the existence of Lakshmī (lit. Prosperity) of the kingdom of Śrīhaṭṭa, the best among the rulers of the earth.⁹

V. 5. His son, a king of the name of Gōkuladēva, was the grandfather of the (*present*) king. It is indeed strange that his prowess (*which is*) like the rays of the Sun, imposed inactivity on the kings among his enemies.

V. 6. Unto him was born king Nārāyaṇa who raised the goddess of Fortune from the ocean of hostile kings violently stirred by his arms (*which were*) like the Mandara (mountain), just like Kṛishṇa-Nārāyaṇa who obtained Lakshmī as a result of the churning of the ocean with the Mandara mountain ; by whom the god (Nārāyaṇa) was verily imitated owing to his pleasing the people (*nandaka*) or owing to his taking help of Nandaka (minister or general in the case of king Nārāyaṇa, and the sword named Nandaka in the case of Kṛishṇa-Nārāyaṇa).

¹ Dr. Mitra reads : *kōdyī hūhukō mahāsāchūhō kōdyī sahuna kōdyīnō kṛitām vuṭṭōbhām havishpaṭṭōtapatra āsī na pithūyā.*

² Now lost in the original plate, but clearly shown in the facsimile.

³ Dr. Mitra reads : *āpiyāche bhāla da daya ākādayaḥ pradattāḥ.*

⁴ To be found indistinctly in the facsimile. Portion of 'ya' survives in the original plate. One *yasya* is redundant.

⁵ Read *tasya tadā.*

⁶ Indistinctly occurs in the facsimile.

⁷ I have doubts regarding the reading of the date which consists of 13 letters or groups of letters. (See introductory remarks.)

⁸ Rati is conceived of as having her bath in the beautiful rays of the Moon, which accounts for her beauty.

⁹ The fact that the second Bhāṭērā inscription referred to in the introduction does not mention this name Kharavāṇa, is significant. The verse may refer to an unnamed king who was, in addition to these qualities, sharp in throwing arrows (*kharavāṇaḥ*).

V. 7. Unto him was born this Kēśavadēva alias the Ripurāja-Gōpi-Gōvinda¹ whose fame is sung (on account of) his unlimited virtue and glory, whose foot stool is decorated with the crown-jewels of kings, (who is) illustrious and prominent among kings,

V. 8. who (is) the limit of wonderful prowess, the abode of fame and the refuge of riches, the abode (of all kinds) of knowledge, the shelter of diplomacy, the only famous dwelling place of glory, the abode of liberality, the pleasure-house of eloquence, the ocean of cultural sciences, the seat of goodness and the group of virtues incarnate—may he be victorious !

V. 9. He, by preserving the earth with that force of arms which defeated kings,² protected with kindness the good people openly (*achchhannakam*³) and with festivities (*sōtsavam*), just like Kṛishṇa who gave with kindness the festival of the destruction of Kāṁsa (*uchchhinnakam-sōtsavam*⁴) to the good people of Vṛindāvana. Also (this) king Kēśavadēva, who with anger destroyed the circle of (his) enemies surely left one (alone, namely,) the protector of a child, to remain (with life) from among the race of (his) opponents (just like Kṛishṇa) who by being angry killed Śisupāla.

V. 10. Bringing the earth under one umbrella by the valour of arms this conquering (king), (as if), desiring that in this earth there should not be any control of any other (thing), placed the palm of his hands in the place of the Wishing Tree, his prowess in that of the Sun, his reputation in that of the Moon and his arms in that of the duty of the king of snakes (i.e., in bearing the weight of the earth).

V. 11. While he rules the earth with the vow (in virtuous principles) of the first kings of the earth, the daring attempt to transgress the Śruti (meaning the Vēda and the ear) was found only in the eyes of women.

V. 12. Having caused pleasure in the circle of friendly kings, having illuminated all the directions by the skilful swaying of his sword, and having expelled the circle of (inimical) kings at a distance, he shone forth as the crest-jewel of the Eastern mountain (i.e., the Sun), thereby producing gaiety among the delighted *chakravāka* (birds), illuminating the directions by the play of the rays and by driving apart the orb of the Moon or the circle of enemies.⁵

V. 13. His reputation, bright as the Moon, illuminates the world, hampers the growth of enemies (just as moonlight does the growth of lotus) and causes the lily of joy of the world (*kumuda*) to spread. It is white (i.e., spotless) and at the same time pleasing, it is ceaselessly moving about though fixed, it is eternal though it is the effect of some cause. It is indeed wonderful !

V. 14. His amazing, fire-like prowess whose existence is inferred by the tears of the rulers of the earth (ordinary fire is however indicated by smoke and not water) ; which is increased by the blood of enemies (ordinary fire is however extinguished by watery substance like blood) ; by the diffusion of whose rays the inactivity of the hostile kings is increased (ordinary fire however removes inactivity), whose power (as if) to lick it repeatedly reaches the sky after surpassing all the directions (ordinary fire is however extinguished as soon as it over-reaches a pile of wood)—may it be victorious !

V. 15. By that ruler of the earth engaged in warfare, two great things were bent simultaneously by (reason of his) two *guṇas*—by one *guṇa* (i.e., the string) the bow was bent, and by the other *guṇa*, which is guessed by his limitless great prowess, the host of enemies.

¹ Ripurāja-Gōpi-Gōvinda seems to have been a *biruda* of Kēśavadēva. Compare II. 8 and 9 of the second Bhāṭṭā copper-plate inscription (P. A. S. B., 1890, p. 153).

² [It seems to refer to Kṛishṇa's lifting the Gōvārdhana hill.—Ed.]

³ [See I. n. 7 on p. 233 above.—Ed.]

⁴ [But the text gives *achchhanna*,—Ed.]

⁵ *Pūrvāvanidhī* suggests that he was a king of the eastern countries.

V. 16. By that ruler of the earth, with a sword in hand, of unparalleled valour, with an army of elephant-riders, was the whole of the earth conquered just as (*it was conquered*) by his fame which like the rays of the laughing Moon crossed many seas in long strides.

V. 17. Now, this lord **Vaṭṭēśvara**, who, though having no beginning (*for himself*) is (*yet*) the beginning of the universe and is the lord of the three realms, has come into this world at Bhaṭṭa-pāṭaka (*i.e.*, Bhāṭapaḍā or Bhāṭērā) as an incarnation and is living here, having given up the desire to live at Kailāsa.

Vv. 18 and 19. The leader of the kings (*of this world*), whose feet are decorated with the crown-jewels of kings, gave 300 and 75 (*i.e.*, 375) *halas* of land with two hundred and ninety-six houses in various villages to that moon-crowned (god Śiva).

V. 20. This worshipper of Śiva (*śiva-kīrtana*), the lord of Śrīhaṭṭa, gave to that Śiva different kinds of attendants belonging to (subject) races.

Lines 29-51. 35 *halas* of land in Dēva-forest (?) in Bhāṭapaḍā, as well as 110 houses. 13 *halas* in Vaḍagāma. One house in Mahurāpura. 7 *halas* in Itākhālā, as well as 6 houses. One *hala* in the north of Dēgigāma. 5 *halas* as well as 4 houses in Varapañchāla. 7 houses in Āmatālī. One house in Simhajara. 6 *kēdāras* of land in Bhāsanātēṅgarika. 2 houses in Guḍāvayika. 2 *halas* in Kāṭākhālā. 7 *halas* in Ākhālikula. One house in Parākōṇaka. 17 *halas* and 4 houses in Pithāpinagara. 2 houses in Vēnūvagrāma. 2 *halas* and 11 houses belonging to Amṛitakara of Pōṭātithāka. 8 *halas* and 1 house in Kaivāma. 5 *halas* in Vālūsīgāma. 2 *halas* in the west of Navahāṭi. 5 *halas* and 1 house in Śughara. 5 *halas* and 9 houses in Bhōtilahāṭika. 19 *halas* (lying) to the south of Kaḍaḍiyā to the east of Gōsuyā, to the north of Gōvāṭa (lit. a pasture ground) and to the north of Varuṇi. 5 *halas* and 3 houses (lying) to the south of the Saramā¹ river. 35 *halas* and 12 houses (lying) to the north of that river. 1 house (lying) to the north of that river and to the east of Nāṭīrambha. 7 *halas* (lying to) the north of that river, west of Ghaṭābhū and south of Garvarabhū. 9 *halas* and 7 houses (lying to) the north of the river Kāliyāṇi and east of Phōmphaṭipā. 45 *halas* and 91 houses (lying to) the south of that river, east of Kharasōnti and west of Bhāskaratēṅgarī. 5 *halas* and 20 houses in the two villages of Jagāyāntara and Nāṭapānā. 10 *halas* in Salāchāpaḍāka, and to the east of Mutikāthi and to the west of Sāgara. 9 *halas* lying north and south of the river Kāliyāṇi. 6 *halas* and 10 houses (lying) south of the river Vāmāyī. 4 *halas* and 4 houses in the north of Bhōgāu and Bhuvāi. 7 *halas* and 10 houses in the east of Nathōśāsana and north of Haṭṭavara. 10 *halas* south of Sātakōpā and east of Vaḍasō. 2 *halas* and 1 house in Chēṅgachchhuḍika. 4 *bhū-kēdāras* and 9 houses in Āḍānakāthika. 9 houses in Māṅganapāvika. 1 house and 6 *bhū-kēdāras* in Mēghāparāka. 90 *halas* and 12 houses in the east of Paṁśivō and north of Āthāvi. 9 houses in Naḍakuṭigāma. 9 houses and 4 *bhū-kēdāras* in the same village in the north of the river Dhāma. 5 *halas* in Karagāma, east of Gōsuyākhātā, north of Gōpatha (lit. a track for cattle to pass), south of Jaḍigāṅg and west of Vanaṅgajōṭṭi. 10 *halas* in Pōhāniyā in Ākhālīṭṭāḍāka (Ākhālikulē?). 5 *halas* in the east of Vāsudēvaśāsana. One house (*lying in*) the south of Bōbāchhaḍā and north of Jōgāvaniyā. In Bhāṭapaḍā 10 outside houses² belonging to Kēḍāka and others. 1 house belonging to Amṛitāka and other *Gopas*. 5 houses to the north of that : 5 houses as kitchens. 1 house belonging to Kāśya-Gōvindā (lit. Gōvindā, the bell-metal worker).³ In Vaḍagrāma 1 house of Gōpa and 7 outside houses with kitchen etc. belonging to Ārupā. In my own (*village*) Gārasuyā, north of Bhōgā, 9 houses. In Bhāṭapaḍā-Itākhālā 7 houses belonging to Nikuṇjabhaṭṭa and others. In Bhāṭapaḍā, Varapañchāla, Itākhālā etc. 6 houses belong-

¹ [See footnote 1 on p. 283 above.—Ed.]

² *Vāragriṣa*. This word is probably the same as the modern colloquial *Vāravāḍi*.

³ *Kāśya* may imply either *kāśyākīra* 'bell-metal worker' or *Kāśyapa-gōtra*, *i.e.*, 'of the line of Kāśyapa, the sage'.

ing to the mother of Tidivākara and others. In Bhāṭapaḍā 5 cow-sheds belonging to Simivāka and others. In Bhāṭapaḍā 1 house belonging to washerman Sirupā. 5 houses including kitchen and pasture lower down Bōbāchhaḍā. 5 houses including kitchen there belonging to Dottharēṭṭa (?). In Navahāṭī kitchen and other houses (belonging to) Ḍēgvimāṭī 2. In Bhāṭapaḍā kitchen, shop-houses etc. (belonging to) Nivāra 3. In Pithāpinagara 2 houses (belonging to) Dyōjyē the boatman (*navikā*) and others. In Simhajara village 1 house (belonging to) Rajavigā the ivory-worker.¹

L. 52. (The language of a portion is not known) have been given.

Verses 21-22 : (the well-known imprecatory verses).

The date : Jyaisṭha 9, 4151, the era of the first of the Pāṇḍavas.

No. 50.—A NOTE ON THE VAPPAGHOSHAVATA GRANT OF JAYANAGA.

BY R. D. BANERJI, M.A.

The *vishaya* of Udumbara mentioned in the grant of Jayanāga recently published in this Journal is better known than is supposed by Dr. L. D. Barnett or Dr. Suniti Kumar Chatterjee. Audumbara existed as the name of a division of Bengal and elsewhere in India up to at least the end of the sixteenth century. It is mentioned as a *Sarkār* of the *ṣūbah* of Bengal in the *Ā'in-i-Akbarī*. Blochmann read the name correctly as Audambar, but unfortunately he did not live to translate the second volume of the *Ā'in*, and Jarrett, who took up the work, was not sufficiently acquainted with the topography of Bengal to recognise the difference between Udner and Audambar. Consequently in the translation published by the Asiatic Society of Bengal in 1891 the name is given as "Sarkar of Udner commonly known as Tanda."¹ Blochmann read the name correctly as Audambar and included it in the *Sarkārs* to the south of the Ganges and the west of the Bhāgīrathī. Among the *Mahalls* mentioned as being included in *Sarkār* Audambar in the *Ā'in* there are at least two which bear the same name in early British Revenue Papers; e.g., Ākmahal and Kunwarpartab. The name of Ākmahal was subsequently changed into Rājmahal, and it is now a *parganah* of the Sonthal Parganas District. Kunwarpartāb is really *Kumārāpratāpa*, and bears this name even now. It is a *parganah* in the northern part of the Murshidabad district. There cannot be any doubt therefore that portions of *Sarkār* Audambar lay to the south of the Ganges and to the west of the Bhāgīrathī. I have proved before that even up to the time of Akbar ancient or pre-Muhammadan names of Revenue Divisions continued unchanged. Rāmāvatī, the new capital built by Rāmapāla after the suppression of the Kalvartta revolt in Northern Bengal,² continued to be a *Mahall* or *Sarkār* Jannatābād or *Lakhnauti*.³

Writing of the Revenue Divisions of Bengal in the reign of Akbar, Blochmann says, "Sarkar Audambar or Tandah, comprising the greater portions of Birbhum. The name Audambar occurs also in other parts of India, e.g., in Kachh."⁴ After the publication of Blochmann's paper

¹ *Ā'in-i-Akbarī*. Eng. Trans. Calcutta, 1891, Vol. II, p. 129. The translator failed to notice Blochmann's important contributions to the history and geography of Bengal.

² *Memoirs*, A. S. R., Vol. V, p. 14.

³ *Ā'in-i-Akbarī*, Eng. Trans. Vol. II, 1891, p. 131.

⁴ *Journal*, A. S. B., Vol. XLII, 1873, part I, p. 217. Audambar was also the name of a *vishaya* in the *maṇḍala* of Kālāṅjara and *bhuktī* of Kānyakubja in the time of the Gurjara-Pratihāra Emperor Bhōja I; See his *Sarah* plates of v.s. 893-*Ande*, Vol. XIX, pp. 15-19.

Cunningham, in the fifteenth volume of his report, spells the name correctly as Audambar.¹ I cannot understand how Jarrett came to read it as Udner, unless his Maulawis mistook م and ب for ن and ي .

As the name of an ancient Revenue Division of Bengal is known to have been Audambar or Audambar in the sixteenth century, there cannot be any reason to suppose that the name of the *Vishaya* in Jayanāga's grant, which is also the same, was situated in the Delta of Bengal near modern Ranaghat, where no such Revenue Divisions can be proved to have existed. The term *Gaṅginikā* is the diminutive of *Gaṅginī*. *Gām* and *Gāṅgina* are common terms in Western Bengal for a dried up river bed or a small river. The name *Gaṅginikā* was equally common in Northern Bengal; cf. Khalimpur plate of Dharmapāla ll. 31-32, *paśchimēna Gaṅginikā*; 1-38-*Aśya ch-ōttarēṇa Gaṅginikā-sīmā*; ll. 39-40 *srōtikāyā Gaṅginikām pravishṭa*; ll. 40-41 *Uttarēṇa Gaṅginikā*.²

No. 51.—JURA PRASASTI OF KRISHNA III.

BY N. LAKSHMINARAYAN RAO, M.A., OOTACAMUND.

This inscription was discovered by Mr. R. D. Banerji, M.A., in 1921. It is incised on a stone slab which, Mr. Banerji says, is being used as a lintel in a modern bungalow erected inside an old fort in the village of Jura which is a hamlet some twelve miles away from the Maihar railway station on the G. I. P. railway line. A brief notice of its contents has already appeared in the Annual Report of the Archaeological Survey of India for 1921-22.³ I edit it below from the impressions sent by Mr. Banerji in 1922 and kindly placed at my disposal by the Government Epigraphist for India.

The writing comprises 37 lines covering a space of 9 inches by 4 feet and is generally well preserved except in lines 3-13. The language of the record is Hale-Kannaḍa, line^s 1-13 and 33-37 being written in prose and lines 17-33 in verse and the *kanda* metre. The use of the word *nōḍire* as an interjection meaning "behold" is noteworthy. Only one more instance of the use of this interjection is known to me, viz., in verse 11 of the Sogal Inscription.⁴ The characters are Kanarese referable to the 10th century A.D. The size of the letters varies from about 1½" to about ½". The vowel *u* subscript is denoted in three different ways, e.g., see (1) by *ru* in *maruḷa* l. 4, (2) by *du* in *sōḷadu* l. 26, and (3) by *dhu* in *vadhū*, l. 28. The *ē* sign is formed sometimes by a superscript mark, as in *mē* of *paramēśvara*, l. 2, and sometimes by a mark on the left of the letter, as in *bē* of *bērinde* l. 19. No distinction is made between *e* and *ē* when they are combined with consonants. The sign for the vowel *ai* which occurs only once in *Kāmai*, l. 34, is worth notice. In respect of orthography, we may note (1) the correct use of the archaic *ḷ* in *kiḷṭa* (ll. 20-21), *Chōḷa* (l. 20) and *iḷḷa* (l. 32); (2) the doubling of consonants after *r* as in *vaniteyarkkaḷ* (l. 11); and (3) the wrong use of *s* for *ś* as in *prasasti* (l. 36).

The inscription is a panegyric of *Paramabhaṭṭāraka*, *Paramēśvara*, *śrī-Prithvivallabha*, *Mahārājādhirāja*, *Kannaradēva*. In the prose passage, with which the record opens, this king is introduced with the *birudas* of *nallara-marujarṇ*, *āne-vedamgati*, *chalake-mallātārṇ*, *vairi-viḷāsārṇ*, *madagaja-mallārṇ*, *parāṅganā-putrārṇ*, *gaṇḍa-mārtanḍārṇ*,

¹ *Archaeological Survey Reports*, Vol. XV, p. 38.

² *Asia*, Vol. IV, p. 249.

p. 119.

Ep. Ind., Vol. XVI, p. 3 and add.

Akālavarshaṁ, Nṛpatuṅgaṁ and Kachchegam.¹ All these epithets except those of *nallara-marulaṁ, vairi-viṭāsam, parāṅgaṅgāputraṁ* and *Nṛpatuṅgaṁ*²—which are met with for the first time in the present inscription—are known to have been borne by the **Rāshtrakūṭa** emperor **Kṛishṇa III**, as has already been pointed out by Dr. Fleet.³ Again, as is shown by the Atakur,⁴ the Solapuram⁵ and other records, it was **Kṛishṇa III** who uprooted the **Chōlas**. Accordingly, the king eulogised in this record must be identified with him, namely, **Kṛishṇa III of the Rāshtrakūṭas of Malkhed**.

The only historical event alluded to in the record is the destruction of the **Chōla** power by **Kṛishṇa**. Verse 2, describing this achievement, tells us that the **Āne-veḍaṅga** (i.e., **Kṛishṇa**) “rooted out the **Chōla** who had uprooted the **Pāṇḍya**.” It may be noted in this connection that the expression *Chōlana bēraṁ bērinde kiṭṭan* of this record is a **Kanarese** rendering of **चौलान्वयोन्मूलनं** found in the **Karhad** grant,⁶ where we are told that **Kṛishṇarāja** uprooted the race of the **Chōlas** with the intention of subduing the southern region. The **Chōla** who is said to have uprooted the **Pāṇḍya** was **Parāntaka I** who ruled from A.D. 907 to 953; for not only was he a contemporary of **Kṛishṇa III**, but is also known to have waged three wars against the **Pāṇḍyas** and captured their capital **Madura**.⁷ And we learn from the **Kanyākumāri** inscription⁸ that **Parāntaka** killed the **Pāṇḍya** king. It was during the reign of this **Parāntaka** that **Kṛishṇa III** fought the famous battle of **Takkōlam**, killed the **Chōla** prince **Rājāditya** and took possession of the **Chōla** territory.⁹ Thus, it is evidently this incident that is alluded to in the present inscription. **Kṛishṇa**’s occupation of the **Chōla** dominions is also borne out by the large number of his records, found in that part of the country, which give him the epithet *Kachchiyūṁ Taṅjaiyūṁ koṇḍa*, i.e., ‘he who took **Kāchi** and **Tanjore**’.

The existence of the present record in **Jura** near **Jubbulpore** shows clearly that **Kṛishṇa**’s conquests were not confined to the south, but extended to the north also. The **Karhad** grant tells us that he conquered the **Kalachuri Sahasrārjuna** though he was an elderly relative of his mother and wife. The grant, however, says explicitly that this success was one of those achieved by **Kṛishṇa** while he was yet a prince (*kumāra*) and acting under the orders of his father (*janakājñāvaśa*). But it is clear that the expedition during which our inscription was engraved was undertaken after he became king, since in this record he is described as a paramount sovereign. Consequently, the latter expedition must be different from the one mentioned in the **Karhad** grant. The record is not dated and it is, therefore, not possible to ascertain precisely the time when this expedition took place. But the allusion to the crushing of the **Chōla** power made in the epigraph would show that it was undertaken after the overthrow of the **Chōlas** and after **Kṛishṇa III** had killed the **Chōla** prince **Rājāditya** in A.D. 947.¹⁰ It is quite reasonable to surmise, therefore, that the expedition to the north was led by **Kṛishṇa III** after A.D. 947. In the

¹ On p. 119 of the *A. S. R.*, for 1921-22, the word is read as *kabbega* and it is stated that it occurs as *kabbega* in the **Ātakūr** inscription, but the facsimile of the latter (facing p. 54, *Ep. Ind.*, Vol. VI) shows clearly *kachchega* which is Fleet’s reading.

² On the significance of the **Rāshtrakūṭa** titles ending in *tuṅga* see *Ep. Ind.*, Vol. VI, p. 189.

³ *Ibid.*, pp. 178-179.

⁴ *Ibid.*, pp. 50 ff.

⁵ *Ibid.*, Vol. VII, pp. 194 ff.

⁶ *Ep. Ind.*, Vol. IV, pp. 278 ff.

⁷ *Madras Ep. Report*, 1907, p. 72.

⁸ *Trav. Arch. Series*, Vol. III, p. 111.

⁹ *Ep. Ind.*, Vol. XIX, p. 82.

¹⁰ See above, Vol. XIX, pp. 82 and 83 and *A. S. R.*, for 1912 f. n. Here it may be pointed out that the late Dr. Hultzsch was of opinion that this event took place in A.D. 949-50.

1st piece.

2
 4
 6
 8
 10
 12
 14
 16
 18

2nd piece.

20
 22
 24
 26
 28
 30
 32
 34
 36

Śravaṇa-Belgoḷa epitaph of the Gaṅga chief Mārasimha¹, we are told that he became known as the King of the Gūrjaras by conquering the northern region for Kṛṣṇarāja (III). Evidently, the same campaign is referred to in the Kūḍlūr plates of A.D. 963 which were issued by the same chief and which tell us that Kṛṣṇarāja, when setting out on an expedition to the north, himself performed the ceremony of crowning Mārasimha as the ruler of Gaṅga-pāṇi.² If the northern expedition, in the course of which our inscription was written, is identical with the one mentioned in the Śravaṇa-Belgoḷa and Kūḍlūr records, it must have taken place in A.D. 963-64 which was, according to Fleet,³ the first year of Mārasimha's rule. Consequently, the inscription under publication will have to be ascribed to that very year, viz., A. D. 963-64.

The *prasasti* was written by Chimmayya at the instance of Tuyyala Chandayya, the younger brother of Kāmaisetti. Both these persons appear to be new, for they are not known from other records.

TEXT.

- 1 Svasti [|*] parama-bhaṭṭāra-
- 2 ka paramēśvara śrī-⁴pri-
- 3 thvi-va[llabha] maharājā[dhi]-
- 4 rā[ja ne(na)]llara-maruḷan-ā-
- 5 ne-[veḍe]ṅgaṁ chalake-na[llā]-
- 6 taṁ [vairi]-viḷasaṁ mada[ga]-
- 7 ja-mallaṁ parāṅganā-pu-
- 8 traṁ ga[nḍa]-mārtaṇḍan-Akālava-
- 9 riśaṁ⁵ Nṛi[patu]ṅgaṁ ka[ch]chegam⁶ śrī-
- 10 mat-Kannaradēvaṁ || kanda [||]
- 11 vaniteyarkka-
- 12 gaḷum bama-
- 13 kaṇḍuṁ nōḍa-
- 14 du kaṇ-nuḍiyadu bā[y-kū]-
- 15 ḍadu chittaṁ Parāṅganā-
- 16 putrakana || [1* ||] Bhārata-
- 17 do[-i[rīdan-]I[ndrano]-ōr-ā-
- 18 sana-[jā]ṇan-enipa Pā-
- 19 ṇḍyana [kula]maṁ bērinde
- 20 kiḷta [Chō]ḷana bēraṁ
- 21 bēri[nḍeki]ḷtan-Āneve-
- 22 ḍeṅgaṁ || [2 ||*] [Sō]ḷade para-va-
- 23 nitege [ka]ṇ-sōḷadu mo-

¹ *Ep. Ind.*, Vol. V, pp. 151 ff.

² *Mys. A. R.* for 1921, pp. 17 ff.

³ *Ep. Ind.*, Vol. V, p. 172. Rice held that Mārasimha commenced to rule in A.D. 961 (*Coorg Ins.*, p. 12, table).

⁴ Read °*priṭṭi*°.

⁵ Read °*Akālavaraha*°.

⁶ Though the upper letter in each of this word looks like *śā*, it is apparent from the subscript that *śā* was the letter intended as in the *Āṭakūr* inscription - see also *Ind. Ant.* Vol. XXXII, p. 216, f. n. 12.

- 24 le-vālan=ūḍi naḍapida
 25 tō(tā)yaṁ(yiṁ) mēl=ene baḡegum
 26 nōḍire sōladu chittam
 27 Parāṅganāputrakana || [3||*]
 28 Nōḍire para-vadhuge
 29 manam kūḍadu sūl-sū-
 30 lo|'=etti na[ḍa]pida
 31 tōl=unḍ=āḍida mole ba-
 32 sir=olaḡ=iḍ=āḍida chittam
 33 Parāṅganāputrakana || [4||*]
 34 Svasti [|*] Ubbi-Kāmai'seṭṭiya
 35 tamman Tuyyala Chanda-
 36 yyam prasa(śa)stiyam bareyi[si*]-
 37 dam [|*] baredane Chi[mma]yyam [|*]

TRANSLATION.

(Lines 1—10.) Hail! Supreme Master, supreme Lord, favourite of Fortune and Earth, great emperor, he who amazed good men (*by his goodness*), a marvel with elephants, he who is beautiful on account of firmness of character, he to whom (*encounter with*) the enemy is a sport, a wrestler against rutting elephants, a son to other men's wives, a (*very*) sun among heroes, Akālavarsha, Nṛipatuṅga, he who wears the girdle of prowess; the illustrious Kannaradēva.

(Verse 1.) women the eye of Parāṅganāputra (*i.e.*, Kṛishṇa III) seeing, does not see, (*his*) mouth does not speak and his mind does not unite.

(Verse 2.) Āneveḍeṅga (*i.e.*, Kṛishṇa) rooted out the Chōḷa who had uprooted the Pāṇḍya that had become famous as one who had killed (*his enemies*) in the Bhārata (*war*) and who was so skilful as to share with Indra one half of his throne.²

(Verse 3.) Unless one is overcome (*with love*) for another's wife, his eye will not be captivated (*by her*). But see! the mind of Parāṅganāputra regards another's wife as more than his mother who has fed (*him*) on her breast milk and taught (*him*) to walk.

(Verse 4.) Behold! (*His*) mind cannot be attracted towards others' wives; for it is the mind of Parāṅganāputra who considers himself as having remained in the wombs of others' wives and sported there, who regards their arms as those that repeatedly carried him and taught him to walk and their breasts as those which he had sucked (*as a child*) and played with.

(Lines 34—37.) Hail! Tuyyala Chandayya, the younger brother of Ubbi Kāmaisēṭṭi caused this eulogy to be written and Chimmayya wrote it.

¹ Read sūl-sūlof.

² Evidently a shortened form of Kāmayya.

³ These legendary accounts of the achievements of the Pāṇḍya kings are also mentioned in the Vāṭṭikūḍi and the Sīnmanūr grants (*Ep. Ind.*, Vol. XVII, p. 298, text-line 9 and *S. I. L.*, Vol. III, Pt. IV, pp. 480 and 483).

No. 52.—THE BHADAVANA GRANT OF GOVINDACHANDRADEVA OF KANAUJ.

BY N. C. MEHTA, I.C.S.

The Gāhaḍavāla dynasty of Kanauj has left abundant inscriptional material during its short period of glory—*circa* 1000-1193 A.D. Twenty five copper-plates were discovered at Kamauli near the confluence of the Berna and the Ganges at Benares in October 1892 which have been fully described by Kielhorn in Volume IV of this Journal. Another copper-plate of this dynasty was presented to me by the Taluqdar of Tālā, 6 miles from Partābgarh, United Provinces, who found it in the possession of one of his tenants, the latter having got it in exchange from a village woman for new utensils. The place where the plate was actually discovered is not known. The plate measures 17·5 inches by 13 inches and weighs 342 *śōḍās*. 9½ inches of the plate are covered with inscription on one side only. The writing is well preserved. A small space, left blank in the centre at the top, was probably intended for perforating the usual ring-hole. The absence of the perforation seems to indicate that the plate was never issued from the royal record room.

The inscription is written in Sanskrit language and engraved in the Nāgarī script. Regarding the orthographical peculiarities it is to be noted that 'ञ' is sometimes used for 'ज', as in 'जयो' (=ययो) and that the letters र, द, ञ, च and ञ in some places appear very much alike in form. The distinction between the different sibilants is not adhered to. The medial vowel 'उ' is sometimes indicated by merely a stroke attached below the consonant, as, for instance, in चनुमन्ता in line 19. The name of the writer of the grant is not given.

Like all the published grants of this family the plate recites the genealogy from the time of Yaśōvigraha. After describing the prowess of king Gōvindachandradēva (ll. 1-8) it goes on to say that the village of Bhadavanā together with the hamlets of Bhaṭavali and Laghu-Bhadavanā in the *pattalā* of Mahāvisa was granted by the king to two Brahmins by the name of Kumārasarman, son of Vāchhā and grandson of Ṭhakkura Śrī-Pīṭhā of the Kāsāyapa-gōtra, and Śīlasarman, son of Tiṅgula and grandson of Ṭhakkura Śrī-Vāvana of the Bhāradvāja-gōtra. While the three *pravaras* of Śīlasarman are clear, those of Kumārasarman of the Kāsāyapa-gōtra are not quite so explicit¹. Gōvindachandradēva says that the grant was made by him after he had bathed (*probably*) at Prayāga (Allahābād) according to the sacred rights, holding water and the sacred *darbhā* grass in the palm of the hand and having worshipped (*god*) Vāsudēva—the protector of the three worlds—and having made oblations to the fire. The object of the grant is said to be the acquisition of merit and renown for the donor and his parents. The grant was formally announced in the presence of the queen, the heir-apparent, the minister, the priest, the commander-in-chief, the treasurer, the keeper of the legal documents, the astrologer, the chamberlain, the officer called 'Dūsa-Pattanākara and the officer-in-charge of agricultural stock. The village was given subject to the payment of taxes fixed and customary but inclusive of the rights of mining, salt, waste-land and the enjoyment of the fruits of *mahuā*, mangoes, wood, natural growth, other trees, grass *pūti* and pasture. The exact meaning of the technical terms such as 'dūsapattanākara, *pūti*², and the

¹ See below, p. 294, n. 2.

² ['Dūsa' is evidently a clerical mistake for 'dūta' and *adhikāri*³ is to be taken with *pattanā* and *ākara* also. The expression 'dūta' would in that case signify the *Dūta*, the City Magistrate and the officers in charge of mines and of herds of kine.—Ed.]

³ [As in the other grants of this ruler, the word reads *yūti* and not *pūti*. *Pūti* signifies a particular grass.—Ed.]

various kinds of taxes described are not easy to determine. The word वसती¹ is probably a local term signifying the *Trirēṇī* at Allahābād.

[The date of the grant is Thursday, Phālgunī-Amāvāsya of the (*Vikrama*-) Sāmvat 1184. In this year Phālgunī-Amāvāsya fell on Friday, the previous Thursday having '99 of Chaturdaśī. But in the following year the *tithi* fell on Thursday and lasted up to '90. So the latter appears to be the intended date which, according to Mr. L. D. Swamikannu Pillai's *Ephemeris*, corresponds to March 21, A.D. 1129.—Ed.]

I have been unable to trace the village of **Bhaṭavali** in the Allahābād district. The village of **Bhadavaṇā** may be the same as the modern village of Budawan in *tahsil* Karchhana in the district of Allahābād.

TEXT.*

1. ओम्² स्वस्ति [1*] अकुण्डोत्कंठवैकुण्ठकंठपीठलुठकरः । संरम्ह³सुरतारं⁴ स
श्रियः अयसेत्सु वः । [१*] आसीदशोतद्युतिवंस⁵जातः क्षमापाल⁶मात्सु
दिवं गतासु । साक्षाद्विस्वानि-
- 2 व भूरिधाम्ना नास्तजिसो⁷विग्रह इत्युदारः ॥ [२*] तत्सुतोभूमहीचंद्रसर्द⁸धाम-
निभं निजम् । येवा⁹पारमकूपारपारव्याप्य(पा)रितं जसः¹⁰ ॥ [३*] तस्यासीत्तनयो
तय¹¹करसिकः कान्तद्विप-¹²
- 3 माण्डलो विध्वस्ताद्वत¹³वीरयाधतिमिर¹⁴ श्रीचंद्रद्वो¹⁵ नृपः । धिनोदारतरप्रतापस-
मिता¹⁶शेषप्रजोपद्रवं ओमन्नाधिपुराधिराज्यमस[मं*]होर्विक्रमेणाजितम्¹⁷ ॥ [४*]
तोर्थानि कासिकुसिकोत्तरकोस¹⁸
- 4 लद्रस्थानोयकानि परिपालयतातिगम्य¹⁹ । हेमात्मतुल्यमानस²⁰ ददता द्विजैर्भ्यो
येनाकिता²¹ वसुमती सतमः तुलामिः²² ॥ [५*] तस्यात्मजो मदनपाल इति
क्षितोन्द्रचूडामणिर्विजयते
- 5 निजगीचचद्रः²³ । यस्याभिषेककलशोत्तसितैः पयेभिः²⁴ प्रचालितं कलिरजःपटलं
धरिण्याः ॥ [६*] यस्यासीद्विजयप्रयाणसमये तुङ्गाचलोचललम्भाद्यत्कुंभिपदे-²⁵
क्रमासमभरन्-

¹ [The original reads प्रयागे वसती which is probably a mistake for प्रयागेवनती where वसती would mean 'being humble'.—Ed.]

² From the original plate.

³ Read संरम्ह°.

⁴ Read श्रियं°.

⁵ Read ओम्°.

⁶ Read नटैक°.

⁷ Read ओधीधतिमिरः°.

⁸ Read ओज्जितम्°.

⁹ Read ओमानसं°.

¹⁰ Read वसुमती°.

¹¹ Expressed by a symbol [which possibly stands for 'siddhah'.—Ed.]

¹² He रम्ह°.

¹³ Read क्षमापाल°.

¹⁴ Read येना....पारे°.

¹⁵ Read कान्तद्विषम्°.

¹⁶ Read ओद्वो°.

¹⁷ Read कासिकुसिकोत्तरकोसलेन्द्र°.

¹⁸ Read येनाद्विता°.

¹⁹ Read वसुमिः°.

²⁰ Read श्रियसेत्सु°.

²¹ Read नात्मा यशो°.

²² Read वसुमती°.

²³ Read ओहित°.

²⁴ Read ओमिता°.

²⁵ Read ओधिम्य°.

²⁶ Read वसुमतीमातुल्यमानस°.

²⁷ Read ओवीचललम्भाद्यत्कुंभिपदे°.

- 6 अमहोमहले¹ । चूडारत्नविभक्ततालुगलितस्त्वानासृगुङ्गासितः शेष² पेषवसा³ दि-
व चणमसौ क्रोडे विलाना⁴ ननः ॥[७*] तस्मादजायत निजावतबाहु-
वक्षिबधावन्दन-
- 7 तरंगजो नरत्रैः⁵ । सान्द्राद्रवसुवो⁶ प्रभवो गवां यो गोविन्दचन्द्र⁷ इति
चन्द्र इवागु(म्बु)रासेः⁸ ॥[८*] न कथमप्यलभन्त रणक्षमां सिसु⁹
दिक्षु गजानथ वज्रिणः [1*] ककुभि
- 8 [२*] भ्रसु¹⁰ रभ्रसुवक्षभप्रतिभटा इव यस्य घटागजाः ॥[९*] सोयं समस्तराज-
चक्रसंसी(से)वितचरणकमलः स च परमभट्टारकमहाराजाधिराजपरमेस्वर¹¹ परम-
- 9 माहेश्वरनिजभुजोपास्मिन् श्रीकन्यकुलाधिपत्यश्रीचंद्रदेवपादानुध्यातपरमभट्टारकमहा-
राजाधिराजपरमेश्वरपरममाहेश्वरश्रीमहन्¹² पाल¹³ पालदे-
- 10 वपादानुध्यातपरे(र)मभट्टारकमहारा[जा*] धिराजपरमेश्वरपरममाहेश्व(श्व)राश्वपति-
गजपतिनरपतिराजत्रयाधिपतिविविधविद्याविचारवाचस्पतिश्री(म)होवि-
- 11 न्दचन्द्रदेवो विजयो महाविसपत्तलायां भटवलीग्रामेण सह लघुभदन(व)णा¹⁴
सह भदवणाग्रामनिवासिनो निखिलजनपदानपि राजराज्ञोयुवराजमन्त्रिपुरो-
हितसेना-
- 12 धिपतिभांडागास्त्रिवा(का)क्षपटलिवीत्त[?] (कनैमिस्ति-Ed.) कान्तःपुरिकदूस(त-Ed.) प-
त्तनाकरगोकुलाधिकारिपुरुषानाप्तापयति वो(बो)धयत्याडिश्¹⁵ तिच विदितमस्तु
भवतां यथोपरिलिखितग्रामः सजलसथल¹⁶
- 13 सलोहलवणाकर¹⁷ सगर्तोखर¹⁸ समघूक¹⁹ साम्रचूतकंटिकाविटपतृणपूति²⁰ गोरच
(चर-Ed.) पर्यन्तः सोह[ति](सोहधा-Ed.) क्षतुराघाटविशुद्धः संवत् ११८४
फाल्गुन्यामावास्यायां गुरुतिथे(तिथौ गुरौ-Ed.)
- 14 प्रायेक्ष²¹ श्रीमप्रयागे²² वणतो²³ श्रोवधि²⁴ वत्स्नात्वा कुशलना(ता)पूतकरत-
लोदकेन त्रिभुवनचातु²⁵ वासुदेवस्य पूजां विधाय हविषा हविर्भुजं
हुत्वा मातापित्रोरात्मनत्पुपुन्य-²⁶

¹ Read °अमहोमहले.

⁴ Read विलोना°.

⁷ Read °चन्द्र°.

¹⁴ Read वणसु°.

¹⁵ Read °मदन°.

¹⁴ [This should end in the instrumental case or the word ग्रामेण will have to be supplied.—Ed.]

¹⁵ Read °दिक्षु°.

¹⁶ Read °वरः°.

¹⁷ Read चयो ह ?

¹⁸ Read वणतो ? [See f. n. 1 on page 292.—Ed.]

¹⁹ Read °विचित्रत्वात्वा.

² Read शेषः.

⁵ Read °चूडारत्नविभक्ततालुगलितस्त्वानासृगुङ्गासितः शेषः°.

⁸ Read °रासेः°.

¹¹ Read °वरः. [But the text reads °वरः, correctly.—Ed.]

¹² Drop one पाह.

¹⁶ Read सजलसथलः.

¹⁷ Read °मघूकः°.

¹⁸ Read श्रीमप्रयागे.

²⁵ Read वातुः.

³ Read °वसा°.

⁶ Read सान्द्राद्रवसुवां.

⁹ Read तिसृषु.

¹¹ Read °वरः.

²⁰ [See f. n. 3 on page 291.—Ed.]

²⁶ Read °त्मनत्पुपुन्यश्रीभिरुहये°.

- 15 यस्वेतिहृदये कासप¹गोत्राय कास्यपावसानेकर²तिव्राचिप्रवराय ब्रा(ब्रा)ह्मजातीय-
ठकुरन्नीपोद्यापौत्राय वाह्वापुत्राय कुमरसर्मणे³ ब्रा(ब्रा)ह्मजाय तथा भो-
16 रहाजगोत्राय भारहाजाङ्गिरसबाह्व⁴स्त्यरि⁵प्रवराय ठकुरन्नीवावनपौत्राय तिहृस-
पुत्राय औसीलिसर्मण⁶ ब्रा(ब्रा)ह्मजाय ग्रामोय⁷मन्त्राभिः शासनी-
17 कृत्य प्रदत्तो यथादीयमानभागभोगकरप्रवणिकरनियतानियतप्रभृतिसमस्ता-
दायानाञ्चाविधेयोभूय दास्यथेति ॥ तवन्ति⁸ वा श्लोकाः । ऊ ॥
18 भूमि⁹ यः प्रतिगृह्णाति यस्य भूमि⁹ प्रयच्छति । उभौ तौ पुम्य¹⁰कर्णो
नियतौ स्वर्गगामिनौ ॥[१*] शंखं मद्रासनं कृत्रं वरास्त्रा(स्त्रा) वर-
वारणाः । भूमिदानस्य चि-
19 न्दानि फलमेतत्पुरन्दर ॥[२*] षष्टिं वर्षसहस्राणि¹¹ स्वर्गे वसवि¹² भूमिदः ।
चाच्छता¹³ चानुमन्ता च तान्येव नरके वसेत् ॥[३*] स्वदत्तां परदत्ताम्वा
यो हरिद¹⁴
20 सुंरोम् । स विष्ठायां किमि¹⁵भूत्वा पितृभिस्सह मज्जति ॥[४*] नामेकां
सुव(स्व)वर्णमेकं स्वमेरस्वक¹⁶मंगुलम् । हरस्वरकमानोति यावदाहृतसं-
21 प्रवम् ॥[५*] व(व)हुभिर्वसुधा भुक्ता राजभिः सगरादिभिः । यस्वयस्य
यदाभूमिस्तस्वतस्य तदा फलम् ॥[६*]¹⁷

¹ Read कासप°.² [कास्यपावसानेङ्गवेतिवि°.—Ed.]³ [The way in which the superscript r is written is noteworthy.—Ed.]⁴ Read °ब्रीहिसर्मणे.⁵ Read मूर्ति°.⁶ Read वसति°.⁷ Read क्षिति°.⁸ Drop the anuvāsa.⁹ Read पुम्य°.¹⁰ Read °का°.¹¹ Read वा भूमेरप्येक°.¹² Read °वर्णमे.¹³ Read त्वेतिवि°.¹⁴ Read भवन्ति चाव.¹⁵ Read °सा°.¹⁶ Read हरित वसुधरा°.¹⁷ Mr. Dikshakar of the Watson Museum, Rajkot, has kindly helped me in writing down the text of the inscription.

No. 53.—THE REWAH INSCRIPTION OF MALAYASIMHA, THE YEAR 944.

BY PROF. R. D. BANERJI, M.A., BENARES.

The existence of this and two other inscriptions was brought to my notice by Diwan Bahadur Pandit Janki Prasad, M.A., LL.B., Home Member of the Council of Regency in the Rewah State, in April 1920. No information is available at present regarding the find-spot¹ of this inscription and the date when it was brought to Rewah.

The record is incised on an oblong plain slab of sandstone, measuring 4' 3½" × 1' 8½". It consists of twenty-seven long lines of writing, and, with the exception of the words *om svasti*, at the beginning, and the date in numerals in l. 26, is entirely in verse. The inscription is probably Buddhist as it opens with an invocation to Mañjuhōsha, the Buddhist deity of learning, and mentions Buddha as *Bhagavān* in l. 20. There are altogether fifty-four verses in this record which are devoted to the description of the family of a feudatory chief named Malayasimha, his chief officers, the composer of the *prastā* and of the mason.

The characters belong to the central variety of the Nāgarī alphabet of the twelfth century A.D. The language of the record is Sanskrit, but on account of the carelessness of the mason, apparently, it contains many mistakes. The record refers itself to a king named Vijayasimha who is mentioned in verse 5 as born of the family of Karṇa. This king is again mentioned in l. 26 in connection with the date in numerals². He is, no doubt, the same as the last homonymous Chōdi king who ruled in Pāhala at least up to 1196 A.D.³ The date of the inscription is expressed both in words and in numerals : (*Kaṭachuri-Chōdi*) year 944, the śaka named⁴ Sāhasamalla on Friday the first of the bright half of Bhādrapada.

In the description of the family of Malayasimha, the river Narmadā is introduced in the fourth verse (l. 2). On the banks of that river was the city of Tripurī where ruled a king named Vijayadēva, born of the family of Karṇa (v. 5). There was a chief named Jāta, who was the adviser of the ancestors of this prince (v. 7). The illustrious Karṇadēva had defeated his enemies with the aid of the force of the arms of Jāta (8). From him was born Yaśaḥpāla, who was devoted to King Gayākarṇa (v. 9). Yaśaḥpāla's son was Padmasimha (v. 11), who was the unrivalled minister of Vijayasimha (v. 12) and the younger brother of Chandrasimha; Padmasimha's son was Kirttisimha (v. 13), his son was Malayasimha (v. 15). The description of this family occupies seven lines of this inscription.

The next seven lines are devoted to the description of Malayasimha. Talhaṇadēvī seems to have been his mother. Some of his principal officers are named in ll. 14-15. The chief officer (*Sarveśthikārin*), who was probably the Master of the Horse as well as the treasurer, was Rāpasimha, son of śrī-Gargga. The minister and Superintendent of the distribution of betel-nuts (*Tāmbūla-dān-ādhikṛitiprayuktāḥ*) was Harisimha, son of Jagatsimha. Verses 34-40 are devoted to the description of the tank⁵ on the occasion of the excavation of which the *prastā* was composed. In the 41st verse we are informed that the tank was completed at the cost of 1,500 *pañkakas* stamped with (the effigy) of Bhagavān (i.e. the Buddha).

¹ [According to the label on the impression of this inscription received from the Director General of Archaeology in India, it was found near the Kastara tank in the Rewah taluk.—Ed.]

² [V. 5 gives Vijayadēva but l. 26 has Vijayasimhadēva.—Ed.]

³ *Ind. Ant.*, Vol. XVII, pp. 227-28.

⁴ [The significance of *sāhasamallāḥ* is not clear. Does it mean 'the year of Sāhasamalla'? The word *sāha* is at times used for *śāda* or year, and Sāhasamalla literally means athlete in boldness. But whether Sāhasamalla refers to Vijayasimha or to some other personage or whether it has some other significance here is not known. Sāhasāka, it may however be observed, is one of the epithets of Vikramāditya.—Ed.]

⁵ [Is it not the same tank where the inscription was found?—Ed.]

Such coins, if they were current in the Chēdi country, have not been discovered as yet. The genealogy of the officer who was in charge of the excavation of the tank is given in ll. 21-23. The son of Uddharana was Śrīdhara and the latter's son was Thakkura Lakṣmīdhara. His son Vidyādhara was the Superintendent of the excavation of this tank (vv. 43-46). The genealogy of the poet is given in ll. 24-25. The son of Rāmachandra was Divākara. His son Purushōttama, the composer of the *prastāvi*, is described as belonging to the Kṛishṇātrēya-gōtra, an inhabitant of Benares, well versed in Logic, Grammar (*Śabdāśāstra*), *Mīmāṃsā*, *Vēdānta* and the *Yōga* philosophy. The mason was Ananta, son of Galhana (l. 26). In the last line we are introduced to an artisan named Ralhana, son of Dalha[ṇa*] whose connection with the record is not made clear. [The context shows that he was a door-keeper.—Ed.].

In the genealogy of Malayasimha the first person mentioned is Jāta, a contemporary of King Karṇa, who reigned from 1041 to about 1070 A.D. Karṇa's son Yaśaḥkarṇa is not mentioned but Jāta's son Yaśaḥpāla is, as the contemporary of Gayākarṇa, the grandson of Karṇa and the son of Yaśaḥkarṇa. Evidently Jāta, as a young man, had served under Karṇa in the latter's old age and was therefore the contemporary of king Yaśaḥkarṇa as well. Yaśaḥpāla's elder son Chandrasimha is mentioned as the minister of Vijayasimha. Thus, the kings Narasimha and Jayasimha are passed over. Padmasimha, the grandfather of Malayasimha, and the latter's father Kīrtisimha were most probably the contemporaries of Gayākarṇa and his sons. The earliest known date of Vijayasimha is Kaḷachuri-Chēdi year 932 (=1180-81 A.D.), the date of his Kumbhi plates. His latest known date is 1196 A.D. mentioned in the Rewah plates of the *Mahārāṇaka* Salakhaṇavarman of Karkarēḍī, a feudatory of Vijayasimha. The date of this inscription is earlier than the last known date, viz. V.S. 1253, by three or four years.

Among the places mentioned in this record Tripurī is the modern Tewar, lying six miles from Jubbulpore and Karkarēḍī (l. 12) is the modern Kakrēḍī situated on the border of the Rewah and Pannā States in Central India. The *Mahārāṇakas* of Karkarēḍī, it may be stated here, were at first the feudatories of the Haihayas of Tripurī and then, of the Chandēllas of Jējakabhukti.

TEXT.³

- 1 [Om] Svasti || Ashtūra-chakr-ākṛiti-pūrn(ṇ)ṇa-chandra[m] padm-āsanastham himaśaila-gauram | savy-ctarā(a)-pāṇiga-khadga-pustam-vakshyāmi natvā khalu Mamjughōsham || [1*]¹ Malayasimha=kulāni guṇān=atha sva-samayēna yathōchita⁵-śaktika(tah) [] avataramti padāni yataḥ svataḥ sumaha-
- 2 -tām nanu kēna na kīrttyatē ||² [2*] Vāchaś=ch=ēmā[h*] pravṛittā mē Ravēr-iva marīchayaḥ | Malayasimha-kulā[ḥ]ja]-prav(h)ōdhāya sahasraśaḥ || [3*]⁷ Ati-vimāṇa-jal-aughaiḥ plāvayanti pavitrair=muni-vara-pura-lōkāt=samstutā siddha-girbhiḥ | apanayati suvaiśāj=jāta-mātrā kumārī kaliḥ-kalusha-bhāram dar-sa(śa)nān=Narmadā yā || [4*]⁸ Tasyās=taṭē=sti Tripurī-pur=īti tasyām=a-
- 3 bhūt-Karṇ(ṇ)ṇa-kula-prasūtaḥ | rājñām guruḥ śrī-Vijay-ākhyā-dēvō rāj=ādhiśāstā vidīśān=diśāñ=cha || [5*]⁴ Yasya pratāp=ānala-śushka-kaṇṭhā rājñā[m] gaṇā aṅguli-samjñay=āpī | s-āśamkam=ēvaṁ vivadanti chi(ni)tyam sēvā-phalās=tat⁹-sadasi prapannāḥ || [6*]⁶ [Tat]-pārvva-pūrvvā bhuvi yē [babhū]vus=tēshām vaśc-vardhana-mantra-mantrī |

¹ J. A. S. B., Vol. XXXI, pp. 116-22.

² From the original.

³ There is a superfluous superscript ē in ya of yath.

⁴ Anushtubh.

⁵ Read °phalām tat°.

⁶ See Ind. Ant., Vol. XVII, pp. 224 ff.

⁷ Indravajrā.

⁸ Drutavilambita.

⁹ Mālinī.

[illegible]

- 4 śrī-Jāta-nāmā vishayē niyuktō Vāchaspatih sarvva-guṇair-iv=ābhūt || [7*]¹
 Dharmma-dhvajānām dhuram=atra gurvīm=viśrājanēn=āvahatō dvijēbhyaḥ |
 yasy=aiṣa v(b)āhvōr=a[pi] pauruṣhōṇa śrī-Karn(ṇ)ṇa-dēvō jītvān=ripūmś=cha ||
 [8*]¹ Tasmād=Gayākarn(ṇ)ṇa-mahāsa-bhaktō mantrasya gōptā bhūvi vandi-
 jīvaḥ | jajñe Yaśahpāla iti pratītas=Tārātmajaḥ
- 5 Saumya iv=Ēndu-dēvāt || [9*]¹ Tasy=ātha putrō=pi viśāla-v(b)āhuḥ sraśtrā
 jagad=vikshya tamō=,dhirūḍham | tad=dyōcanāv=āvayavi śu(su)d(dh)-ānśur=
 ddīpaḥ prakīptah khalu mūrttimān=iva || [10*]² Padmaḥ hi padm-ālaya(ē?)
 Padmasimhaḥ sat-patra-śubh-āmkura-suddha-gōtraḥ | kshātrasya vāmśe sa
 nidāna-vījī śrī-Chandrasimha-āvarajō vijajñe || [11*]¹ Sarvatra di-
- 6 kshu(ṇmu)kha-visarppi-yaśah prachanda-Chēd-Indra-rād=Vijayasimha-grīh-aika-man-
 tri | yō vipra-viryva-vara-dāṇa-v(b)alēna rakshēd=ḍāridrya-danti-paṭala-dvija-
 ruddha-dēham || [12*]³ Śrī-Padmāsīmha-vidushō=tra nitānta-v(b)āhuḥ śrī-Kirtti-
 simha iti simha-v(b)alō vijajñe | ārāti-chakra-hṛidi śamkur=asau viśamkō
 Rūmaḥ purā Daśarathād=iva Kōśalāśah
- 7 || [13*]³ Sadasi yasya lutā vividhā v(b)udhah surapatēr=iva mantra-vidaḥ surah |
 suśubhurē śasi(śi)naḥ kirīṇamrah⁴ prat[ga]tā jagatas=tamasas=chhīlē || [14*]⁵
 Sāmanta-maṇḍala-śirōrūpa-dhūnanāḥ niḥpaṇka-pāda-vanajō Malayānusi[m*]ṇah |
 śrī-Kirttisimha-tanavaḥ sa babhūva vīraḥ kshātrasya vāmśaja-samūddharaṇ-
 aika-mallaḥ || [15*]³ Vi-
- 8 dy-ādihikāra-kumud-ākara-v(b)ōdha-chandrō ratn-ākaro=rthi-manujēshu cha ratna-
 dānaih | sarvve guṇa Malayasimha-nara-pratishṭhā dōshō=pi sō=sya na mṛigāṇka-
 kṛitō guṇ-āṇkaih || [16*]³ Ārāti-mitra-kamal-augha-vāghāta-v(b)alō=śaśabhyām
 dadan=daśa-digamv(b)aram=uf[jva]lām yaḥ | śītānśur=arkka iva kshātra-susakti-
 hasta urvvyām=abhūn=Malayasimha iti pra-
- 9 vīṇah || [17*]³ Āndōlayōd=yasya kripānā(a)-vāyur=vvīchī-gataḥ bhāṇum=iv=ām[bu]-
 madhyē | ārāti-sēnām=av(b)alām v(b)alishṭhaḥ sō=bhūd=ishu -- mākā --
 visuddhaḥ || [18*]¹ Āvartta-sukt(ṣukti)-harijē samudrē phēnam mukhē vardhni⁶
 padē=pi vikshya | magn-āri-sēnā na v(b)ahir=jagāma yasy=āsu sō=bhūn=
 Malayasya simhaḥ || [19*]¹ V(B)alir=vvī-
- 10 rah prādā[t*]=tripada-nimitam kirī tri-bhūvanam padaḥ dāsyām=Īndō(u)-Ravi-
 Hara-Har-Īndr-Ājasu nṛpātī⁷ | aham jītvā tēbhyaḥ sapadi karavālēna
 cha vahu . . yaḥ sūkātū v=ēti vyavasita-v(b)alō yaḥ sa jayatu ||
 [20*]⁸ Yasy=āri-sāmanta-śirō-visarppi-rakt-ājya-dīpt-āsi-śikhā-kṛisānuḥ | sam-
 prāpā tāvat=tu rāṇō=tra tṛiptim Lamkāḥ
- 11 hi dag[dh*]v=āpi na Mārutēr=yaḥ || [21*]¹ Tūrāsāham jītvā śasi(śi)nam=api dēvān=
 raṇa-mukhē mahādēvī-Śachyā vicharati mṛigāṇkas=tribhuvanē | ahō tē-
 shām prā(?)gāt(d)-bhujaga-pati=Śēsho vilasitum prithivyām dēvō=yam
 janapada-janair=ukta iti yaḥ || [22*]⁸ Kāmam yath=āgnīr=Bhava-nētra-janmā
 krōdh-ātmaḥ śatru-v(b)alām dadāha | vaidhavya-

¹ Indravajrā.² Vasantatilakā.³ Read *kiraṇāyitāḥ*. [The reading is *kiri(a)ṇagiraḥ*.—Ed.]⁴ Read *mūrdhni*.⁵ [Presumably some different reading is intended.—Ed.]⁶ Śikharinī.⁷ Upajāh?⁸ Drutavilambita.

- 12 duḥkh-ēndhana-dīrgha-vāshpaiḥ saṁdhukshitō yat-prati-kūla-vadhvā || [23*]¹ Sa-lakṣhaṇō nirggata-lakṣhaṇō-bhavat-suKarkkarēḍyām-adhipō raṇē yadā | vilūna-v(b)āhu-vyasanah śilimukhaiḥ karād-vimuktair-mMalayasya sīmha-jāt || [24*]² Rē rē Vikrama-śūra dhāvasi vṛithā mach-chāpa-v(b)āṇ-āmbhaśi(s) magnō yāsyasi n-ā-
- 13 tra kim tava kṛitē khaḍg-āgnim-ujālaṁ yē | ³ ity-uktv-ābhihatō raṇē nava-daśa-sthānēshu v(b)āṇair-hṛidi yātō-dhaḥ paribhūta-vikrama-v(b)alō yasmāt=sa jiyād=iti || [25*]⁴ Prāsāda-mālā dvija-dēvatānām aṣiṣṭā vichi-trā gaganam vilagnā | yēn=āpi yābhyas=tv-avarōdha-bhityā yāt=iva Bhānō=ratha āsu ti[ryak] || [26*]¹ Tivram tapō duḥkha-karam prakṛi-
- 14 tya(?) siddhā vrajaṁtō divam-ūrdhavam-uchchaiḥ | yad-Rāma-dēv-ālaya-v(b)ādhitā yē prāyēṇa [tē] viśva-padam prayātāḥ || [27*]¹ Yō-yam sutas-Talhaṇa-dēvi(vi)-dēvyās=trāyēta mitrāṇi nihanti śatrūn [1*] Bhīṣhmō yath-ānēka-sam-ānu-vartī jiyāt=sa Prithvidhara[s*]=sānujō=pi || [28*]¹ Śrī-Gargga-nāmā ruchir-āmsu-dhāmā yasy-ābhavach=chhri-Raṇasīmha-sūnuḥ | Dharmmasya vidyā-haya-kōśa-lē-
- 15 khī sarvv-ādhikārair=iva Chitruguptaḥ || [29*]¹ Tām(v)būla-dān-ādhikṛiti prayuktaḥ śīmaj-Jagatsīmha-sutaḥ sumantri | yasy-ābhavach=chhri-Harisīmha-nāmā sarvv-ārthi-sampat-paripūrit-āśaḥ || [30*]¹ Praudha-prachand-āri-kari-pramāthī nārācha-pās-āmkūśa-khaḍga-yōddhā | v(b)āhu-prasākt-āti-driḍha-prahāraḥ sēn-āgra-yāy=iva raṇē kumāraḥ || [31*]¹ V(B)rahmaṇō
- 16 yāna-vādēna vēda-tat-pārtha-⁴yōginā | nistūrn(ṇ)āni pāshaṇḍāni yatra māpa-vakair=api || [32*]⁶ Sa-sōma-śyēn-āgnin=nayati chayanāmtar=dvija-gaṇō mahīm kṛitvā yūpai=ravikara-chashāl-ōrddhva-katakām | tatō vēdī-śrōṇīm vidhi-vihita-mantraīḥ kṛita-giram vasan=yasmims=tishṭhan=n[ri]puram=ihā Kāś-thālakam=iti
- 17 || [33*]⁷ Bhuktv=āpi yasmin=vara-pāṇi-pātrē chakrās=tu naktaṁ sva-vadhūr-vvihāya | āmbhō-nirīksh-āhata-jīva-saṁghās=tivram tapō vā munayaś-charaṁti [||] [34*]¹ Tigamāmsu-tāpa-klama-nōda-dakshair=ukshām vichakru[s*]=striya ātmanō-mgē | prāṇēśa-hasta-pratiklipta-yantra-nirmukta-dhāra-paya-sām kaṇ-aughaiḥ || [35*]¹ Pītv=āli-chā(a)krair=mmadhu-
- 18 matta-mugdhaiḥ-padmaṅkar-ālīḍha-mukhair=nnadadbbhiḥ | ākarn(ṇ)āya mugdhā ann-jāpayanti gītaṁ yaśō yasya cha nāga-kanyāḥ [1*] [36*]¹ Śēvāla-⁸ kalhāraka-vāriparn(ṇ)pi-sālūka-saṁghāṭakar = ēva-māshair[1] = bhbhakshair = abha-kshair-yutam-amḇu-vījair=vvapraiḥ sasarjj=ārthi-śa(sa)rō ya idṛik || [37*]¹ Kṛiḍā-pravrittāḥ patibhiḥ śa(sa)r-ōrvvau¹⁰ saṁya[mya]
- 19 ch=ābhūt=¹¹ katham-āsthitānām | tāsām bhruvō-mgāni kuch-ōru-jamghā dṛiṣṭv-āksha-sūtrān(ṇ)y=apatan-munīnām || [38*]¹ Yasmims=tūrē marakata-śilā-ratna-

¹ Indravajrā.² Read °vijvālayē.³ Read °iatv-ārthā.⁴ Anushubh.⁵ Read Śōvāla⁸.⁶ Read °ōrmmaṇ.⁷ Vamastha.⁸ Śārdūlavikṛiḍita.⁹ Śikharikā.¹⁰ Read °saṁghāṭaka śvam = ādyaiḥ | bhakṣa⁹.¹¹ ch=āsan.

- v(b)addh-ā[sa]nasthair-vvīchi-lōlā-rajata-s(ś)apharī-vaṁchit-ōru-pradēśaiḥ | viprais-
triptā amara-pitarah eapta divyā manushyā āśamsanti prathi[ta]-
- 20 yaśasaṁ yaṁ sa jīyād-bhuv-iti || [39*]¹ Divy-āṁgan-āṁga*-nava-kumkuma
parīka-piṁga-vāri-prapūra-lava-chitrita-rōma-mālāḥ | kriḍānti yatra sukhinō
bhuvī rājamaṁsā ambhō-nidhānam-atalaṁ praś(s)arah sa[sa]rjja || [40*]²
Ētad-ambhō-nidhānāya śatāni daśapañcha cha | bhagavan-mudrayā yō-pi
ṭamkakānā[m] vya-
- 21 yē=karōt || [41*]³ Sarvv-ārtha-sārthai[s*]-stutijair-vvachōbhīr-vvaṁdī(di)-janaiḥ sa[m]ḥ-
tuta ēva yō=bhūt | Siddhārtha-yōgī Malayānu-simhas=v(t)asmai bhavēyuh
śubhadās=tridēvāḥ || [42*]⁴ Vāstavya-vṛitti-pratham=aika-liṅgam nāmn=āpy-
abhūd=Uddharaṇō vipaśchit | uddhṛitya mahyāma(m=a)mṛitaṁ grihītum lōk=aika-
nāthō=tha yath=ēsa-mūrttiḥ || [43*]⁵
- 22 Tasy-ātha putrah pramad-ābhīrāmō y(j)ushtaḥ śriyā Śrīdhara-mūrttir-āsīt | yēn-
āvanī sarvva-guṇā guṇ-aughaiḥ puṇyair-anēkaiś=cha kṛitā pavitrā || [44*]⁶ Tasy-
āpi sūnur=bhuvī Ṭhakkurō yō Lakshmīdharō lakṣhaṇa-kāvya-vēttā | Vidyā-
dharas=tasya babhūva putrah sarvv-ādhikār-ārtha-guṇa-praviṇaḥ || [45*]⁷ Ar-
tha-trayāṇām*-
- 23 m=api tatva-yuktaḥ kāmasya sārēṇa tu kiṁchid=ēva | Vidyādhārō=th=āśya
ś(s)arō-dhikarttā hētur=yath=ābdhēḥ Sagarō babhūva || [46*]⁸ Ś(S)arah=samsthā-
panē(?) vidvān=vāstavyaḥ Purushōttama | ḥ(h) |)śrīmad-Valhaṇa-putrō=bhūd=āchārya-
Śrīdharō yathā || [47*]⁹ Pañcha-kratūnām=api-yaś=cha karttā śrī-Rāma-
chandrō=tha babhūva vidvān | tasy-ātha pu-
- 24 trō=pi Divākar-ākhyah sarvvajña-kalpō dvija-mukhya ēva || [48*]¹⁰ Tasy-ātha putrō
guru-bhakti-chittō daivā[ch*]=chhriyā yaḥ parihīna jātaḥ | Ātrēya-gōtrō nanu
Kṛishṇa-pūrvvaḥ Kāśī-nivāsi cha par-ōpakārī || [49*]¹¹ Tarkkē jñānam=atīva
yasya chaturah śabd-ārtha-śāstrē tathā mīmāṁsa-ādhigatō vipaśchid=abha-
vad=vēdām-
- 25 ta-yōg-ādhi-dhīḥ | vēd-ā[bhyā]sa-rataḥ sadā suvidushām mūrdhni prava(ba)ddh-
āñjalir-viprah śrī-Purushōttamō bhuvī mahān=v(b)uddhyā cha Vāchaspatīḥ ||
[50*]¹² Tēn=ēyam=ishṭ=āṁga-suvṛitta-vṛittā hārasya yashṭiś=cha sad-ārtha-
guchchhā [| *]sad-vaṁsa-muktā-phala-kīrtti-sūtrā śastā praśastiḥ suvinirmmit-ēva ||
[51*]¹³ Utkīrṇ(ṇ)ā sūtra-
- 26 dhārēṇa śrīmad-Galhaṇa-sūnūnā | nāmn=Ānamtēna chandrēr-yāḥ* śuddh-ēyam
vaṁsa-paddhatiḥ || [52*]¹⁴ Chatvārimśaty-adhikē=v(b)dē chaturbhīr=nnavamē
śatē | Śukrē Sāhasamall-āṁkē Nābhasyē prathamē dinē || [53*]¹⁵ Samvat
944 Bhādrapada-s(ś)udī | Śukrē śrīmad-Vijayasimhadēva-rājyē || Mam-
- 27 galaṁ mahāśrīḥ || O || Śrīḥ || [D]auva(ā)rya-kārya-kshama-Ra[lha]ṇ-ākhyō yasy-
ābhavad-Dalha[ṇa*]-sūnu-vīrah | dvār=iva Na[m]dī Giriśasya yuktaḥ saṁgrā-
ma-sū(śū)rō ripu-darppa-marddī || [54*]¹⁶

¹ Mandākrāntā.² Vasantatilakā.³ Indravajrā.⁴ Śārdūlavikrīḍita.⁵ There is a symbol between "ga" and "na".⁶ Anushūbha.⁷ This "n" is superfluous.⁸ Read Chāndrī yā.

No. 54.—THREE SEMITIC INSCRIPTIONS FROM BHUJ.

By A. COWLEY, CLERMONT-GANNEAU, BUCHANAN GRAY AND MAYER-LAMBERT.

Colonel H. F. Jacob, the Political Agent of Cutch, picked up during 1909-10 three inscribed stones from the Rāos' Tombs (or *Chhatris*) at Bhuj, as has been noticed in the Bombay Gazetteer, Volume V, Cutch, page 218, and these remained with Mr. N. M. Billimoria of Bhuj for some time till Mr. D. R. Bhandarkar noticed them. Mr. Billimoria, with the permission of Colonel Jacob, sent them over to the Poona Museum. In the month of April 1917, Mr. Bhandarkar forwarded copies of them to Sir John Marshall, noticing them first in his Report for 1917, page 50. Sir John sent the impressions on to Dr. F. W. Thomas with the request that they might be deciphered by some Semitic epigraphist. The result was that the inscriptions were examined by Dr. Cowley, Dr. Buchanan Gray, M. Mayer-Lambert and M. Clermont-Ganneau. The following note comprises what each of these scholars has stated about them.

The largest of the three epigraphs is in Hebrew and the other two are Himyaritic. Regarding the Hebrew Inscription M. Clermont-Ganneau and Dr. Cowley say:—

The inscription is of a later date and forms the epitaph of Rabbi Hyya, son of Joseph, who died in the month of Marheshwan of the year 1563 (?) (of the Seleucids ?=1251 A.D.), with the usual eulogistic funeral formulae "may his soul rest" and "may his soul be bound up in the sheaf of the living." [C.-Ganneau].

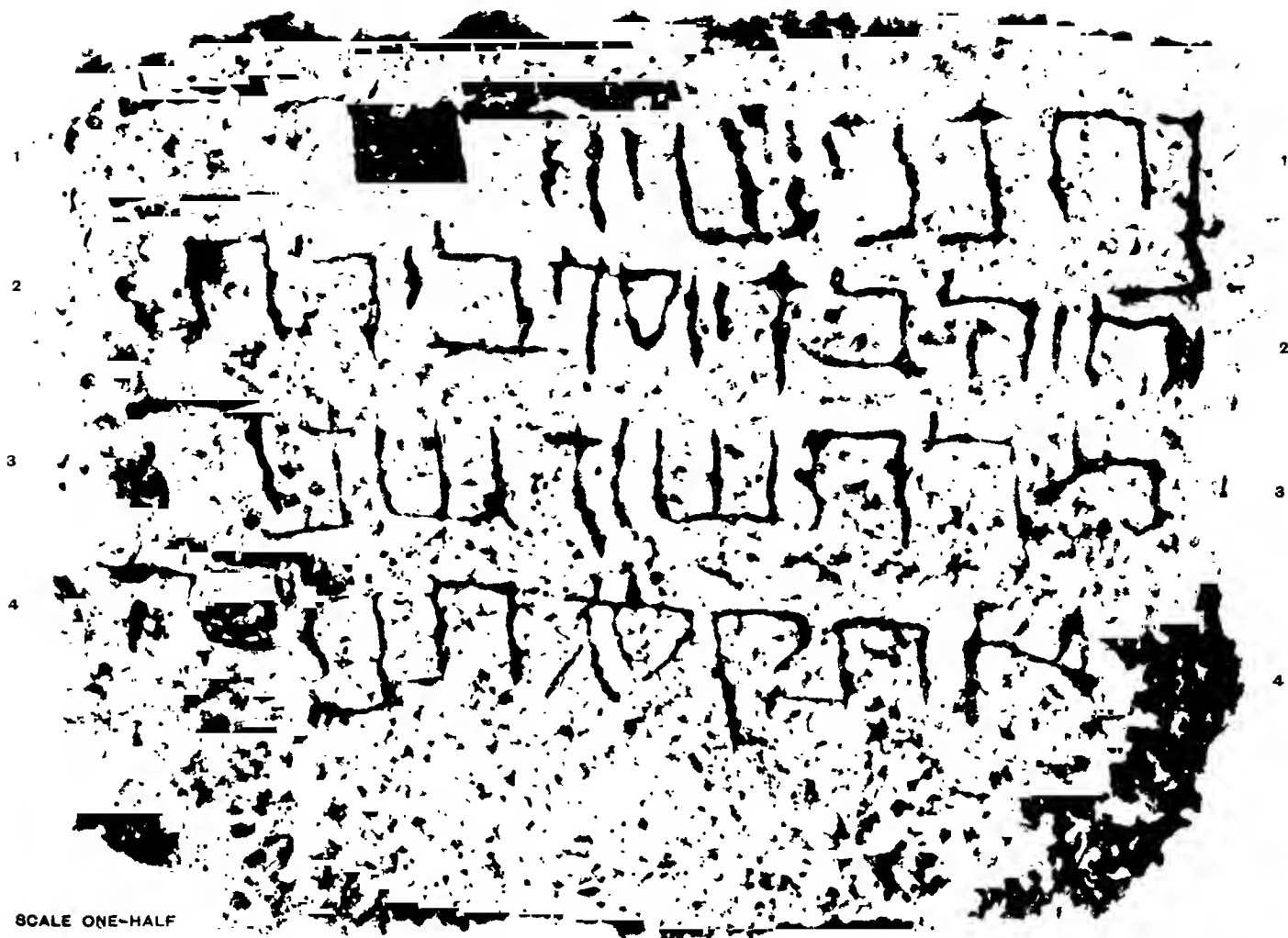
Dr. Cowley remarks as follows:—

Text in Hebrew.	Text in Roman.	Translation.
נח נפשיה 777	Nah naphsheh d'rabh Hyya	The son of R. Hyya-ben Joseph
חיה בן יוסף 21ח	ben Yoseph b'yerah Marheshwan	went to its rest in the month of
מרחשון שנת	sh'nath MDLXIII T.N.Z.B.H.	Marheshwan in the year 1563—
ותקסג תשצה		R. I. P.

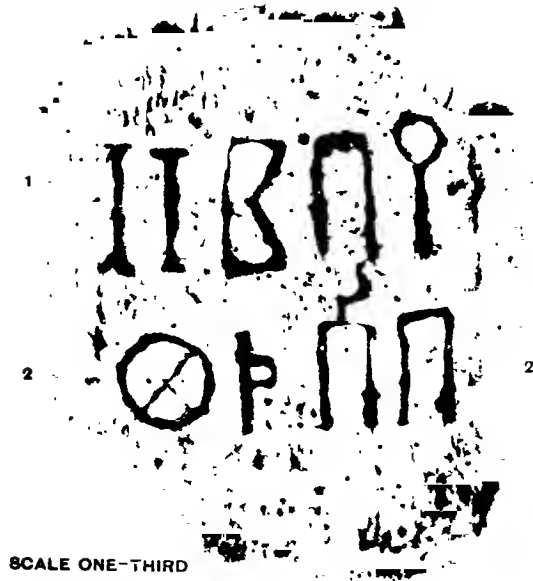
The inscription is of an ordinary type. The only uncertainty in the reading is with regard to the name which looks like **יחיה** (for **יחיא** Yahya), but probably the first stroke is unintentional and we should read **חיה**. The letters at the end, after the date, give a common abbreviated formula 'may his soul be bound up in the sheaf of the living' (iSam. 25, 20). The date 1563 is no doubt of the Seleucid era, and is, therefore, equivalent to 1252 A.D. It is difficult to say if the style of the letters either agrees or disagrees with this, because the inscription was evidently cut by an unskilled person. The **U** with a flat base, is the most noticeable letter: the distinction between **י** and **ס** is small, and the top of **י(א)** is exaggerated.

Three Semitic Inscriptions from Bhuj.

I. Epitaph of Rabbi Hiya. the year 1563.



II. Sabaean Inscription A.



III. Sabaean Inscription B.



It is highly improbable that an epitaph of this kind should belong to Bhuj or any other place in Northern India; and doubtless the Report of the Archaeological Survey, Western Circle, 1916-17, p. 50, is right in supposing that all the three stones came originally from South Arabia, perhaps from Aden. A number of tomb-inscriptions (of a later date) from the Jewish cemetery at Aden, were published in 1903 by H. P. Chajes in the *Sitzb. d. philist. Kl. d. k. Akademie* of Vienna. As is well known, there have been Jewish settlers in South Arabia since early in the Christian era—if not before it.

The fact that this epitaph was associated with two South Arabian fragments is some reason for thinking that all three came originally from the same region. [A. Cowley].

On the two Himyaritic inscriptions which are on two smaller stones and bear South Arabian writing Mayer-Lambert and Dr. Gray write:—

“The inscription in two lines (from left to right) is transcribed below:—

Y	B	M	II
B	A	D	W

The second line is very clear, although W has never the form \otimes in Himyaritic but is always expressed by the form \odot . It is a formula *Wadd'ab* (*Wadd*=father), frequently met with on talismans: see the *Corpus Inscriptionum Semiticarum*, Part IV, Volume II, page 178.

With regard to the first line, I am not able to make it out and should think that, though it is very strange, it reads B(o)mb(a)y.

The second inscription in one line reads:—

Ş	M	H	M	B	C	Q
---	---	---	---	---	---	---

which is entirely unintelligible. It may, perhaps, be read thus:—

Q	C	B	M	H	M	Ş
---	---	---	---	---	---	---

that is to say Qa, ‘the son of Hamis’? though the meaning of BM=son is very doubtful. The monuments are probably bad copies of original stones. [Mayer-Lambert].

‘The rubbings are of two inscriptions, one of two lines (A), and the other of a single line (B).

A.

Both the lines are read from left to right and, with the exception of the left hand letter of the top line, the reading seems to be obvious; the first letter (II) is probably *ghain* and, transliterating into Arabic letters read from right to left, the inscription reads:—
 ربي عم دادات هي

..... Wadd'ab.

The inscription thus belongs to the group of short Sabaeen inscriptions, found on buildings and amulets, which mention *Wadd'ab*, *Wadd'abum*, *Waddum*, *Abum*, *Abwadd* or *Abum Waddum*; see *Corpus Inscriptionum Semiticarum*, Part IV, Chap. IX, Art. VI, Nos. 470-486. The Bombay Museum possesses, in addition to the present, another inscription of this group (C.I.S. 482), first published by J. Bird in the *Journal of the Bombay Branch of the Royal Asiatic Society*, Vol. II, No. VIII, 1844, p. 30; it was also published by W. F. Prideaux in the *Transactions of the Society of Biblical Archaeology*, VI, 1879, p. 305. This inscription is engraved over the figure of a man wearing a cap and a loin cloth extending to the knees, but otherwise nude and has been interpreted as “image of Waddab.”

In the present inscription the first word is obscure. If, as can be judged from the rubbing, the inscription is complete, it consists of not less than four, nor more than five, letters; the last letter of the word (ي) should therefore be the ending of the construct case dual. The root عيب is, it must be admitted, unknown and improbable; but with the less improbable alternatives for the first letter, the words يديني, فسن give nothing more satisfactory. If the third letter should be regarded as a mutilated ف, ط, or س, though for this there seems no good ground, roots known from the Arabic (غفي, عفس) would result, but the interpretation would remain obscure.

Both the direction of writing and the forms of the letters point to an early date for the inscription—(though the M is not quite the earliest type)—, say to the earlier part of the period of the kings of Sab'a; if the transition from the style of kings of Sab'a to that of kings of Sab'a and Dhu Raidan be correctly dated as 115 B.C., this inscription must be earlier, perhaps considerably earlier than 115 B.C.

The direction of the writing from left to right occurs in the alternate lines of the relatively rare and early boustrophedon inscriptions, see, e.g., *C.I.S.* 363, 367, 371, 379, 381, 383, 386, 387, 412, 413, 415, 417, 418, 421, 423, 439, 459 (from Abyssinia), 487, 491. Other examples of this direction maintained in two consecutive lines are much rarer: see *C.I.S.* 474 in two lines.

B.

To judge from the form of M, this also is probably to be read from left to right, though the M, round as here, does very occasionally occur in inscriptions read in the usual manner from right to left (see *C.I.S.* 393).

Transliterating into Arabic letters read from right to left, this inscription reads:—

فراعصبي

The line immediately to the left of the first M is presumably the line of division; the similar line to the left of this looks most like a second line of division; but since two such lines together are most improbable, the line must rather be the remainder of a letter,—of what, is not clear.

The first word is obscure and perhaps incomplete; the second seems to be a proper name having the form of a participle of the causative conjugation (Ar. IV) without nunation.

The inscription belongs to much the same period as A, of an early, but not of the earliest (note the angular top of the H, and the bottom of the S; see *C. I. S.*, 379) period. [G. Buchanan Gray.] "

No. 55.—AN UNPUBLISHED GRANT OF DHHRUVASENA I.

MADHO SARUP VATS, M.A.

This paper relates to two copper-plates which on cleaning have been found to constitute a new Valabhi grant. They were handed over by Dr. S. K. Belvalkar of the Deccan College, Poona, some ten years ago to Professor D. R. Bhandarkar, the then Superintendent, Archaeological Survey, Western Circle.

The grant is inscribed on the inner side of two copper-plates, each having two holes for keeping them together by means of rings, now missing. The size of the plates is $11\frac{1}{2}'' \times 7''$ and the thickness is $\frac{1}{4}''$. Each plate is broken into two large and several small pieces.

The letters are cut deeply. As to orthography, the use of the *jihvāmūliya* in line 12 and of the *upadhānīya* in ll. 5, 11 and 14 and the change of the *visarga* into *ś* before *śākā* (l. 23) may be noticed.

The inscription is one of the *Mahāsāmanta Mahārāja Dhruvasēna I* of the Maitraka family and records the grant from Valabhī, of the village *Kalahāṭaka* situated in the *Hastavaprāharāṇī* to two Brāhmaṇas, Viśvadatta and Vasudatta, of the Bhāradvāja *yōtra* for the maintenance of the sacrificial rites *balī, charu, vaiśvadēva, etc.* That the plates confirm a previous grant is suggested by the expressions *Hastavaprāharāṇyām Kalahāṭaka-grāmaḥ pūrva-bhukta-bhujyamānakaḥ* (l. 14), *pūrv-āchāra-sthityā pratipāditaḥ* (ll. 18 and 19). The name of the donees' place of residence is broken. These expressions might be translated as "the village *Kalahāṭaka* situated within the *Hastavaprā-haraṇī* territorial division which had (formerly) been enjoyed and is being enjoyed (by the donees of the original grant)", "has been granted (by us) in accordance with the usual custom."

The writer of the published charters of Dhruvasēna I, issued by him from the Gupta-Valabhī Śaivāt 206 to 217 is *Kikkaka*, but there are several changes in the office of the *Dūtaka* or the executive officer. Thus the *Dūtaka Pratihāra Mammaka* who is mentioned in all copper-plate grants of Dhruvasēna I issued from G. V. Śaṁ. 206 to Śrāvaṇa śu. 15 of 210, gives place to Rudradhara in the Palitānā plates of Aśvayuja ba. 5, G. V. Śaṁ. 210, issued like the other two grants of 210 from Valabhī. Later, in the year 216, Rudradhara is replaced by the *Bhōgika Rājasthāniya Bhaṭṭi*. Thus the chronology of various grants, so far as the *Dūtakas* are concerned, is sufficiently clear and leads me to surmise that as the *Dūtaka* of these plates is the *Pratihāra Mammaka*, the charter may, even in the absence of date, be tentatively placed between the years 206 and 210, i.e., before the assumption of the *Dūtaka's* office by Rudradhara. This must, however, remain a mere possibility as it is not necessary that there should be only one *Dūtaka* at a time, and that another could not be appointed during the life-time or even the tenure of a certain *Dūtaka*. Of the place names mentioned in the inscription, Hastavapra is modern H¹thab¹. Kalahāṭaka may be identified with modern Koliāk² (spelt as Koliyat by Col. H. S. Jarrett)³ lying on the eastern bank of the creek near H¹thab.

TEXT.

First Plate.

- 1 ओं स्वस्ति वलभोतः प्रसभप्रणतामित्राणां मैत्रकाणामतुलवलसपन्नमण्डलाभोग-
- 2 संसक्तसंप्रहारशतलक्षप्रतापः प्रतापोपनतदानमानार्जवोपार्जितानुरागोनुरक्त-
- 3 मौलभृतमित्रयेणोदलावाप्तराज्यश्रीः परममाहेश्वरस्तेनापतिश्रीभट्टकस्तस्य सुतः
- 4 तत्पादरजोरुणावनतपवित्रोक्तशि[राः*] शिरोवनतशत्रुचूडामणिप्रभाविष्कुरित-
- पादनक्ष-
- 5 प(पं)क्तिदोधितिर्हीनानाथजना(नो)पजीव्यमानविभवXपरममाहेश्वरस्तेनापतिधरसेनः
- 6 तस्यानुजस्तत्पादाभिप्रणामप्रशस्तविमलमौलिसन्निभान्वादिप्रणेतविधिविध(धा)नधर्मा
- 7 धर्मा राज इव विहितविनयश्चवस्थापडा(ड)तिरखिलभुवनमण्डलाभोगस्वामिना
- परमस्वामिन(ना)
- 8 स्वयमुपहितराज्याभिषेकमहाविद्याणनावपूतराजश्रीः परममाहेश्वरो महाराज-

¹ *Ind. Ant.*, Vol. V, p. 314 and above, Vol. XI, p. 106 and notes 1 and 2.

² *Ind. Ant.*, Vol. V, p. 314.

³ *Asiatic Researches* 1891 edn., Vol. II, p. 245.

- 9 द्रोणसिंहः सिंह इव तस्यानुजस्वभु[जव*]लेन परगजघटानीकानामेकविजयो
 10 शरबीषिणां शरषभ्रवोहा शास्त्रार्थ[तत्त्वा*]नां कल्पतरुव सुहृद्ययिनां
 यथाभिल-
 11 पितफलोपभोगदः परमभाग[व*]तपरमभट्टारकपादानुधातो महासाम[न्त*]-
 12 महाराजध्रुवसेनकुशलो सव्व[नि*]व खानायुक्तकविनियुक्त[द्रा*]गिकम-
 हत्तरचा[ट*]-
 13 भटध्रुवस्थानाधिकरणिकदाण्डपा[शि*]कादीनभ्यांश्च यथासंवध्यमानकानमुदर्शयत्य-
 14 [स्तु*] व[स्त्रांविदित*] यथा इक्षुवप्राहरा(र)ण्यां कलहाटकग्रामपर्युक्तभुज्य-
 [मा*]नका

Second Plate.

- 15 — — — — नगरवास्तव्यब्राह्मणविश्वदत्तवसुदत्ताभ्यां भरद्वाजसगोत्राभ्यां
 16 — — — — [स*]ब्रह्मचारिभ्यां मया मातापित्रोः पुण्याप्यायनायात्मनश्चे-
 द्विकामुषिकयथाभि-
 17 [लपित*]फलावाग्निनिमित्तमाचन्द्रा[र्ण*]वसितिसरित्पर्वतस्थितिसमकालीनं
 18 [पुत्रपौत्रा*]न्वयभोग्यं बलिचरुवैश्व[देवा*]द्यानां क्रियाणां समुत्सर्पणार्थपूर्व[र*]-
 चार-
 19 [स्थित्या प्रति*]पादितः [।*] यतीनयोर्भु[ज*]तोः कृपतोः कर्षयतोः प्रदि-
 शतोर्वा न कैश्चि-
 20 [व्यतिषे*]धो विचारणा वा कार्यास्म[द्व*]शजैरागामिभद्रनृपतिभिश्चानित्या-
 न्येश्वर्यास्थ-
 21 [स्थिरं मानुषं सामान्यं च भूमिदानफ*]लमवगच्छद्भिरियमस्मदनुमतिर[नु-
 22 मन्तव्या यथाच्छि*]न्द्यादाच्छिद्यमानंवानुमो[दे*]त्त पञ्चभिर्महापातकै-
 स्सोपपातकै-
 23 [संयुक्तस्या*]दिति [।*] चात्र व्यासगोताश्लोका [भवन्ति ॥ ष*]ष्टिः(ष्टि)-
 वर्षसहस्राणि स्वयं मोदति भूमिदः [।*]
 24 [आच्छेत्ता*] चानुमन्ता च तान्येव नरके वसे[त् ॥*] खदत्तां परदत्तां
 वा यो हरेत वसुधारा[म् ॥*]
 25 गवां शतसहस्रस्य हन्तुः प्राप्नोति किल्बिषम् [॥*] ब्रह्मभिर्बन्धुधा भुक्ता
 राज[भिस्सारा*]-
 26 दिभिः [।*] यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलमिति [॥*]
 27 स्वहस्तो मम महासामन्तमहाराजध्रुवसेनस्य [॥*] दूतकः प्रतोहारमस्तकः [॥*]
 28 लिखितं किङ्ककेन [॥*] — — — — — शु — — — —

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